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भट्टरामकण्ठविरचिता किरणवृत्तिः

BHAṬṬA RĀMAKAṆṬHA'S COMMENTARY ON THE KIRAṆATANTRA

volume I: chapters 1–6
critical edition and annotated translation

Dominic Goodall

INSTITUT FRANÇAIS DE PONDICHÉRY
ÉCOLE FRANÇAISE D'EXTRÊME-ORIENT

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PREFACE

Though firmly convinced myself of the interest of this text, it is pleasant to be assured that an edition of it will meet some need, and so I was encouraged by rereading, while still in the throes of proof-reading and compiling the index, the following envoi to Brunner's analysis of the *Kiraṇa* (1965:327):

> Telle est la teneur de ce petit ouvrage. Il fourmille d'indications précieuses mais si désespérément laconiques qu'elles posent plus de problèmes qu'elles n'en résolvent. Puisque nous ne pouvons songer à retrouver les cinquante millions de *śloka* du texte primitif énoncé par Śiva, et dont celui-ci ne serait qu'un résumé très condensé, il nous reste d'espoir de voir un jour surgir de la nuit un commentaire du *Kiraṇa*, qui nous aiderait à lire ce ≪rayon de lumière≫.

The last thirty years have seen a spate of publications concerning themselves with the Śaiva Siddhānta, but this area of studies can still scarcely be called fashionable; indeed the majority of the demonstrably early tantras of the school have not been published. That the early literature is still largely uncharted means that a reader can enjoy the excitement of the discovery of its development at first hand, not mediated through unsatisfactory secondary works.[1] Moreover it is not only in the discovery of the scriptures that this pioneering thrill can be enjoyed; this book concerns the thought of one of the most influential thinkers of the Śaiva Siddhānta. Rāmakaṇṭha II shaped and systematised many of its ideas in difficult, but,

[1]Most students of classical India must at some time be made to acknowledge that '[t]he quantity and quality of the secondary literature in many areas of Indian studies is such that bibliographical completeness has become something that is often rather to be avoided than to be striven for.' Thus the eighth of Isaacson's Stellingen submitted with his unpublished thesis (*1995).

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when grasped, satisfyingly rigorous works of śāstra. Although his interpretations of doctrine were widely adopted by later writers of the Śaiva Siddhānta, and although his vigorous and elegant Sanskrit prose works show him to have been unusually learned and clear-thinking, even by the standards of his (exceptional) milieu, there are, to my knowledge, no translations into European languages or studies of his works (with the one exception of the twenty-five verse *Nādakārikā*).

Furthermore there is no tradition of teaching reaching to modern times that has transmitted and expounded the doctrines of the classical Śaiva Siddhānta formulated by Rāmakaṇṭha II. The Tamil-speaking South is the only area of India in which the Śaiva Siddhānta still thrives, and here Rāmakaṇṭha II's influence appears gradually to have waned. South Indian thinkers fell under two powerful theological influences that have altered fundamentally the character of the Śaiva Siddhānta:[2] that of devotionalism and that of Vedāntic Advaita. Neo-Saiddhāntikas continued to quote Rāmakaṇṭha's ingenious interpretations of particular passages and points of doctrine (such as the concept of *karmasāmya* or *iruviṉaioppu*); but they no longer upheld his tenets on such fundamental issues as the nature of liberation or the workings and implications of initiation. Six centuries after Rāmakaṇṭha II one thinker, Śālivāṭīnivāsi- Jñānaprakāśaguru of Sri Lanka, attempted to reinstate much of the old Saiddhāntika theology of the Kashmirians; but he had to battle hard to present this as consistent with a body of more recent acknowledged scriptures that had since arisen to justify the new theology, and he came to be savagely attacked, in particular for defending the old doctrine (now heresy) that the liberated soul became identical to—while remaining separate from (as opposed to identical with and so merged in)—Śiva (*śivasāmyavāda*).[3]

---

[2]I speak here of its theological character; but, perhaps in part as a result of this theological shift, the Śaiva Siddhānta also changed from being primarily a cult of individuals striving for personal salvation to a cult whose scriptures also (in some cases almost exclusively) prescribed the mode of public worship in temples.

[3]V. A. Devasenapathi (1966:12) writes thus of Jñānaprakāśa's Tamil commentary on the *Civañānacittiyār*: '...his interpretation sometimes makes a wide departure from the orthodox Siddhānta. He holds that souls at release are equal to Śiva in every respect, a view which is interesting and ably argued but totally at variance with the Siddhānta. ...Jñānaprakāśar's commentary called forth a short and sharp refutation from Śivajñānayogin in a work called the *Śivasamavāda urai maṟuppu*. ...Śivajñānayogin treats Jñānaprakāśar and his commentary with undisguised contempt and says in the preface to his refutation that "looking for mistakes in Jñānaprakāśar's commentary is like trying to pick stones from cooked sand".'

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Largely forgotten in Kashmir,[4] Rāmakaṇṭha's works gradually ceased to be copied in South India too. Thus of the once much quoted *Kiraṇavṛtti* only four lacunose manuscripts appear to survive and there is, as far as I am aware, no modern Saiddhāntika scholar well-versed in its teachings. What follows by way of an edition and translation of Bhaṭṭa Rāmakaṇṭha II's *Kiraṇavṛtti* is therefore by no means the final word on the text. It is not only incomplete (only six out of the twelve chapters appear here); it is full of difficulties that may only be resolved (if at all) after further reflection and a great deal more reading, not only of the other works of Bhaṭṭa Rāmakaṇṭha II, of his Kashmirian contemporaries, and of other Saiddhāntikas, but also of the extant early Siddhāntas, so few of which are published.

My introduction is long, but it has much hitherto unpublished information to present that helps to set the *Kiraṇa* and the *Kiraṇavṛtti* in a context. The introduction first presents new evidence that I have come across about Rāmakaṇṭha II's spiritual lineage (a solitary manuscript of the work of a previously unknown disciple), about his œuvre (Rāmakaṇṭha II's extant works are here arranged in a plausible order of composition, and references to lost works are discussed), about where and when he wrote, and about an influential theological innovation of his expounded in the *Kiraṇavṛtti* (his resolution of the problem of two conflicting doctrines concerning divine grace). The introduction next attempts to establish which among the many Siddhāntas surviving can be proved to be early. Defining the limits of the early canon is necessary because fundamental changes within the Śaiva Siddhānta evidently did not just effect post-scriptural exegetes: tantras of the Śaiva Siddhānta were modified, added to, or wholly rewritten, often retaining the names of ancient works. After drawing up the small list of extant Siddhāntas (most of them as yet unpublished) that can be proved to predate Rāmakaṇṭha II, the introduction discusses certain features of their structure, language, and doctrine, with a view to attempting a relative chronology of the early canon and locating the *Kiraṇa* within it. There follow descriptions of the sources used and methods followed for the constitution of the text.

[4]Manuscripts of only the most dialectical—and therefore broadest in appeal to other Kashmirian thinkers—of his works survive from there: the *Mataṅgavṛtti* and the *Nareśvaraparīkṣāprakāśa*. The latter, perhaps because of this same dialectical quality, has not been transmitted in South India; indeed it appears never to be quoted in South Indian works.

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An edition and translation of the first three out of the six chapters of the *Kiraṇavṛtti* here presented was submitted as a doctoral thesis at the University of Oxford in November 1995. That thesis, from which this book has expanded, could not have been achieved without an enormous amount of help. Before all others I should like to thank four people in particular: my supervisor, Professor Alexis Sanderson, Spalding Professor of Eastern Religions and Ethics at All Souls College, Oxford, who has been unfailingly generous both with his scant time and with his vast knowledge; Dr. Harunaga Isaacson, who from start to finish has helped and encouraged in every way possible and been a tireless proof-reader (though few are marked, his corrections—of major as well as minor flaws—pervade every part of the book); Dr. Jürgen Hanneder, my friend and fellow student of Śaivism, whose stimulating company I enormously enjoyed while he was in England editing the *Mālinīvijayavārttika*; and Dr. François Grimal of the Ecole française d'Extrême-Orient, for his remarkable generosity and kindness to me over the last years and because he suggested to me that I study as an allocataire de recherche at the French Institute of Pondicherry, which, apart from its other merits, houses the greatest collection of Saiddhāntika manuscripts in the world.

For their kind and generous help in different ways I thank: Professor Albrecht Wezler of the University of Hamburg, who supported this enterprise and generously placed microfilms of numerous manuscripts at my disposal; Professor Ramanuja Tatacarya; Dr. Anjaneya Sarma, with whom I had a number of enlightening discussions of tricky points of śāstra; Dr. S. A. S. Sarma, Mr. T. Ganesan, Mr. Subrahmaniam, Mr. Śivarāja Dīkṣitar, and other staff at the Centre of Indology of the École française d'Extrême-Orient and at the French Institute of Pondicherry; Dr. Maria Pia Vivanti, the most recent editor of the *Kiraṇa*, who encouraged me and procured for me a photocopy of the rare first edition of the *Kiraṇa*; Dr. Hélène Brunner, who kindly pointed out a number of errors when I sent her a copy of the thesis, and with whom I have since enjoyed corresponding; Professor Rafaelle Torella of the University of Rome ≪La Sapienza≫ and Dr. Paul Dundas of the University of Edinburgh, who examined the thesis and made many helpful suggestions for improvement; Dr. Gillian Evison and the staff of the Indian Institute Library in Oxford; Dr. Jörg Gengnagel; Dr. Mary Heimann; Dr. Jim Benson; Somdev Vasudeva; Professor S. A. Srinivasan of the University of Hamburg; Professor Richard Gombrich, Boden Professor of Sanskrit at the University of Oxford; Pro-

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fessor Hans Bakker of the University of Groningen; Rob Adriaensen; Professor Michael Hahn of the University of Marburg; Dr. Heeraman Tiwari; Alex Watson; Isabelle Onians; Dr. Godabarisha Mishra of the University of Madras; Diwakar Acharya of the University of Kathmandu; Ratnadeep Datta; my family, and other friends.

My doctoral studies at Wolfson College in Oxford (1992–95) were financed by a British Academy Award, before which I had the great privilege of spending two less focussed years (1990–92) attending lectures on a wide variety of indological subjects at the University of Hamburg as a Hanseatic Scholar of the Stiftung Freiherr von Stein. An allocation de recherche from the French Institute of Pondicherry has enabled me to prepare this book for publication.

I should also like to thank Seer-Valar-Seer Sivaprakasa Pandarasannithi, twenty-third head of Thiruvavaduthurai Adheenam, who allowed me to borrow and photograph two manuscripts (A_1 and A_2) from the library of his Adheenam, to Mr. B.P. Sharma, who, among all his other business, found the time to procure photocopies of manuscripts for me in Jammu, and the following other libraries and Institutions for allowing me to photograph or take copies of manuscripts used in this edition: the Śrī Veṅkaṭeśvara Oriental Research Institute in Tirupati, the Saraswati Mahal Library in Tanjore, the Oriental Research Institute and Manuscripts Library in Trivandrum, the Adyar Research Library, the Government Oriental MSS Library of Madras, the Oriental Research Institute in Mysore (whose policies of providing copies of all manuscripts have now sadly changed), the Shri Ranbir Sanskrit Research Institute in Jammu, the Bodleian Library in Oxford, the Wellcome Institute Library in London, the Cambridge University Library, and the library of the French Institute of Pondicherry.

References to the verses of the *Kiraṇa* follow my numeration for the first six *paṭalas*, that of Vivanti's edition (= E_V) for *paṭalas* 7–12, and that of the edition of Devakōṭṭai (= E_D) for the remainder of the text. The *paṭala* numbering (continuous from 1–64) is that of the contents list of E_D (reproduced by Brunner, 1965:311–13).

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INTRODUCTION

Bhaṭṭa Rāmakaṇṭha II's lineage

Bhaṭṭa Rāmakaṇṭha I
/ \
Bhaṭṭa Vidyākaṇṭha I Śrīkaṇṭha
|
Bhaṭṭa Nārāyaṇakaṇṭha
|
Bhaṭṭa Rāmakaṇṭha II
|
Bhaṭṭa Vidyākaṇṭha II

Because confusion about the various Rāmakaṇṭhas persists,[5] it is worth reiterating that the author of the *Kiraṇavṛtti* is to be distinguished from Rājānaka Rāmakaṇṭha (fl. 2nd half of 10th century[6]), a non-dualist, pupil of Utpaladeva and author of a commentary (*-vivṛti*) on the *Spandakārikā* (and possibly also of the *Sarvatobhadra*, a commentary on the *Bhagavadgītā*). He is also to be distinguished from Bhaṭṭa Rāmakaṇṭha I, mentioned by Śrīkaṇṭha in *Ratnatrayaparīkṣā* 321 and 322 as the author of a now lost *sadvṛtti*. Bhaṭṭa Rāmakaṇṭha I was the guru not only of Śrīkaṇṭha, but also of Bhaṭṭa Vidyākaṇṭha I,[7] Bhaṭṭa Rāmakaṇṭha II's

[5]See, for example, Karl Potter's perplexing entries (1983:196, 208 and 246; altered, but still perplexing in 1995:422 and 547) for different Rāmakaṇṭhas.

[6]Thus N. R. Bhatt, *Mataṅgapārameśvarāgama* Vol.1, *upodghāta* p. xliii.

[7]The evidence for this is the fourth introductory verse of Nārāyaṇakaṇṭha's *Mṛgendravṛtti*:

sākṣāc chrīkaṇṭhanāthād iva sukṛtijanānugrahāyāvatīrṇāc
chrutvā śrīrāmakaṇṭhāc chivamatakamalonmīlanapraudhabhāsvān
śrīvidyākaṇṭhabhaṭṭas tad idam upadiśann ādideśaikadā māṃ
spaṣṭārthām atra laghvīṃ viracaya vivṛtiṃ vatsa sarvopayogyām

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grandfather, of whom no work survives. His son, Bhaṭṭa Nārāyaṇakaṇṭha, was the author of the *Mṛgendravṛtti*, of a lost *Ṭippaṇaka* on Sadyojyotiḥ's *Svāyambhuvavṛtti* referred to by Rāmakaṇṭha in the *Nareśvaraparīkṣāprakāśa* ad 3:62, p. 216,[8] and of a lost *Bṛhaṭṭīkā* called the *Śaranniśā* on the *Tattvasaṅgraha* mentioned in Aghoraśiva's third introductory verse to his *Laghuṭīkā* thereon. One more author in Rāmakaṇṭha II's lineage is now known: his disciple Vidyākaṇṭha II. Stein (1894:363) quotes a portion from what may be the sole surviving manuscript of Vidyākaṇṭha II's only known work, a commentary on the unpublished *Mayasaṅgraha*[9] called

---

'The venerable Vidyākaṇṭha Bhaṭṭa, a powerful sun for [causing] the blossoming of the lotus of Śiva's teachings, after learning from the venerable Rāmakaṇṭha—who was like Śrīkaṇṭha descended in person [to earth] to bestow compassion on men of good deeds—one day, while teaching the same [to me], instructed me: "My child, compose a short, clear commentary on this which will benefit all." '

[8]The edition reads ... *ṭippake*, but I know of no usage of the word *ṭippaka* and this plausible emendation is Jürgen Hanneder's suggestion. (The Wellcome manuscript, f.93$^{r[5]}$, reads °*ṭipake*.)

[9]The *Mayasaṅgraha* (sometimes simply the *Maya*, e.g. *Tantrālokaviveka* ad 28:151–6b) is to be distinguished from the published *Mayamata*. From the opening prose of the commentary it is evident that it is a tantric work in which the same Maya, architect of the asuras, instructs sages in what he was himself taught by Svayambhū, on the top of the Himavat mountain. Professor Sanderson (letter of 19.x.95) has been able to identify a number of early quotations of the work in the sole surviving incomplete palm-leaf manuscript of the *Mayasaṅgraha* in Kathmandu (MS No. 1–1537, NGMPP Reel No. A 31/18). Maya is cited as an authority by Nārāyaṇakaṇṭha in the *Mṛgendravṛtti* on the *kriyāpāda* pp. 31, 69, 74, 81 (= f. 23$^{v[4-5]}$), 86, 92 and on the *caryāpāda* pp. 250 (= f. 52$^{v[1]}$), 251, 252; by Kṣemarāja ad *Stavacintāmaṇi* 87, p. 96 and in the *Svacchandatantroddyota* ad 8:21 (= f. 23$^{r[1]}$) and 10:488; by Jayaratha in the *Tantrālokaviveka* ad 8:32c–35b (unattributed, = f. 52$^{r[4]}$), ad 28:127c–129b (unattributed, = f. 52$^{r[5]}$) and twice ad 28:151–6b; by Bhaṭṭotpala ad *Bṛhatsaṃhitā* 52:41; by Hemādri in the *vratakhaṇḍa* of his *Caturvargacintāmaṇi*, Vol. II, Part I, p. 138; by Takṣakavarta on f. 85$^{v[7]}$; and by Somaśambhu in *Karmakāṇḍakramāvalī* 1278–1299 (a close paraphrase of ff. 22$^{v[2]}$–23$^{v[2]}$). (References in the *Īśānaśivagurudevapaddhati* are to the later *Mayamata*.) Aware only of Hemādri's quotation and of the sole Nepalese manuscript Michaels (1985:73) argued that these could be used as evidence for a putative historical relationship between Nepal and South India; but the text's acceptance in Kashmir weakens that hypothesis.

The full *āyātikrama* of the work is as follows: Pārvatīpati taught the text in a crore of verses to Svayambhū, who taught it in 100,000 and 12,000 to Maya, the Vālakhilyas, Aṅgiras, Atri, Marīci, Pulastya, Bhṛgu, Pulaha, Svāyambhuva, Manu, Kratu, and Nārada, who teach it to their disciples. With the consent of those sages Maya now teaches a part of it (the conceit intended is presumably that the knowledge was whole, but Maya, being the architect of the asuras, taught only what relates to *pratiṣṭhā*) to his disciples (f. 57$^{r[5]}$–57$^{v[3]}$):

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the *Bhāvacūḍāmaṇi*.[10] It is clear that the work is by a disciple of Rāmakaṇṭha II, and not by Vidyākaṇṭha I: its final verse is closely modelled on that of the *Kiraṇavṛtti* (see below) and, as Professor Sanderson has pointed out to me, verses 6–8 of Rāmakaṇṭha II's introduction to the *Mataṅgavṛtti* are quoted in it prefaced by *tathā co≪kta≫m asmadgurubhiḥ* (f. 22$^{r[16]}$).

It is possible that the home town of Rāmakaṇṭha's lineage was the town of Vijayeśvara.[11] The final verse of the *Kiraṇavṛtti* tells us that

---

etat svayambhūr bhagavān deveśāt pārvatīpateḥ
labdhavāṃs tapasogreṇa koṭyā (em. Sanderson; *koṭyo* MS) *jñānāmṛtottamam*
saṃkṣipya lakṣamātreṇa punar dvādaśabhir jagau
sahasrair vālakhilyebhyo mahyam aṅgirase 'traye
marīcaye (em. Sanderson; *marīcāye* MS) *pulastyāya bhṛgave pulahāya ca*
svāyambhuvāya manave kratave nāradāya ca
jagus te 'pi svaśiṣyebhyaḥ samāsavyāsayogataḥ
bhaktebhyaḥ prārthayadbhyaś ca tadicchāto maharṣayaḥ
tadekadeśam iṣṭārthasiddhibījam anākulam
mayā tadicchayaivoktaṃ bhavadbhyaḥ śivam astu naḥ
iti mayasaṅgrahe pratiṣṭhāsūtraṃ samāptam.

This portion receives commentary on f. 71^{r} of the *Bhāvacūḍāmaṇi*.

[10]The opening verses read:

samastasiddhāntasudhāsamudrasaṃplāvanāyendukarābhirāmāḥ
jayanti vāco bhuvi rāmakaṇṭhabhaṭṭasya vidyeśvaratulyamūrtteḥ
tato [']*vāptaśrutaś śaivajñānaratnanidhānataḥ*
bhāvacūḍāmaṇiṃ vakṣye vidyākaṇṭha†*ś ca*† *saṅgrahe*

• *'vāptaśrutaś śaiva°*] *conj.*. Sanderson; *vāptaḥ śrutaścaiva* MS • *°nidhānataḥ*] conj. Sanderson; *°vidhānataḥ* MS • *°maṇiṃ*] conj. Sanderson; *°bhidaṃ* MS • *saṅgrahe*] conj. Sanderson; *saṅgraham* MS

The emendations were suggested by Professor Sanderson in a letter of 12.iii.96. The suggestions *saṅgrahe* and *bhāvacūḍāmaṇiṃ* (instead of the more obvious *bhāvacūḍābhidhaṃ*) appear because it is suspicious that the text transmitted appears nowhere to mention the name of the work on which it comments, and because the colophons give *Bhāvacūḍāmaṇi* as the commentary's title. (The final colophon on f. 71$^{r[9-10]}$ reads: *iti śrīmahāmāheśvareṇa kṛtaṃ bhāvacūḍāmaṇiṃ nāma taṃtraṃ samāptam// saṃpūrṇaṃ samāptam śubham astu// //*) If the emendations are correct, Vidyākaṇṭha II's meaning would then be 'I shall [now] compose [this commentary called the] *Bhāvacūḍāmaṇi* on the [*Maya-*]*saṅgraha*.'

There survive Nepalese manuscripts of a tantra called the *Bhāvacūḍāmaṇi* whose colophons state that it is part of the *Tantracūḍāmaṇi* (NAK MS 5-6565 and NAK MS 6-1748, NGMPP Reel Nos. A 207/8 and A 989/23 respectively); but this work relates a discussion between Devī and Bhairava in which Bhairava is asking the questions, and it is not a tantra of the Śaiva Siddhānta.

[11]Professor Sanderson (quoting in a letter of 12.iii.96 from his annotations to the

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the work was begun there and might be telling us that it was finished somewhere on the bank of a river Candrabhāgā:[12]

prārabdhā vijayeśanāthapurato māsāṣṭakenādarāt
nityaṃ cintanataḥ samāptim[13] *†amalaṃ† yā candrabhāgā-*
taṭe[14]

nītā seyam apīśatīrthatapasāṃ sāmarthyataḥ[15] *sarvadā*
bhūyād bhaktajanasya śāśvataśivapronmīlane vallabhā

That of the *Bhāvacūḍāmaṇi* is still more corrupt, but might be reconstructed thus:

prārabdhā purato[16] *guror niyamatas tasyaiva †nocophalān†*[17]
śaśvaccintanataḥ[18] *samāptim adhunā nītā samāmātrakāt*[19]

seyaṃ[20] *candrakalādharasya dayayā sarvatra sarvātmanā*[21]
bhaktānāṃ puruṣārthabodhavidhaye[22] *bhūyāt sadā val-*
labhā[23]

Jayadrathayāmala) identifies the place thus: 'Vijaya, Vijayeśvara, °kṣetra, °pura. 75° 9′ long. 33° 48′ lat., on the right bank of the Vitastā. The liṅga Śiva Vijayeśvara, its sacred environs, and the surrounding town (the modern Vij^{a}brōr/Bijbihāra). Śiva Vijayeśvara and Viṣṇu Cakradhara (situated a mile below Vij^{a}brōr on the left bank of the river) were considered to be the principal protectors of Kashmir. See *Rājataraṅgiṇī* 1.38; *Skandapurāṇa*, *Nāgarakhaṇḍa* (6), *Adhyāya* 109 (listing the name of Śiva at each of the 68 Śivatīrthas), 13a: *vijayaṃ caiva kāśmīre*; *Nīlamata* 1056, 1303; *Haracaritacintāmaṇi*, chapter 10; Stein (tr.), *Rājataraṅgiṇī*, II, pp. 463–4.'

[12]'Your suggestion *candrabhāgātaṭe* is certainly possible, especially since the Candrabhāgā here might not be the Chenab to the S.E. of the valley but a river in Kashmir itself that joins the Vitastā below its confluence with the Sind (see Stein on *Rājataraṅgiṇī* 4.638). But this leaves *amalaṃyā* undiagnosed; and there is also the suspicion raised by reading Vidyākaṇṭha II's verse that *candrabhāgā* is nothing to do with either river but conceals a reference to the digit of the moon worn by Śiva (*candrakalā*).' From Professor Sanderson's above-quoted letter of 12.iii.96.

[13]*samāptim*] em.; *samāptam* R^{N}

[14]*candrabhāgātaṭe*] conj.; *candrabhāgā tadā* R^{N}

[15]*sāmarthyataḥ*] em.; *sāmarthyataṃ* R^{N}

[16]*purato*] conj.; *paratā* MS

[17]Professor Sanderson tentatively suggested that these syllables might be emended to *yā codanāt* and that *vijayatas* might replace the (then redundant) *niyamatas*.

[18]*śaśvaccintanataḥ*] conj. Sanderson; *kaścaccintataḥ* MS

[19]°*mātrakāt*] conj. Sanderson; *pātrakāt* MS

[20]*seyaṃ*] em.; *soyaṃ* MS

[21]*sarvātmanā*] em.; *sarvātmanāṃ* MS

[22]*puruṣārthabodhavidhaye*] conj. Sanderson; *pukadārthabodhvaviṣayair* MS

[23]*vallabhā*] em.; *vallabhaḥ* MS

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Vidyākaṇṭha II *might* thus be saying that he too began his commentary 'in [Vijayapura,] the town of my teacher' and that he completed it after only a year (*samāmātrakāt*; cf. Rāmakaṇṭha's *māsāṣṭakena*).

Bhaṭṭa Rāmakaṇṭha II's date

Bhatt's pieces of evidence (op. cit., p. xliii) for the date of the lineage of Rāmakaṇṭha II were Nārāyaṇakaṇṭha's quotation of Utpaladeva's *Īśvarasiddhi* 55 in the *Mṛgendravṛtti* ad 1:11 and the fact that Aghoraśiva, whose colophon to the *Gotrasantati* of his *Kriyākramadyotikā* gives the date 1157/8 AD (*śaka* 1080),[24] makes frequent references to Rāmakaṇṭha's

[24]The *Gotrasantati* appears in a volume that purports to give Aghoraśiva's *Mahotsavavidhi* section from the *Kriyākramadyotikā*. It actually contains much else that is manifestly not by the hand of Aghoraśiva and nothing that can be proved to be his. The colophons of the first two prose sections mention his name (pp. 52 and 61), after which appear the first and third *maṅgala* verses from Kacchapeśvara's commentary on the *Kriyākramadyotikā* (IFP T. 240, p. 3; IFP T. 109, p. 1), venerating a certain Sadāśiva, a guru in Kāñcī, and there then follows an *āgamavacanasaṅgraha* on the topic of *utsavas*, attributing the material principally to late authorities which in his doctrinal works Aghoraśiva never cites, such as the *Kāmika*, *Vīra*, *Kāraṇa*, *Sūkṣma*, *Suprabheda*, *Bhīmasaṃhitā*, *Dīpta*, *Ajita*, *Kumāratantra*, *Santāna*, *Cintya*, and even a *Sakalāgamasaṅgraha*. In places even the colophons of the tantras from which the work quotes have been copied (e.g. from the *Laḷita* on p. 373). The section entitled *Gotrasantati* is tacked on to the end of this muddle. It does not appear in the published *Prabhā* commentary of Nirmalamaṇi, nor is it covered by the commentary of Kacchapeśvara. Nirmalamaṇi comments on the following topics: *nityakarmavidhi*, *pavitravidhi*, *damanavidhi*, *sāmānyasamayavidhi*, *viśeṣasamayavidhi*, *nirvāṇadīkṣādhivāsavidhi*, *nirvāṇadīkṣāvidhi*, *saṃkṣiptadīkṣāvidhi*, *ācāryābhiṣekavidhi*, *astrābhiṣekavidhi*, *vratoddhāravidhi*, *antyeṣṭividhi*. Kacchapeśvara's commentary, as preserved in IFP T. Nos. 109 and 240, covers only the first three of these, but both transcripts give a short colophon verse at this point, and his commentary may have extended only thus far.

It will be noticed that all these belong to the category of *ātmārthapūjā*. In these sections Aghoraśiva's references are to the same scriptural authorities that he cites in his doctrinal works, i.e. those known also to Rāmakaṇṭha's lineage.

Various other texts belonging to the category of *parārthapūjā* have been published as parts of Aghoraśiva's *Kriyākramadyotikā*. Not all are quite as muddled as the *Mahotsavavidhi*, but all are suspect. The *Prāyaścittavidhi*, for example, published as the seventh *bhāga* of the *Kriyākramadyotikā*, opens with a treatment of *parārthanityapūjāprāyaścitta* attributed to the *Aṃśumattantra* (another late authority).

The *Gotrasantati* itself appears to quote the *Kāraṇa* as an authority (p. 426: *gocaraṃ kulam ity uktam iti śrīkāraṇaśruteḥ*), a work apparently not known to the Kashmirian Saiddhāntikas, but *-kāraṇa-* is doubtless a misreading of *-kiraṇa-* here, for the quoted

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pāda is *Kiraṇa* 39:2c. When the *Gotrasantati* comes to list Aghoraśiva's forebears, the account can be interpreted to coincide with the much briefer accounts in other works, and there are distinctive similarities in phrasing. Compare, for example, the following verses (p. 431)

tacchiṣyo gauḍavṛṣabhaḥ śrīkaṇṭhaśivadeśikaḥ
śrīmaddabhrasabheśānadidṛkṣāto gatas tu yaḥ

• *śrīkaṇṭha°*] conj.; *śrīkaṇṭhaś* Ed. • *śrīmaddabhra°*] conj. Sanderson; *śrīmadagra°* Ed.

śrīvikramādicoḷeśā≪ḥ≫ svagurutve nyaveśayan
tato ddhyānaśiva≪ḥ≫ śrīmān abhavad gauḍapuṃgavaḥ
aṣṭāviṃśatitantrāṇāṃ vyākhyānanipuṇo guruḥ
coḷeśvarasya bhūtvā yaḥ sabheśānam apūjayat

• *coḷeśvarasya*] conj.; *coḷeśvaro 'pi* Ed. • *sabheśānam*] conj.; *sabheśaṃ mām* Ed.

tasmād babhūva sakalāgamapāradṛśvā śuddhāśayo hṛdayaśaṅkaranāmadheyaḥ
asmatpitāmahapitṛvyasutāgrya eṣa śaivādhirāja iti suprathito dharaṇyām

with the concluding verses to the *Dviśatikālottaravṛtti* (IFP T. 176, pp. 79–80 [= P] collated against Trivandrum MS 4509, f. 47$^{v[11]}$–48$^{v[1]}$ [= T]):

ādau śivaśikhājyotiḥsāvitryākhyān gurūttamān
anugrahāya lokānām anujagrāha śaṅkaraḥ

• *°śivaśikhājyotiḥ*] conj.; *°śivaśikhājyautiḥ* T; ⊔ *tas* P • *°sāvitryākhyān gurūttamān*] conj.; *°sāvitrākhyān gurūktamārgān* T; *°sāpitryā gurūttamāt* P

tebhyaḥ siddhāntasaṃsiddhiḥ gocarāṇāṃ catuṣṭayam
mantreśarudradevebhyaḥ kramād bhūmim upāgatam

• *°siddhiḥ gocarāṇāṃ catuṣṭayam*] T; *°siddhibhocarāñcatusmiyam* P • *°devebhyaḥ*] conj.; *°devataḥ* T; *°devavi* P • *bhūmim upāgatam*] T; *bhūtim upagata* ⊔ P

tebhyaḥ śivakulād ādyād utpannā gurusantatiḥ
śrīmadāmardakaṃ nāma sthānaṃ mokṣasya bhārate

• *tebhyaḥ*] T; ⊔ P • *sthānaṃ mokṣasya*] conj.; *sthānamadhyasta* T; *sthānamasyāsya* P (Cf. *Gotrasantati* p. 429, lines 1–2: *śrīmadāmardakaṃ nāma kadambadāmabhūṣitam/ sthānam atrābhavad bhūmau bhārate mokṣasādhanam.*)

guravas tatsamudbhūtā nānāścaryavidhāyinaḥ
golakīraṇapadrādimaṭheṣv adhigatāḥ prathām

• *nānāścaryavidhāyinaḥ*] T; *nānācāryā vidhāyinā* P • *golakīraṇapadrādi°*] conj.; *gāḷakāraṇabhadrādi°* T; *goḷīkaraṇabhadra* ⊔ P • *°maṭheṣv adhigatāḥ prathām*] em.; *°maheṣv adhigatāḥ prathāṃ* T; ⊔ *ṣv adhigatāptayāḥ pra* P

gurūṇāṃ tatkulotthānāṃ vaṃśe śrīkaṇṭhatejasām
gauḍadeśodbhavaḥ śrīmān dhyānaśivo 'bhavat

• *°tejasām*] T; *tejasā* P • *gauḍadeśodbhavaḥ*] T; *gomyadeśodbhava* P • *śrīmān dhyāna°*] em.; *śrīmān śrīmadhyāna°* T; *śrīmaddhyāna°* P • *'bhavat*] conj.; ⊔ *vet* T; *bhavet* P

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vidhāya colanāthasya gurutvaṃ gurusannibhaḥ
śrīmaddabhrasabhānāthaṃ yaś ciraṃ samapūjayat

• *vidhāya*] T; *athāyaṃ* P • *gurusannibhaḥ*] Tac; *gurusannibhiḥ* Tpc; *gurusa* ⊔ P • *śrīmaddabhra°*] em. Sanderson; *śrīmadabhra°* T; *śrīddaye°* P • *samapūjayat*] T; *paryapūjayat* Ppc; *pamapūjayat* Pac

tasmād abhūd dhṛdayaśaṅkaranāmadheyaḥ śaivādhirāja iti bhūmitale prasiddhaḥ
vede vidhiḥ, sakalaśāstragaṇe sa jīvaḥ, śilpe mayaḥ, sa Śiva eva śivāgameṣu

• *°gaṇe*] T; *°gaṇaiḥ* P • *jīvaḥ śilpe*] T; *jīva* ⊔ *lpe* P

Here both sources give the same sequence of gurus: Dhyānaśiva and Hṛdayaśiva. (Though their predecessor Śrīkaṇṭha is not explicitly mentioned in the *Dviśatikālottaravṛtti*, the adjective *śrīkaṇṭhatejasāṃ* describing the gurus before them may be intended in part as an allusion to him.) Thereafter the accounts of his lineage seem to diverge, but may still be interpreted as not being contradictory. The above-cited verses in the *Dviśatikālottaravṛtti* are followed immediately by

śiṣyo 'sya kuṇḍinamahānvayadīpabhūtakṛṣṇātmajaḥ śrutinidhir bahurūpaśambhuḥ
patyādiratnaparipūrṇaśivāgamābdhivyākhyānibodhapatir arṇavakarṇadhāraḥ

• *śiṣyo 'sya*] em.; *śiṣyo bhya* T; *śiṣyo sa* P • *kuṇḍinamahānvaya°*] T; *kuṇḍiha* ⊔ *mabhānvaya°* P • *°dīpa°*] P; *°dīpadīpa°* T • *°kṛṣṇātmajaḥ*] P; *°kṛṣṇātmaja°* T • *pūrṇaśivāgamābdhi°*] T; ⊔ *vodgamābdhi°* P • *°nibodhapatir arṇavakarṇadhāraḥ*] P; *nabodhaparipūraṇaka* ⊔ *dhāraḥ* T [The last line I interpret: 'a helmsman of the sea, master at teaching the interpretation of the ocean that is Śiva's scriptures, abounding in gems that are [the *padārthas* of] the Lord, [the bound soul, bonds] etc.']

yaś cakre śivaśāsaneṣu vividhā vṛttīr viśuddhātmabhiḥ
vāgbhir vākyapadapramāṇanipuṇaḥ śrīmohaśūrottarādiṣu
pujāṃ yasya vitanvate nṛpatayaś colendrapāṇḍyādayo
vṛttis tena sukhagrahā dviśatikākālottare nirmitā

• *vṛttīr*] em.; *vṛttir* TP • *°nipuṇaḥ*] em.; *°nipuṇaṃ* T; ⊔ P • *°pāṇḍyādayo*] em.; *°pāṃḍyāda+yaḥ+* T; *°nāthādayo* P • *nirmitā*] T; *kīrtitā* P

Bahurūpaśambhu is presumably intended as a synonym of Aghoraśiva, whom we know to be of the *gotra* of Kauṇḍinya from the colophon verse to his commentary on the *Tattvatrayanirṇayavṛtti*. That his father's name was Kṛṣṇa is new information. Hṛdayaśiva appears here to be Aghoraśiva's guru. The *Gotrasantati* however, calls him Aghoraśiva's paternal grandfather's paternal uncle's eldest son (*asmatpitāmahapitṛvyasutāgryaḥ*), but then goes on with the next verses to identify a certain Parameśvara, 'his [Hṛdayaśiva's] youngest brother, my father's maternal uncle', whom Dhyānaśiva consecrated as a guru, as his *dīkṣāguru*—that at least is a possible interpretation of the qualification *madbandhavicchedakam*—(p. 432):

mātulo 'smatpitus tasya kaniṣṭhaḥ parameśvaraḥ
śrīmaddhyānaśivenāyam anugṛhya guruḥ kṛtaḥ

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taṃ vande śivatantracakṣuṣam ahaṃ vedādividyotkaṭaṃ
pratyakṣaikaśivārkaśaktimuditaṃ sākṣād anugrāhakam
atrer anvayaratnam īḍyam amalaṃ kāñcīnivāsāśrayaṃ
svārtthaspṛk parameśvarābhidham amuṃ madbandhavicchedakam
tadākhyayā kṣitau khyātaṃ so 'nvagṛhṇān (conj.; *sonugrāhaṃ* Ed.) *mahāsudhīḥ*
aghoraśivanāmānaṃ sampradāyasamanvitam

The name Parameśvara (as we know also independently from colophon verses in the parts of the *Kriyākramadyotikā* that are secured by the commentators, e.g. from that to the *nirvāṇadīkṣā* section on p. 487 of the edition with *Prabhāvyākhyā*) was thus one of Aghoraśiva's worldly names, just as it was the name of the guru who initiated him (this is implied by *tadākhyayā kṣitau khyātam*). This guru's *dīkṣā* name is unfortunately not given here. If we are right in understanding from the above passage that Parameśvara was the younger brother of Hṛdayaśiva, then, as Professor Sanderson writes (in a letter of 14.v.97), 'this makes Aghora's two teachers Hṛdayaśiva and Parameśvara and the wife of his father's father the children of a single father, who was himself a member of Aghora's patriline, being the brother of Aghora's father's father's father.'

In the concluding verses to the *Tattvatrayanirṇayavṛtti* and to the *Sarvajñānottaravṛtti* it is Sarvātmaśambhu whom Aghoraśiva venerates as his principal teacher. The concluding verses to the *Sarvajñānottaravṛtti* (IFP 47818, pp. 140–1) read:

yaś śāstreṣu śivoditeṣu sumatir lakṣadvayādhyāpakaḥ
sāmānyeṣu pareṣu cāpratihatadhīr vākyapramāṇādiṣu
pūjāṃ yasya vitanvate nṛpatayaś coḷendrapāṇḍyādayo
yasyānugraham ātatāna bhagavān sarvātmaśambhu≪ḥ≫ svayam
so 'yaṃ cakāra vivṛtiṃ śivaśāsane 'sminn etām aśeṣaśivaśāstravidāṃ hitāya
advaitavādimadavāraṇabhedaśīlaḥ śrīmān aghoraśivadeśikakesarīndraḥ

It is conceivable that Sarvātmaśambhu is no more than a synonym of Hṛdayaśiva. We might assume then that Aghoraśiva refers to two teachers, both close relatives: a Parameśvara, who initiated him, and Parameśvara's elder brother, whose initiatory name was Hṛdayaśiva/Sarvātmaśambhu.

The *Gotrasantati* mentions Sarvātmaśambhu at the very end just before the composition, date and extent of the work are mentioned. Its last three and a half verses read (p. 433):

sarvātmaśivapādebhya (sic!) *asmadguruvarāntikāt*
etan nityādikaṃ karma sopapattikam ādarāt
śrutvā kriyākramasyaiva dyotikā racitā mayā
nādajñeye śakasyābde vartamāne kaḷau yuge
granthatas trisahasraiś ca saṃyuktā pañcabhiḥ śataiḥ
ādeśād gurunāthasya raciteyaṃ mayā yataḥ
tato 'tra gurave doṣaṃ na gṛhṇantu vicakṣaṇāḥ

By the *kaṭapayādi* system of notation, the phrase *nādajñeye* gives us the date 1080 of the Śaka era (*ya*=1, *jña*=*ña*=0, *da*=8, and *na*=0; the vowels carry no meaning).

A version of the crucial verse concludes the above-mentioned *Prāyaścittavidhi* too:

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works. Sanderson (1985b:566–7) modified the terminus post quem (for which the evidence remains the same), arguing that Utpaladeva flourished c. 925–975 (and not c. 850–900, as Bhatt had suggested). The terminus ante quem was modified by Mme. Brunner who pointed out (1977:286) that Kṣemarāja mentions Nārāyaṇakaṇṭha and his *Mṛgendravṛtti* in his *Svacchandatantroddyota* (ad 4:206–9, vol. 2, p. 130). As Torella hesitantly pointed out (1994:483–4), reading the fifth chapter of the *Kiraṇavṛtti* reveals that Kṣemarāja's mention of the opinion of a commentator on the *Kiraṇa* at the end of the fifth chapter of the *Svacchandatantroddyota* (vol. 3, pp. 93–4) is indeed a reference to Rāmakaṇṭha's views on the necessary requirements for a descent of salvific power; but Professor Sanderson has now shown (Goodall, 1996:xlv, note 26) that the terminus ante quem can be brought back still further: it has hitherto been overlooked that verses quoted without attribution by Abhinavagupta, the preceptor of Kṣemarāja, in *Tantrāloka* 8:428–434b, are the verses in which Rāmakaṇṭha summarises the twenty-third chapter of his commentary on the *vidyāpāda* of the *Mataṅga*. This means that we can provisionally assume

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tasmāt sarvaprayatnena vidhinā sarvam ācaret
nādajñeye śakasyābde vartamāne kaḷau yuge
dvisahasraiḥ pañcaśatagranthaiś ca likhitā punaḥ

It is clear, however, that it does not belong here, because no subject is provided to agree with the feminine *likhitā*. Notice also that the work is here said to have been shorter by 32,000 syllables.

To conclude, we must bear in mind that the date rests on a piece of evidence in a section of text that is, as will be clear from the above, by no means free from corruption and uncertainties. There is, however, nothing inherently improbable about a mid-twelfth-century date; indeed 'the king of the Coḷas who for a long time venerated the glorious Lord of the Dabhrasabhā' (for the name Dabhrasabhā see Younger, 1995:84) and who took Dhyānaśiva as his guru (mentioned in both the *Gotrasantati* and the *Dviśatikālottaravṛtti*) is likely to have been either Vikrama (r. 1118–35 AD) or his successor, Kulottuṅga II (r. 1135–50 AD), both of whom wished to appear closely connected with the Chidambaram temple (see Younger, 1995:139–41). I suppose it to be the latter, since the *Gotrasantati* mentions Vikrama by name when recording Dhyānaśiva's predecessor, Śrīkaṇṭha.

(It seems appropriate that it is the king who is said to be the devotee of the Lord of a particular temple, and not the Saiddhāntika theologian, the skilled interpreter of the only true means to liberation, the twenty-eight scriptures. One wonders how close, from Aghoraśiva's perspective, the connection of the Siddhānta was with the South Indian temple cult. As I have remarked at the beginning of this excursus, the published parts of the *Kriyākramadyotikā* that deal with *parārthapūja* seem unlikely to have been by Aghoraśiva.)

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that Bhaṭṭa Rāmakaṇṭha II flourished between c. 950 and 1000 AD.

Thus Abhinavagupta can now be shown to have known the works of Rāmakaṇṭha and to have held him in sufficient honour to quote his words with approval. If, as it now seems, Rāmakaṇṭha was an older and respected contemporary of Abhinavagupta, then we can perhaps expect to find more rebuttals of Rāmakaṇṭha's views in Abhinavagupta's works, rather than, as I had previously expected, of Abhinavagupta's positions in Rāmakaṇṭha's works. Differences between the thinkers on points of interpretation of particular scriptural passages must be examined in this new light. Such a difference is their discussion of *Sārdhatriśatikālottara* 8:7: *śvapacān api dīkṣayet*. Rāmakaṇṭha's commentary thereon[25] lays great stress on the word *api* and cites the tag *api parvataṃ śirasā bhindyāt* ('He might even split a mountain with his head') in order to illustrate the force of that particle. As Jürgen Hanneder has pointed out to me, when Abhinavagupta cites the same passage (*Mālinīvijayavārttika* 1:194–7), he pointedly omits the *api*. Of course either author might be responding to the interpretation of the other, and it is probable that there are many other such disagreements, where the priority of one or other view may only be determinable when a relative chronology of each author's works has been estaḥlished. To this end the following section is a first attempt at a stratigraphy of the works of Rāmakaṇṭha.

Bhaṭṭa Rāmakaṇṭha II's works

Here follows a list of Rāmakaṇṭha's extant works listed in a plausible order of composition inferred from cross-references (listed in the footnotes below) in his works:

Commentary on Sadyojyotiḥ's *Paramokṣanirāsakārikā*[26]

Commentary on Sadyojyotiḥ's *Mokṣakārikā*[27]

Commentary (*-prakāśa*) on Sadyojyotiḥ's *Nareśvaraparīkṣā*[28]

[25]It must be admitted that the passage is corrupt. See my attempt at a translation in the footnote to the translation of the commentary ad 1:10.

[26]Cited in the *Nareśvaraparīkṣāprakāśa* ad 1:55, p. 95; in the *Mokṣakārikāvṛtti* ad 23, p. 250; in the *Kiraṇavṛtti* ad 1:15.29–30.

[27]Cited in *Mataṅgavṛtti* ad *vidyāpāda* 4:50, p. 98 and ad 4:59, p. 101.

[28]Cited in *Mataṅgavṛtti* ad *vidyāpāda* 1:26, p. 16; ad 3:17, p. 65; ad 3:19, p. 67; ad 6:47, p. 195, ad 6:99–100, p. 230; in *Kiraṇavṛtti* 1:15.24, 2:25.16, 2:29.22, 3:12.45–6. It

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Commentary on the *vidyāpāda* of the *Mataṅgapārameśvaratantra*[29]

Commentary on the *Sārdhatriśatikālottaratantra*[30] (in which is embedded the *Nādakārikā*)

Commentary on the first twelve chapters of the *Kiraṇatantra*[31]

Commentary on the remaining three *pādas* of the *Mataṅgapārameśvaratantra*

A work attributed to Rāmakaṇṭha of ninety verses in *āryā* metre called the *Vyomavyāpistava* is transmitted in South Indian manuscripts (a number of which are in the IFP in Pondicherry) together with a *laghuṭīkā* of Vedajñānarṣīndra. This work has been left off the list, not because its authenticity is doubted (I know of no evidence to confirm or deny this), but because Rāmakaṇṭha nowhere refers to it, and so it cannot be placed in order.

With the exception of the *Kiraṇavṛtti* and the *Vyomavyāpistava* all the above are published. Rāmakaṇṭha also cites some lost works of his: an *Āgamaviveka* (ad *Paramokṣanirāsakārikā* 46, p. 298—this may be the same as the *Sarvāgamaprāmāṇyopanyāsa*, for which see below); a *Svāyambhuvoddyota* (*Nareśvaraparīkṣāprakāśa* ad 1:51, pp. 88–9); a

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is clear that works of Rāmakaṇṭha other than the *Mokṣakārikāvṛtti* and *Paramokṣanirāsakārikāvṛtti* were written before the *Nareśvaraparīkṣāprakāśa*, because the latter quotes an untraced verse of his ad 1:57, p. 68, and another ad 3:181–2, p. 273.

[29]Referred to in *Kiraṇavṛtti* 1:15.21 and 1:18.22.

[30]There is little evidence for the relative dating of this work. Rāmakaṇṭha quotes a passage of three *anuṣṭubh* verses of his in it (ad 4:1–2, p. 45) and a prose sentence (ad 23:13, p. 151), but neither of these is traced, and he does not refer to any of his known works by name. As far as I know, no published work of his refers to the *Sārdhatriśatikālottaravṛtti*. The *Kiraṇavṛtti* refers to it ad 12:9 and, in 3:23.30, to the *Nādakārikā* (calling it the *nādasiddhi*). I have assumed that Rāmakaṇṭha composed the *Nādakārikā* as part of the *Sārdhatriśatikālottaravṛtti*, because at the point at which they occur in the text there is no introductory formula to suggest that they were an earlier composition quoted there because of their appositeness. Furthermore, as Filliozat (1984:226) observes, Rāmakaṇṭha appears to be referring back to *karikās* 17 and 25 ad *Sārdhatriśatikālottara* 12.1 with the expression *iti darśitaṃ prāk*. I have tentatively assumed that the *Sārdhatriśatikālottaravṛtti* is a relatively late work, merely because of the absence of other references to it and thus I have placed its composition directly before that of the *Kiraṇavṛtti*.

[31]Referred to in the *Mataṅgavṛtti* ad *kriyāpāda* 1:2–3b, p. 3. That the *Kiraṇavṛtti* is a relatively late work is also suggested by the second half of its opening verse.

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ṭīkā on Sadyojyotiḥ's lost *Mantravārttika* (*Mokṣakārikāvṛtti* ad verse 2, p. 246 and ad 113, p. 268, *Paramokṣanirāsakārikāvṛtti* ad verse 3, p. 281, *Nareśvaraparīkṣāprakāśa* ad 3:177ab, p. 170,[32] and in the *Mataṅgavṛtti* ad *vidyāpāda* 5:60c–61, p. 125[33]); and a [*Sarva-*]*āgamaprāmāṇya*[*-upanyāsa*].[34] The three references to the last of these are puzzling and require some discussion: ad *Mataṅga* 3:20ab, p. 68, Rāmakaṇṭha uses the following expression: *iti darśitam asmābhiḥ sarvāgamaprāmāṇyopanyāse* (Ed; °*nyāsena* Kashmirian Mss) *rauravavṛttiviveke iti tata evāvagantavyam.* This is typical for the manner in which Rāmakaṇṭha refers to his own sub-commentaries on Sadyojyotiḥ's partial commentaries on the *Raurava*, viz. the *Bhogakārikā*, the *Mokṣakārikā*, and the *Paramokṣanirāsakārikā*.[35] Compare, for example, *pradarśitaṃ rauravavṛttiviveke paramokṣanirāsakārikāsv asmābhiḥ* (*Kiraṇavṛtti* 1:15.29–30) and (*Nareśvaraparīkṣāprakāśa* ad 1:55, p. 95) *darśitam asmābhir vistareṇa rauravavṛttiviveke*

[32]The attribution given here is ambiguous (*tad idam uktam mantravārttike*), but the half-verse is the same as that quoted in the *Mokṣakārikāvṛtti* ad verse 2, p. 246, where it is prefaced by the unambiguous ... *ity uktam asmābhir mantravārttikaṭīkāyām.*

[33]Here Rāmakaṇṭha quotes a verse prefaced only by *tathoktam asmābhir anyatra*, but, as Bhatt points out in his footnote thereon, the same verse is quoted on p. 33 of Jñānaprakāśa's *Śivayogasāra* with the attribution *tad uktam mantravārttikaṭīkāyām.* The same verse is quoted, again without attribution, ad *Paramokṣanirāsakārikā* 57, p. 305.

[34]The label *upanyāsa* for a commentary is unusual, but there is another Śaiva work so labelled: Nigamajñānadeśika's *Śivajñānabodhopanyāsa*, an edition and translation of which is shortly to be published from the IFP by Mr. T. Ganesan.

[35]It is possible that these *kārikā* and the *Bhogakārikā* and *Mokṣakārikā* were originally parts of a longer commentary in verse, or, as Dvivedi suggests (1983: *upodghāta* p. 64) in a mixture of prose and verse, which no longer survives, but it is also possible that Sadyojyotiḥ's *Rauravavṛtti* was made up by a number of more or less independent verse works, of which these are the only ones to survive. Bhatt (*upodghāta* to *Mataṅga* vol.1, p. xlii) observes that a *vṛtti* on the *Raurava* is referred to in a variety of works under different titles: *suvṛtti* (*Tattvasaṅgraha* 57), *sadvṛtti* and *rauravavṛtti* (Aghoraśiva's *Tattvasaṅgrahaṭīkā* ad verse 57) and *ruruvṛtti* (Jayaratha, introducing a short passage in prose, in his *Tantrālokaviveka* ad 9:211). He further notes that in the anonymous commentary to the *Mataṅga* which he prints at the end of the same volume a verse from the *Paramokṣanirāsakārikā* is cited and prefaced by *tad uktaṃ śrīmadrauravavṛttiṣu.* Bhatt is puzzled by this use of the plural and by the assignation. He suggests that the verse may have been taken from the *Rauravavṛtti* or that it may convey the same meaning as a passage in the *vṛtti*, but he does not consider the possibility that the *kārikā* works of Sadyojyotiḥ may themselves constitute a *vṛtti.* If we assume that they do, it solves both the problem of the assignation of verses from the *Paramokṣanirāsakārikā* to a *Rauravavṛtti* and that of the use of the plural *rauravavṛttiṣu.*

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(see p. 4 of Corrigenda) *paramokṣanirāsakārikāsu*. The locative used of the *kārikās* is confusing but the phrase can be interpreted to mean 'in the *viveka* on [that part of] the *rauravavṛtti* [known as] the *Paramokṣanirāsakārikā*'.[36] The reference in the *Mataṅgavṛtti* ad *vidyāpāda* 3:20ab might then be assumed to be to Rāmakaṇṭha's *Mokṣakārikāvṛtti* ad 143–154, because it covers much the same ground at greater length (both passages are about the upholders of non-Śaiva doctrines and the levels of the Śaiva universe to which they attain at '*mokṣa*'), and it contains both the quotations (ad 147cd–148ab and 148cd–150ab respectively) that have just been cited at this point in the *Mataṅgavṛtti*. Nevertheless it cannot be concluded that this is the passage referred to, because within it Rāmakaṇṭha makes a further perplexing reference: *etac coktam asmābhiḥ sarvāgamaprāmāṇye* (*Mokṣakārikāvṛtti* ad 145cd). The third reference to this work—*tad etad darśitam āgamaprāmāṇyopanyāse* (*Paramokṣanirāsakārikāvṛtti* ad 58)—again occurs in a passage about the levels of liberation that rival thinkers reach. The most plausible explanation of this confusing evidence is that the [*Sarva-*]*Āgamaprāmāṇya* was a lost commentarial work on the *Raurava* by Sadyojyotiḥ upon which Rāmakaṇṭha wrote a sub-commentary (*upanyāsa*) that is also now lost. Thus the reference ad *Mokṣakārikā* 145cd should probably be translated 'and this I have taught [in my commentary] on [Sadyojyotiḥ's] *Sarvāgamaprāmāṇya*'. This explanation is borne out by Śivāgrayogin in his *Śivāgrabhāṣya* (pp. 83–4). At the end of a passage discussing, as above, the destinies of rival thinkers, Śivāgrayogin gives a lengthy verse quotation on the subject prefaced by the following introduction: *evaṃ sarvasiddhāntaśaivāgamapārīṇena śrīmadrauravavṛttiviveke rāmakaṇṭhācāryeṇa sarvāgamaprāmāṇyopayogau kathitau*. I reproduce the quoted verses below, collated against their quotation—from 4c onwards—ad *Pauṣkara* 6:68–75b (in which there are a number of similarities) on p. 381 of Umāpati's *Pauṣkarabhāṣya*,[37] be-

[36]When referring to something written in the *kārikās* themselves Rāmakaṇṭha uses different expressions, e.g. *darśitam ācāryeṇa rauravavṛttau paramokṣanirāsakārikāsu*. (This precedes the quotation of *Paramokṣanirāsakārikā* 44 in *Nareśvaraparīkṣāprakāśa* p. 47.) *Viveka* is in fact the name used to refer to the *Paramokṣanirāsakārikāvṛtti* in the last line of its concluding verse: *tan nārāyaṇakaṇṭhasūnur akarod āsāṃ vivekaṃ sphuṭam*.

[37]Both authors precede the passage with the same two quotations (the first attributed to the *Sarvajñānottara*, the second '*anyatra*') on the same theme and follow it with a reference to the *Paramokṣanirāsakārikāvṛtti*. Umāpati prefaces the passage with *tathā rāmakaṇṭācāryeṇāpy uktam*.

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cause this must be the passage to which Rāmakaṇṭha himself was alluding in the three cross-references mentioned above:

parasparavirodhena prāptabādhām amānatām
sarvāgamānām āhur ye tatpratikṣepa ucyate 1

śaktitattve tadadvaita[ṃ] muktim icchanti ye sthitāḥ
vidyeśatattve pūrve tatpreryam īśvaram eva ye 2

mantreśaṃ śuddhavidyāyāṃ ye sarvajñam anīśvaram
māyāyāṃ ye svaciddhīnaṃ saṅkrāntaguṇam īśvaram 3

te sthitā muktibhedo 'yaṃ śuddho 'yaṃ paśudṛk tataḥ[38]
paśau brahmatvenāhur[39] *ye cidvivartān anirmalān 4*

tatraiva ye prapañcān ye kriyāśaktau parā hi vāk
avyakte[40] *ye 'py upādānaṃ guṇānām brahma cātmanām 5*[41]

tatraiva kāraṇaṃ teṣāṃ ye tu nārāyaṇābhidham
guṇapṛṣṭhe guṇebhyo ye vivekoktam[42] *balāntaram 6*

guṇeṣu ye 'py anekāntasyādvādaṃ[43] *mūlavṛttiṣu*
buddhau bhrāntyā pumāṃsaṃ ye[44] *jñānādiguṇaśālinam 7*[45]

buddhivṛttau kṣaṇadhvaṃsi jñānamātraṃ tu ye bhramāt
ahaṃkṛtau tu tadvṛtti prāṇamātraṃ[46] *bhrameṇa ye 8*

manasīndriyavṛttau ye hetumātraṃ[47] *bhramāntarāt*[48]
indriyeṣv indriyāṇy eva jñatvād ātmeti[49] *ye viduḥ 9*

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[38] conj.; *paśudṛk kutaḥ* Śivāgrayogin. No thinkers have been placed in the five *kancukas*. Perhaps Śivāgrayogin omits a portion here.

[39] conj. Sanderson; *brahmatvam āhur* Śivāgrayogin, Umāpati.

[40] Śivāgrayogin; *avyaktaṃ* Umāpati

[41] Śivāgrayogin; *brahamavādinaḥ* Umāpati.

[42] conj.; *vivekokti°* Śivāgrayogin, Umāpati.

[43] conj.; *°anekāntasyādvālā mūlavṛttiṣu* Śivāgrayogin; *anekāntas syādvādaś calavṛttikaḥ* Umāpati.

[44] Umāpati; *pumāṃsas te* Śivāgrayogin.

[45] Śivāgrayogin; *°śālinām* Umāpati.

[46] Śivāgrayogin; *prāṇamātma* Umāpati.

[47] Śivāgrayogin; *ye 'timātraṃ* Umāpati.

[48] conj.; *bhramāntaram* Śivāgrayogin, Umāpati.

[49] Śivāgrayogin; *jñātvā cātmeti* Umāpati.

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tanmātreṣv āpyam āhur ye brahma bhūtāṇḍakāraṇam
hiṃsāmaithunataḥ siddhāḥ[50] *piśācādipade sthitāḥ*
bhūteṣu ye 'pi caitanyaṃ prāpyaṃ bhūtātmakaṃ viduḥ 10

itthaṃ pratyāgamaṃ yena bhinnaṃ prāpyaṃ vyavasthitam[51]
sarvāgamānāṃ tenoktaṃ prāmāṇyam avirodhataḥ 11

Not all of this is transparent to me; but the following tentative translation should make some dubious points clear:

> A riposte is now given to those who claim that all [other] traditions have no validity as means of knowledge, being refuted by being mutually contradictory. (1) Those who hold that liberation is non-difference with that [*śakti*] are located in *śaktitattva*. Those [who hold that to be liberated is to be] a lord subject to the command of Him [are located] in *īśvaratattva*. (2) Those [who hold that to be liberated is to be a] Mantreśa who is omniscient [but] incapable of acting[52] [are located] in the *tattva* of pure knowledge (*vidyā*). Those [who hold that to be liberated is to be] all-powerful [too, but] devoid of one's own power of consciousness, [in other words, one] into whom the qualities [of the supreme Lord] have been transferred [i.e. the Pāñcārthika Pāśupatas, are situated] in *māyātattva*. (3) These were the pure [i.e. Śaiva] varieties of [lower] liberation. Next the doctrine[s] of bound souls. In the *tattva* of the bound soul are those who hold that the impure apparent transformations of consciousness are Brahman, (4) those who hold all creation [?] [to be Brahman], [and] those who hold

[50]em.; *siddhā* Śivāgrayogin; *śuddhāḥ* Umāpati.

[51]Umāpati; *hy avasthitam* Śivāgrayogin.

[52]Professor Sanderson has pointed out to me (in a letter of 14.v.97) that it is this sense of *anīśvara* that is 'required by the context, which distinguishes between Mahāvratas/Kālamukhas/Lākulas, who hold that the liberated self is omniscient but inactive, and the Pāñcārthika Pāśupatas, who hold that it becomes (through *guṇasaṅkrānti*) both omniscient and omnipotent.' This distinction and the sources for it are discussed in Professor Sanderson's eventually to be published Ramalinga Reddy Memorial Lectures, entitled 'The Lākulas: New Evidence of a System intermediate between Pāñcārthika Pāśupatism and Āgamic Śaivism' and delivered in the University of Madras in December 1996. For other usages of *īśvara/īśāna* in this sense cf. *Svāyambhuvasūtrasaṅgraha* 2:8, *Mālinīvijayottara* 1:26 and (ad loc.) *Mālinīvijayavārttika* 1:173c–174b.

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that the supreme level of speech is in [an individual's] power of action [cf. *Nādakārikā* 18]. And in *prakṛti* are those who hold that Brahman is the material cause of *guṇas* and of souls. (5) There too are those for whom the cause of these [*guṇas* and souls] is called Nārāyaṇa [i.e. followers of the Pāñcarātra]. On top of *guṇatattva* are those who hold [that that which brings one to the highest goal is] another power called 'discrimination' [i.e. the Sāṅkhyas?]. (6) In the *guṇas*, which are the products of the root [i.e. of *prakṛti*],[53] are placed those who uphold] the [Jaina] view that accords limited truth to all doctrines. Those who erroneously hold [that the highest reality is] the soul, which [in worldly existence] possesses qualities such as knowledge[54] are in *buddhi*. (7) In the products of *buddhi* are those [Buddhists] who erroneously maintain [the self to be] no more than [a sequence of] cognitions, [each] perishing in an instant. In *ahaṃkāratattva* are those who erroneously hold [the self to be] no more than the vital breaths, which are the activities of that [*ahaṃkāra*]. (8) Those who, because of a different delusion, hold [the self to be no more than the mind which is] simply the cause of the operation of the faculties [of cognition and action] are [placed] in *manastattva*. Those who claim that it is the faculties that are the soul, because they are sentient, are placed in the *indriyas*. (9) Those who hold that that the Brahman that we must strive to reach is [no more than] the cause of the gross elements, and of the egg [of Brahmā are placed] in the subtle elements [which is their cause].[55] Those who have attained powers through sanguinary and sexual practices, they are situated on the level of Piśācas

[53]Perhaps Umāpati's reading conceals something closer to what Rāmakaṇṭha wrote, for cf. *Pauṣkara* 6:73c–74b: *syādvādinas tv anekāntam ātmānaṃ paryupāsate/ guṇānāṃ calavṛttitvād guṇasiddhās tu te punaḥ.* Umāpati comments (p. 380): *syādvādinaḥ syād asti syān nāstītyādisaptabhaṃgīnyāyenānekarūpaṃ vastu vyavaharanta ārhatāḥ guṇānāṃ calavṛttitvād aniyatasvabhāvatvād anekāntam guṇātmānaṃ paryupāsate.*

[54]viz. the Naiyāyikas—cf. Kṣemarāja ad *Pratyabhijñāhṛdaya* 8 and *Pauṣkara* 6:73ab.

[55]In the Southern *Pauṣkara* these are identified as Smārtas (6:71): *bhūtāṇḍakāraṇaṃ brahmety āhus smārtās tataś ca te/ jñeyās tanmātrasaṃsiddhāḥ.*

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and the like.[56] And in the gross elements are those who hold that the state to be attained is one of consciousness that is of [nothing but] the gross elements. (10) Thus, since the goal striven for in each religious tradition differs, accordingly the [relative] authoritativeness of all traditions has been taught without there being any contradiction. (11)

There is evidence too that Sadyojyotiḥ's lost *Mantravārttika* must also have been a partial commentary in verse on the *Raurava*, for a *śloka* and a half is quoted in Vidyākaṇṭha II's *Bhāvacūḍāmaṇi* (f. 68$^{r[3-5]}$) prefaced by *uktaṃ ca rurusaṃhitāmantravārttike*.[57] Furthermore we may deduce that Sadyojyotiḥ commented also on the *Raurava*'s treatment of *mudrās*, perhaps on *Rauravasūtrasaṅgraha* 5 (the *mudrāpaṭala*), and that this treatment too received sub-commentary by Rāmakaṇṭha, for Kacchapeśvara's commentary on the *Kriyākramadyotikā* and Naṭeśaguru's *Mṛgendrapaddhatiṭīkā* both quote a portion of prose that they ascribe to the *Rauravavṛttiviveka* on the *mudrāprakaraṇa*.[58] Thus the *Bhogakārikā*, *Mokṣakārikā*, and *Paramokṣanirāsakārikā* (all in *anuṣṭubh* metre),

[56]The corresponding half-verse in the Southern *Pauṣkara* (6:70cd) identifies these as Kaulas. Rāmakaṇṭha, however, may not have intended them here, for he places all other Śaivas towards the top of the cosmos. It is conceivable that this is a reference to non-Śaiva tantrics.

[57]Unlike almost all other cited verses from this work, which are in *āryā* [*Sārdhatriśatikālottaravṛtti* ad 2:6c–7b, p. 34 (two quotations: the second should begin *ārṇo°*, sandhi for *a-arṇa-u°*); ad *Śivapūjāstavavyākhyā* 31, p. 57; on p. 69 of the *Prabhāvyākhyā* on the *Kriyākramadyotikā*; in the *Mataṅgavṛtti* ad *vidyāpāda* 3:21c–23b, p. 72; and in Aghoraśiva's *Dviśatikālottaravṛtti* (Trivandrum MS 4509 f. 6$^{v[12]}$–7$^{r[1]}$: *vidyāvidyeśānāṃ sāmānyaviśeṣadharmavic chambhuḥ/ maṃtrān akarod yasmād arthavid abhidhānakṛd dṛṣṭaḥ*)], this is in *anuṣṭubh* and appears to read: *om ity ekākṣaraṃ brahma maṃtranetrādilakṣitam/ mahadādi viśeṣāṃtaṃ vyāpakaṃ padam avyayaṃ/ †oṃ ta protaṃ jagat tena mātrābhiḥ sarvate bhṛśam† iti*. The only other verses found so far attributed to a *Mantravārttika* that are in *anuṣṭubh* appear in a *Sakalāgamasaṅgraha* and are quoted in footnote 58 immediately below.

[58]I am indebted to Professor Sanderson for pointing these passages out to me in his letters of 11.ix.97 and 13.ix.97. In the *Mṛgendrapaddhatiṭīkā* we read (IFP T. 1021, p. 105): *śrīmadrauravavṛttiviveke* (conj. Sanderson; °*veka* MS) *mudrāprakaraṇe:— vyāpakatvāt parameśvarasyāvāhanasthāpanasannidhānasannirodhanāni na* (°*rodhanāni na* em. Sanderson; °*rodhānaṃ* MS) *sambhavantīti bhrāntinivṛttaye vyācaṣṭe viśiṣṭā sthitir iti. tadanugrāhakatvenābhimukhībhāvo viśiṣṭaṃ* (em. Sanderson; *'vaśiṣṭaṃ* MS) *sānnidhyam iti*. Kacchapeśvara's quotation differs only slightly (IFP T. 109, p. 175): *rauravavṛttiviveke mudrāprakaraṇe* (°*viveke mudrāprakaraṇe* em. Sanderson; °*vivekaprakaraṇe mudrāprakaraṇe* MS):— *parameśvarasya vyāpakatvāt āvāhanasthāpanasaṃnidhānasaṃnirodhanāni asaṃbhavīnīti* (°*vīnīti* conj. Sander-

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the *Mantravārttika* (in a mixture of *anuṣṭubh* and *āryā*), the *Sarvāgamaprāmāṇya*, and a commentary on the *Raurava*'s treatment of *mudrās* (for the metre of both of which we have no evidence) may either have formed a single metrical commentary on an ancient *Raurava*—of which now only a shortened recension seems to survive (see discussion of *Rauravasūtrasaṅgraha* on p. xlviii)—or were conceived as independent verse works, each commenting on different parts or aspects of the *Raurava*. That the *Bhogakārikā* and *Mokṣakārikā* belong closely together, however, is clear from *Bhogakārikā* 2,[59] and it seems likely that Rāmakaṇṭha regarded the *Mantravārttika* as a continuation of the *Paramokṣanirāsakārikā*, since he would be unlikely otherwise to use the future tense to refer to his commentary on it in the *Paramokṣanirāsakārikāvṛtti* ad verse 3—*iti vakṣyāmo mantravārttike* ('this I shall teach [in my commentary] on the *Mantravārttika*').

A solitary reference in a late work, the *Śivapūjāstavavyākhyā* (p. 90) suggests that a Rāmakaṇṭha wrote a commentary on a non-Saiddhāntika tantra, the *Piṅgalāmata*: *piṅgaḷāmatavṛttau rāmakaṇṭhenāpi 'vyāpinyām ādhāraśaktyavasthāyāṃ sthiram. yatheṣṭasthānasañcārapūrvakaṃ pūjakanirūpaṇāt tu calanam' iti.*[60] Though Rāmakaṇṭha does not quote from

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son; °*vatīti* MS) *bhrāntinivṛttaye vyācaṣṭe viśiṣṭasthitir iti. tadanugrāhakatvena abhimukhībhāve viśiṣṭaṃ sāṃnidhyam iti.* It is conceivable that Sadyojyotiḥ's treatment of *mudrās* fell within the *Mantravārttika*, for three verses attributed to a work of that name and mentioning *mudrās* are quoted in a *Sakalāgamasaṅgraha* (IFP T. 351, p. 37, T. 374, pp. 2262–3 and T. 246, pp. 68–9): *mantravārttike*—

> *vaṣaṭ vaśye phaṭ uccāṭe huṃ dveṣe māraṇe 'pi ca*
> *stambhe ca vauṣaḍ ākarṣe namas sampatkarāya ca*
> *svāhā śaktis svadhā puṣṭir ity ete mantrapallavāḥ*
> *paramīkaraṇaṃ kṛtvā mahāmudrāḥ prayogataḥ*
> *hastābhyāṃ saṃspṛśed dhīmān khādipādāntakaṃ yataḥ*
> *eṣā camū[r] mahāmudrā aṃgasaṃskārakarmmaṇi*

• *huṃ*] 246, 374; *hu* 351 • *namas sampatkarāya*] 246, 374; *nama* ⊔ *karāya* 351 • *śaktis svadhā*] 246, 351; *śaktisvarā* 374 • *puṣṭir*] 351, 374; *vṛṣṭir* 246 • °*pallavāḥ*] 246, 374; °*pallavam* 351 • *mahāmudrāḥ*] 351; *mahāmudrā* 246, 374 • *khādi*°] 246, 374; *kādi*° 351 • *eṣā camū[r] mahāmudrā aṅga*°] 246; *yeṣāṃ mudrāṃ mahāmudrām aṅga*° 351; *eṣa ca mudrā matā mudrā aha*° 374

[59] *rurusiddhāntasaṃsiddhau bhogamokṣau sasādhanau/ vacmi* ...

[60] A quotation immediately precedes this, and so one might punctuate after *piṅgaḷāvṛttau*, but the preceding quotation (*vidhis tu calaliṅgānāṃ*...) is introduced with *tathā somaśambhupādaiḥ* and is indeed to be found in his *paddhati* (*Calaliṅgasthāpanavidhi* 84cd and 86–7, pp. 269–70 in the Devakōṭṭai edition and 1641ab and 1642c–1644b in that of the KSTS).

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the *Piṅgalāmata*, his pupil Vidyākaṇṭha II's *Bhāvacūḍāmaṇi* quotes from or refers to it no less than twenty-three times.[61] It is therefore conceivable, if unlikely, that Rāmakaṇṭha should have written such a commentary.[62]

The chronological list of Rāmakaṇṭha's works given above may well be inaccurate. Some authors may have cross-referenced their works after their composition and scribes may in some cases insert cross-references. I have assumed that Rāmakaṇṭha's cross-references to his other works were put in as the works were composed, because the chronology built on that assumption is not contradictory. It is true that the *Mataṅgavṛtti* and the *Kiraṇavṛtti* both refer to each other, but it is fair to assume that the commentary on the *kriyāpāda* of the *Mataṅga*, in which the reference to the *Kiraṇavṛtti* occurs, might have been written later than that on the *vidyāpāda* and that the writing of other works could have intervened.[63] It should be observed that there is in fact no evidence for the relative priority of the *Mataṅgavṛtti* (*vidyāpāda*) to the *Sārdhatriśatikālottaravṛtti*, or of the *Mokṣakārikāvṛtti* to the *Nareśvaraparīkṣāprakāśa*, except that it is likely that the whole *Rauravavṛttiviveka*, covering every part of Sadyojyotiḥ's *Rauravavṛtti* that we know to have existed except the *Bhogakārikā*, was composed at one time.

N. R. Bhatt's list of Rāmakaṇṭha's works[64] differs in five respects from that given above: firstly his does not attempt to be chronological, secondly he makes no mention of a *[Sarva-]āgamaprāmāṇya[-upanyāsa]*, or of a sub-commentary on Sadyojyotiḥ's commentary on the treatment of *mudrās* in the *Raurava*, thirdly he enumerates the *Nādakārikā* separately from the *Sārdhatriśatikālottaravṛtti*, fourthly he lists separately the *Rauravavṛtti-viveka*—as I have argued above, I assume that this title refers to Rāma-

[61] ff. 4^{v}, 8^{v}, 20^{v}, 21^{r}, 24^{r}, 25^{r}, 25^{v}, 35^{v}, 37^{v}, 40^{r}, 43^{r}, 43^{v}, 44^{v}, 50^{v}, 53^{r}, 53^{v}, 55^{r} (reference only), 55^{v}, 57^{v}, 61^{r}, 61^{v}, 62^{v}, 65^{r}.

[62] 'Naturally the Siddhānta itself recognised no hierarchy within the Śaiva traditions but one in which it assigned itself the highest position. It criticized the nondualism of the left in both its metaphysical and its socio-ritual aspects. However, it did not go so far as to deny the authority of the non-Saiddhāntika scriptures themselves. We have seen that it sought to colonize the middle ground of Śaiva practice by propagating dualistic exegesis of the *Svacchandatantra* and the *Netratantra*.' Thus Sanderson (1995:21). The content and affiliation of the as yet unpublished *Piṅgalāmata* are briefly presented by Goudriaan (1981:46).

[63] It might be considered relevant that the opening verse on the commentary on the *kriyāpāda*, *yogapāda*, and *caryāpāda* of the *Mataṅga* calls itself a *vivṛti*, not a *vṛtti*, as does the commentary on the *vidyāpāda*.

[64] op. cit., pp. xl–xli.

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kaṇṭha's commentaries on the *Paramokṣanirāsakārikā* and *Mokṣakārikā* and on the lost *Mantravārttika*, the lost *Sarvāgamaprāmāṇya* and the lost commentary on the *mudrāprakaraṇa*, which (along with the *Bhogakārikā*, on which Rāmakaṇṭha may not have written a commentary) were intended by Sadyojyotiḥ as exegesis of the *Raurava*—and fifthly he includes a work called the *Jātinirṇayapūrvakālayapraveśavidhi*. This tract, published by Pierre-Sylvain Filliozat,[65] is composed in indifferent Sanskrit in *anuṣṭubh* metre and claims Rāmakaṇṭha as its author. This is improbable, because the work quotes profusely from tantras that Rāmakaṇṭha does not cite elsewhere (e.g. the *Dīpta*, *Ajita*, *Prodgīta* and the *Kāraṇa*) and that are probably late South Indian redactions known by the names of lost Siddhāntas (see discussion of the Saiddhāntika canon on pp. xxxvi and following), and because the work mentions *drāviḍa* hymns (verse 35) and refers to South Indian castes (verse 6).

Bhaṭṭa Rāmakaṇṭha II's style

A thorough investigation into Rāmakaṇṭha's style would first require critical editions of his entire œuvre; instead I give a few brief, disparate remarks on some prominent features of his writing. One notable idiosyncrasy is Rāmakaṇṭha's propensity to put causal pronouns, such as *yataḥ*, at the ends of the clauses they govern,[66] rather than, as is more normal, at the beginning. Filliozat too (1985:225) thought it odd enough to remark upon:

> En dépit de quelques formes rares, de l'ordre des mots parfois inattendu—par exemple le relatif ≪yena≫ placé à la fin de la subordonnée causale qu'il introduit (vers 7), ces [*Nāda-*]*kārikā* ne sont pas d'une grande difficulté.

Furthermore it is a sufficiently unusual feature of style to have been repeatedly misunderstood and therefore mispunctuated by the editors of the KSTS.[67]

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[65] *Journal Asiatique*, Tome 263 (1975), pp. 103–117.

[66] e.g. *Nareśvaraparīkṣāprakāśa* ad 1:4, p. 12[6]; *Nareśvaraparīkṣāprakāśa* ad 1:5, p. 15[22]; *Mataṅgavṛttividyāpāda* p. 3[3]; and in *Kiraṇavṛtti* 2:19.20, 2:29.16, 3:11.1, 3:11.7, 3:17.6, 3:27.5.

[67] e.g. *Nareśvaraparīkṣāprakāśa* ad 1:4, p. 9[14], ad 1:5, p. 14[13] and ad 1:5, p. 17[13].

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In the terminology he uses for argument we can discern the influence of his chief rivals, Buddhists: expressions typical of Buddhist logicians, such as *viruddhavyāpyopalabdhi* (*Kiraṇavṛtti* 4:6.3) and *vyāpakaviruddhopalabdhi* (*Kiraṇavṛtti* 5:1.6), are not commonplace in the works of Naiyāyikas, and Rāmakaṇṭha's discussions of certain issues echo in both structure and phrasing those of Buddhist predecessors: compare, for example, Rāmakaṇṭha's attack on the notion that a *guṇin* and its *guṇa* are separable entities (*Kiraṇavṛtti* ad 2:25ab) with pp. 475–6 of the *Pudgalaviniścaya*, and compare *Kiraṇavṛtti* 2:19.10–14 with Manorathanandin's commentary on *Pramāṇavārttika* 3:23, quoted in footnote 256 on p. 244 below. From Naiyāyikas, however, he adopts some basic structures of śāstra, such as its division into *uddeśa*, *lakṣaṇa*, and *parīkṣā* (see, for example, *Kiraṇavṛtti* 1:14.1–2, 1:23.38–40 and the introductory lines to each subsequent chapter).

Distinctive also is Rāmakaṇṭha's consistency in expression when he comes to handle the same topics in different works. In footnotes to the translation I have now and again cited parallels from Rāmakaṇṭha's other works to passages in the *Kiraṇavṛtti*. Frequently the wording is strikingly similar and in many cases the same authorities are quoted in the immediate context.[68] This consistency is such that it is often possible to locate parallel passages in other works simply by locating other instances where verses quoted in the immediate context are also quoted.

The sources that Rāmakaṇṭha cites in the first six chapters of the *Kiraṇavṛtti* are the following

Other Tantras *Svāyambhuvasūtrasaṅgraha* (1:19.15–16, 1:22.10, 3:5.5, 4:23.3, 5:8.11–12, 5:10.8, 5:13.12); *Pauṣkara* (1:10.5, 2:1.3–6, 3:20.9–10, 5:27.6); *Rauravasūtrasaṅgraha* (1:12.20, 1:13.36–7, 4:23.8–9, 4:24.4–5 and 1:23.12–13—the last is untraced); *Sārdhatriśatikālottara* (3:23.13–14, 3:23.24–5, 6:8.12); *Mataṅga* (1:12.20, 5:8.9, 5:10.6, 6:10.9), *Mṛgendra* (4:17.4–5), *Svacchanda* (6:11.5) and *Mālinīvijayottara* (1:23.29).

Works of Other Saiddhāntikas *Bhogakārikā* (6:24.10–11); *Mokṣakārikā* (1:23.29–30, 4:9.6–7) and *Paramokṣanirāsakārikā* (1:22.27).

[68] Cf., for example, the sequence of arguments and quotations in *Mataṅgavṛtti* ad *vidyāpāda* 6:99c–100b, pp. 226–30 with that in the *Kiraṇavṛtti* ad 3:12a–c.

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Works of Rival Thinkers *Sāṅkhyakārikā* (1:9.45–6, 1:19.3–4, 2:12.15–16, 2:14.10, 2:14.13–14, 4:23.13–14, 4:24.7–8, 6:19.6); *Ślokavārttika* (1:14.18–19, 1:19.7, 3:9.4–7, 3:9.23, 3:9.26, 3:12.10, 3:12.28–9, 3:12.51–2, 3:19.3–4); *Tantravārttika* (1:15.39–40); *Pramāṇavārttika* (3:9.11–14, 3:9.30, 3:12.18–21, 4:25.4 and 11); *Vidhiviveka* (3:12.34–7); *Vākyapadīya* (1:10.21–2, 1:15.31–2, 1:18.19–20); [unidentified] *Tārāstotra* (5:12.20–1); Vidyādhipati's lost *Mānastotra* (6:6.11–14).

Śruti *Ṛgveda* (1:13.24, 3:23.20–1); Verse Upanishads (1:15.43).

Smṛti *Manusmṛti* (6:2.12–13).

Epics and Purāṇas *Mahābhārata* (3:23.27–8, 5:12.17–18 [the latter untraced]), *Vāyupurāṇa* (1:9.11–12, 1:9.34–5 [the latter untraced]).

Works on language *Dhātupāṭha* (4:13.2, 6:26.11)

Untraced quotations (1:9.23–4, 1:10.18, 1:18.13–14, 1:22.3–4, 3:6.5, 3:11.4, 3:12.5, 3:12.57–8, 3:13.5, 3:14.3, 3:23.16–17, 3:23.40–1, 4:7.3, 4:7.7, 5:9.2, 5:12.14–15 [Āyurveda], 5:28.6, 6:6.3, 6:12.12, 6:16.7, 6:17.3–4.)

Rāmakaṇṭha's attacks (in what are in any case extremely polemical commentaries, as will be remarked upon in the next section) seem most vigorous not when he is discussing the positions of rival disciplines, but when discussing the manner in which other Śaivas and Saiddhāntikas have commented upon tantras.[69]

The Kiraṇavṛtti

Bhaṭṭa Rāmakaṇṭha II's influence was not restricted to the thinkers of Kashmir of his own time; his works are also much cited by later thinkers in South India, in particular by the best known of the exponents of the early Śaiva Siddhānta, Aghoraśiva. Aghoraśiva frequently presents what are identifiably Rāmakaṇṭha's views, but expressed in much simpler (though by no means inelegant) language. Indeed there appear to

[69]See for example the discussion at the beginning of the *Kiraṇavṛtti* (1:1.1–5) about the appropriate place to discuss the *saṃbandha*, *abhidheya* and *prayojana* of the tantra. See also the passages from the beginning of the *Mataṅgavṛtti* quoted in the footnotes to the translation ad loc. Cf. 1:23.15–17, 2:19.6–34.

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be few, if any, points of doctrine upon which Aghoraśiva differs from Rāmakaṇṭha,[70] and almost all the quotations he adduces to support his interpretations can be found also in the works of Rāmakaṇṭha. Whereas Rāmakaṇṭha's commentaries tend to be discursive and polemical (reflecting perhaps the vigorous intellectual climate of contemporary Kashmir, in which many schools of interpretation were vying for acceptance[71]), Aghoraśiva's commentaries tend to be brief, lucid expositions of an established body of doctrines. The greatest of Rāmakaṇṭha's works are perhaps his *Nareśvaraparīkṣāprakāśa* and the enormous *Mataṅgavṛtti*, which has probably been most quoted in subsequent Śaiva literature. The *Kiraṇa* is a less encyclopaedic tantra than the *Mataṅga* and has received a much smaller commentary; nevertheless there are numerous quotations and references in the works of later authors that can be traced specifically to the *Kiraṇavṛtti*.[72]

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[70]One point of difference (helpfully pointed out to me by Jörg Gengnagel) may be that Aghoraśiva's supreme Śiva transcends all levels of the Śaiva universe: see, for example, the opening verse to his *Tattvaprakāśavṛtti*: *śivam praṇamya ṣaṭtriṃśattattvātītaṃ saśaktikam*. 'Having venerated Śiva together with his power, who transcends the thirty-six principles...'

I have found no suggestion in Rāmakaṇṭha's works that he places Śiva above *śivatattva*.

[71]We have remarked above (p. xxix) on the influence on Rāmakaṇṭha of his Buddhist opponents. The fourth opening verse to the *Mataṅgavṛtti* reveals the tendencies in the interpretation of his own canon against which Rāmakaṇṭha saw himself as fighting:

> *kaiścid vede 'nunītaḥ kuladṛśi tu parair nyāyadṛṣṭāv athānyais*
> *tyaktvā siddhāntasiddhaṃ guruvaragaditaṃ vartma nītaḥ kumārge*
> *mātaṅgo 'yaṃ yato 'taḥ kumativihataye yena vṛttyaṅkuśena*
> *kṣeptuṃ mārge pravṛttās tad iha nanu vayaṃ granthavidbhiḥ parīkṣyāḥ*

'Since this elephant [i.e. this *Mataṅgatantra*] has been led by some into the Vedic fold, by others into the school of the Kula, and by others into the school of Nyāya, led away from the path taught by the best of gurus [and] proved [to be the true one] by the Siddhāntas [themselves], we are therefore now embarking upon setting him on the [right] path with this elephant goad of a commentary, in order to strike aside wrong views. Those knowledgeable in the scriptures should therefore (*yena... tat*) please (*nanu*) examine us in this [i.e. examine our commentary.]'

[72]Kṣemarāja (in the essay at the end of the fifth *paṭala* of the *Svacchandatantroddyota*, vol. 3, pp. 93–4) reports Rāmakaṇṭha's view of *karmasāmya* and *malaparipāka* which Rāmakaṇṭha expounds in the fifth chapter of the *Kiraṇavṛtti* (see translation of and notes to *Kiraṇavṛtti* ad 1:20c–22b). Below are other authors in whose works I have identified such references: Īśānaśiva (*Īśānaśivagurudevapaddhati* e.g. Vol.III pp. 23–26) quotes *Kiraṇavṛtti* 1:13.5, 1:13.20–23 and 2:1.14–16; Anantaśivācārya (ad *Siddhāntasārāvali vidyāpāda* 7, p. 58) quotes *Kiraṇavṛtti* 3:7.1–3; the anonymous *Śata-*

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The Extent of the Kiraṇavṛtti

It appears that Rāmakaṇṭha did not comment on anything but the first twelve chapters, the so-called '*vidyāpāda*' of the *Kiraṇa*. Nothing further survives and furthermore he asserts (f.162$^{r[10-11]}$) *so ⟨'⟩yam api vidyāpādaḥ/* (*em.*; *vinyāḥ pādaḥ* R^{N}) *punas tu snānaṃ katividhaṃ proktam* (*Kiraṇa* 13:1a) *ityādipraśnapūrvaṃ kriyādipādatrayeṇopāyapadārtha eva* (*conj.*; *kriyāpādatrayeṇopāyapādārthayeva* R^{N}) *pratipādyate/ tat tu sugamatvān na vyākhyātam*. 'This is the *vidyāpāda*. Now hereafter, preceded by such questions as "How many kinds of ritual bath are there taught to be?", the topic of means (*upāyapadārthaḥ*) is set forth through the three *pāda*s beginning with that of the *kriyāpāda*. This [remaining portion], however, has not been commented upon, because it is easy to understand.'

Why Rāmakaṇṭha wrote a commentary on the Kiraṇa

It would be a cynical view of theological commentaries in Sanskrit to hold that theologians would not have taken the trouble to write them, had they not disagreed fundamentally with the text on which they chose to comment. Clearly Rāmakaṇṭha commented on the *Kiraṇa* because it was regarded as an authoritative scripture of the Śaiva Siddhānta and because its ritual prescriptions, along with those of other tantras, were followed

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ratnollekhinī quotes, for example, *Kiraṇavṛtti* 3:13.6–9 (p. 23—without attribution) and plagiarises other passages of commentary (e.g. the first paragragh after *sūtra* 28 on p. 50 is calqued upon *Kiraṇavṛtti* 3:26.6–8); Aghoraśiva (e.g. *Mṛgendravṛttidīpikā* ad *Mṛgendra* 8:6, p. 226) refers to Rāmakaṇṭha's commentary ad *Kiraṇa* 1:20c–22b, and [Śālivāṭipuranivāsi-] Jñānaprakāśa's *Pauṣkarabhāṣya* quotes the same passage with approval (IFP T. 180, p. 165). The latter author's *Śaivāgamādimāhātmyasaṅgraha* (IFP T. 372, p. 1225) quotes *Kiraṇavṛtti* 1:1.12–13 and 1:10.17–20 and his *Śivajñānabodhavṛtti* (pp. 23–4) quotes *Kiraṇavṛtti* 1:12.7–9. His *Śivayogasāra* (p. 119) refers readers to the discussion in *Kiraṇavṛtti* 2:25.4–11 and his *Siddhāntaśikhāmaṇi* (IFP 10871, f. 79$^{r[1-2]}$) to the discussion of the destruction of the power of *mala* at the end of chapter 2 of the *Kiraṇavṛtti*. Nirmalamaṇi's *Prabhāvyākhyā* on the *Kriyākramadyotikā* (p. 63 and pp. 346–7) quotes *Kiraṇavṛtti* 3:23.32–3 and 6:11.1–6:12.8. Śivāgrayogin does not mention the *Kiraṇavṛtti* by name, but he knew it and adopted elements of Rāmakaṇṭha's distinctive commentary on *Kiraṇa* 1:20c–21 in his *Śivāgrabhāṣya* ad *sūtra* 8, p. 367 (e.g. *karmasāmyaṃ tu viruddhaphalayoḥ karmaṇor yugapat kāryaunmukhyam upakārāpakārayoḥ sāmyaṃ vā/ tad uktaṃ "na hṛṣyaty upakāreṇa..."* and later *kālāntaravaśād iti malaparipākasya kālo malas tasyāntaraḥ paripāka ity arthaḥ*).

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in the Kashmir valley in Rāmakaṇṭha's day. Nevertheless there are numerous discrepancies between what the *Kiraṇa* teaches and what Rāmakaṇṭha—because he is at pains to see consistency with all the other scriptures and authorities known to him of the Śaiva Siddhānta—interprets it to teach. The most striking discrepancy concerns the doctrine of salvific grace (*śaktipāta*) and what must precede it. Most early Saiddhāntika sources, if indeed they declare a doctrine on the subject, hold that the essential prerequisite for the descent from Śiva of the salvific power that in turn must precede initiation is *karmasāmya*, the impasse that results from the balance of two equally powerful, simultaneously maturing actions and that blocks the soul's capacity to experience.[73] There were however two other traditions within the Siddhānta known to Rāmakaṇṭha: the view of Vidyādhipati that the descent from Śiva of salvific power (*śaktipāta*) depends upon nothing but Śiva's will[74] and the view attributed to Sadyo-

[73]Thus *Kiraṇa* 1:20c–22b and *Kiraṇa* 5 passim; *Mataṅga vidyāpāda* 13:15–20; *Ratnatrayaparīkṣā* 315. This is the Saiddhāntika view that is attacked in *Tantrāloka* 13:67–97. Among the extant tantras of the Śaiva Siddhānta that are demonstrably early I have found no reference to the essential prerequisites for a descent of salvific power in the *Rauravasūtrasaṅgraha*, the *Parākhya*, the *Sarvajñānottara*, the *Mṛgendra*, the *Sārdhatriśatikālottara*, the *Niśvāsatattvasaṃhitā* or the [*Pauṣkara*-]*Pārameśvara*. It is conceivable that it is a doctrine of the indispensability of some sort of *karmasāmya* that is referred to in *Svāyambhuvasūtrasaṅgraha* 2:21: *asaṃsthā muktiparyantā dvikarmapratirodhataḥ* (conj. Filliozat; °*vratarāyatā* Nepalese MS)/ *procyate 'sāv aṇor bandhaḥ sukaivalyanirodhikā* (Filliozat; *sakaivalyanirodhataḥ* Nepalese Ms). '[The sequence of *karman*] is without beginning; it ends in liberation from the blocking of two *karmans*. It is taught to be a bond of the soul that blocks ultimate freedom.' It should be noted, however, that there is nothing in the immediate context to confirm such an interpretation. Sadyojyotiḥ has this to say: *kimartham avadhāryate—yāvad iyaṃ dvirūpādhikāratā tāvat sukaivalyaṃ na bhavaty eveti?* **dvikarmapratirodhataḥ**/ *yato 'vaśyaṃ dvirūpaniradhikārānantaram eva sukaivalyaṃ bhavatīti*. Filliozat translates (1991a:64): 'Comment est-il déterminé que tant qu'il y a cette activité des deux formes de karman, il n'y a pas de délivrance? "Dvikarmapratirodhataḥ": parce que, nécessairement, c'est après que les formes [de karman] sont sans activité que la délivrance se produit.' [Two kinds of *karman* are defined above in *Svāyambhuvasūtrasaṅgraha* 2:17ab: *karma tad dvividhaṃ* (Ms Ga; *tad vividhaṃ* Filliozat) *bhogyaṃ dharmādharmātmakaṃ paśoḥ*.]

[74]Rāmakaṇṭha cites a verse of Vidyādhipati to this effect in the *Mokṣakārikāvṛtti* ad 67c–69b:

> *svatantraḥ śaktipāto 'sau śaivaḥ paśuvimokṣakṛt*
> *sāpekṣatve hi tasya syād aśaktaḥ parameśvaraḥ*

'This descent of power from Śiva that releases bound souls is autonomous, for if it were dependent [on something else], then the Supreme Lord would not be [omni]potent.'

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jyotiḥ and approved by Rāmakaṇṭha that it depends on the ripening of a soul's innate impurity (*malaparipāka*). Although I have found numerous passages where Sadyojyotiḥ speaks of the ripening of impurity, in none of them does he clearly state that he regards that and that alone as an essential prerequisite for the fall of salvific power;[75] indeed he fails to make this clear even where there seem to be opportunities that invite an exposition of his position on the sequence of events leading to liberation.[76] Nevertheless it is to Sadyojyotiḥ that the view is attributed by Kṣema-

[75]His clearest statement on the subject is probably *Tattvatrayanirṇaya* 21

dṛṣṭvā ca taṃ (em.; *tan* other editions) *nivṛttyai yogyaṃ yuṅkte nṛmuktaye karaṇam*
bījasyeva svāpe pariṇatir iṣṭā malasya citihāneḥ

'Once he has seen that [*mala* is] ready to be removed, he uses his instrument [i.e. initiation] for releasing the soul. Just as *māyā* ripens in a period of resorption of the universe [pace Aghoraśiva], so too we require that *mala* ripens, [and this is possible] because it is devoid of sentience.' [For the Śaiva principle that only insentient things can be subject to transformation see *Kiraṇa* 2:26ab.] Other than in the *Tattvatrayanirṇaya* Sadyojyotiḥ also outlines his view of *malaparipāka* in *Nareśvaraparīkṣā* 3:152c–154b. A remark on the same topic is cited by Rāmakaṇṭha in the *Mokṣakārikāvṛtti* ad 69c–70b and attributed to the *Bhogaprakaraṇa*:

malāpariṇateḥ karmakṣayāc ca vijñānakevalitaiva teṣām iti

'Souls become *vijñānakevalins* [i.e. are not fully liberated] from the destruction of *karman* and the absence of ripening of impurity.' But this significant statement is not found in the printed *Bhogakārikā*—indeed it is not metrical—and it is probably in fact an interpretative paraphrase of *Bhogakārikā* 126c–129b, where no mention is made of *malaparipāka*, but it is stated that those with *mala* and no *karman* are *vijñānakevalins*.

[76]See, for example, Sadyojyotiḥ's remarks on *Svāyambhuvasūtrasaṅgraha* 1:19ab (*anena kramayogena parāṃ kevalatāṃ gataḥ*): *krameṇa yogaḥ kramayogaḥ pūrvaṃ śaktyā saha yogaḥ, tato malakṣaraṇena yogaḥ, tato yiyāsayā, tato deśikena, tato dīkṣayā, tato vicchinnabandhanatvena*. Filliozat translates (1994:31): '*Kramayoga* means a union with a succession [of events]: firstly there is union with Śiva's *śakti*, then union with the flowing away of the *mala*, then with the desire to go, then with the preceptor, then with *dīkṣā*, then with the state in which the bonds are severed.' Contrast this with Rāmakaṇṭha's remarks when given an opportunity to expound the same *pāda* (*anena kramayogena*) when it occurs in *Kiraṇa* 5:29a: *pūrvaṃ malaparipākas tataḥ śaktipātas tato dīkṣety anena kramayogena*... 'First there is a maturation of impurity, then a descent of power, then initiation—following this sequence...'

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rāja,[77] Rāmakaṇṭha,[78] and Aghoraśiva.[79] Though Rāmakaṇṭha asserts that such existed (*Kiraṇavṛtti* 5:10.14–16), I have found no demonstrably early scriptural source that clearly propounds the doctrine of *malaparipāka*.[80]

Vidyādhipati's view Rāmakaṇṭha rejects outright (*Mokṣakārikāvṛtti* ad 67c–70b), but he was still faced with a glaring contradiction within

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[77] *Svacchandatantroddyota* 5, vol. 3, p. 84[10–11]: ...*śrīmatkheṭapālācāryeṇa malaparipākahetukaḥ śaktipāto 'bhyupagataḥ*...

[78] e.g. *Nareśvaraparīkṣāprakāśa* ad 3:152c–154b.

[79] *Ratnatrayaparīkṣollekhinī* ad 314–315, where he lists commentaries on the *Svāyambhuvasūtrasaṅgraha*, the *Kiraṇa* and the *Mataṅga* as places where liberation is spoken of as necessarily dependent on *malaparipāka*. (It is of course possible that Aghoraśiva refers here to a passage in Nārāyaṇakaṇṭha's lost *Svāyambhuvavṛttiṭippaṇaka* or to Rāmakaṇṭha's lost *Svāyambhuvoddyota* rather than to Sadyojyotiḥ's *Svāyambhuvavṛtti*.)

[80] It is conceivable, but unlikely, that it is alluded to with the expression *yogyatā* (cf. *Kiraṇavṛtti* 4:5.3) in *Mālinīvijayottara* 1:42:

> *evam asyātmanaḥ kāle kasmiṃścid yogyatāvaśāt*
> *śaivī sambadhyate śaktiḥ śāntā muktiphalapradā*

(Cf. also 12:40–1.) One late scripture (for discussion of its lateness see pp. xliii ff), the South Indian *Pauṣkara*, shows evidence of a combination of both the *malaparipāka*- and the *karmasāmya-pakṣas*: 4:30–36 describe various kinds of *karmasāmya* and how in each instance *aiśvarī śakti* destroys either all the *karman* that is causing the blockage or destroys the *karman* on one side of the blockage. The text then states (4:37):

> *karmanāśān malasyāpi vipāke sahakāriṇaḥ*
> *pataty unmīlanī śaktis tadānugraharūpiṇī*

The commentary of Umāpatiśivācārya however, following Rāmakaṇṭha's line, stresses that it is the maturation of impurity alone that is the essential prerequisite of a descent of this salvific power of Śiva and not the destruction of *karma* that follows a blockage: ...*evañ cānugraharūpaśaktipāte malaparipāko hetuḥ. sarvakarmasāmyaṃ tu svavināśamātrahetuḥ, na śaktipāte iti vivekaḥ.*

Dr. Harunaga Isaacson has pointed out (*1995:181 and in mislaid correspondence) three relatively early passages in non-Śaiva contexts in which a similar notion of the ripening of impurity is alluded to and which may be relevant to the early history of the concept of *malaparipāka*: Śaṅkara quotes the following '*smṛti*' ad *Brahmasūtra* 3.4.26: *kaṣāyapaktiḥ karmāṇi jñānaṃ tu paramā gatiḥ/ kaṣāye karmabhiḥ pakve tato jñānaṃ pravartate*; the *Yuktidīpikā* ad *Sāṅkhyakārikā* 23 uses the expression ...*viṣayābhilāṣalakṣaṇakaṣāyapācanaṃ prati*...; and Candrānanda, explaining the *ataḥ* of *Vaiśeṣikasūtra* 1.1.1, writes *ataḥśabdo 'pi vairāgyaprajñākaṣāyaparipākādikāṃ śiṣyaguṇasampadaṃ hetutvenāpadiśati.*

Dr. Isaacson points out that though the editor of Candrānanda's commentary, Jambuvijaya, 'prints °*kathāparipāka*° with no variants, the Śāradā manuscripts all read as given above, while the Jaina Nāgarī manuscript reads °*kathāya*° a.c. and °*kathā*° p.c.'.

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the tradition. The *Kiraṇa* is unusual in that it devotes almost an entire chapter (*paṭala* 5) to *karmasāmya* as a prerequisite for receiving Śiva's grace and yet Rāmakaṇṭha here achieves an ingenious resolution to this contradiction, by judiciously distorting the intended meaning of the text. In brief, Rāmakaṇṭha maintains that a descent of power does indeed occur when there is a blockage of two equally powerful and simultaneous *karmans*, but that that descent of power just unblocks the blockage and is not salvific, unless the soul's *mala* is also ripe. That ripeness alone is the necessary and sufficient preparation for salvific grace. The topic is adumbrated in *Kiraṇa* 1:20c–22b, and in the notes to the translation of Rāmakaṇṭha's commentary thereon I provide some parallels, and, with quotations from the *Mṛgendravṛtti*, demonstrate that the resolution of the contradiction within the tradition is indeed Rāmakaṇṭha's own, because it appears not to have been known to his father, Nārāyaṇakaṇṭha.

The Kiraṇatantra and its Place among Other Siddhāntas

The *Kiraṇa* is one of the few demonstrably early works whose name appears in lists of the twenty-eight tantras of the Śaiva Siddhānta. As well as bearing the names *siddhānta*, *siddhāntaśāstra*, and *siddhāntatantra*, as Sanderson (1992:281) has demonstrated, these texts are also variously called *saṃhitā*,[81] *āgama*,[82] *jñāna*,[83] and *tantra*.[84] According to context, I have generally used either the first or the last, and most common denomination, which is used in the colophons of all the manuscripts of the text. It is my impression that even the colophons in South Indian manuscripts of South Indian redactions of *siddhāntas* almost invariably use the appellation *tantra*. That South Indian editors of works of the Śaiva Siddhānta invariably speak of *āgamas* does not stem entirely from a coy reluctance to refer to their scriptures with the now sullied term *tantra*: neo-Saiddhāntikas writing in Tamil from at least the time of Aruḷnandi

[81] e.g. in the *avatārikās* to *Kiraṇa* 2:19c–20 and 2:20cd.

[82] e.g. *Kiraṇavṛtti* 1:12.26: *parameśvarapraṇītaṃ hy etad āgamarūpam pramāṇam...*; *Svāyambhuvavṛtti* p. 86, lines 10–11: *śivas tv āgamasyaiva kartā, āgamas tu śivavastujñāpakaḥ...*

[83] e.g. *Kiraṇavṛtti* 3:20.7–8: *sarveṣāṃ daśāṣṭabhedabhinnānāṃ jñānānām...*; *Kiraṇavṛtti* 3:27.8–9; and *Kiraṇa* 7:11a: *jñānoktyāpy anumantavyā* ("They [viz. mantras] are to be known to be such from a teaching of [this] tantra [viz. from 4:10–11]").

[84] e.g. *Kiraṇa* 1:12a, 6:5d, 7:1d; *Kiraṇavṛtti* 2:1.3, 3:20.9.

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(see, for example, the second verse of the *Civañānacittiyār*) profess adherence to two classes of scripture: Vedas and Āgamas, the latter being the texts recognised in their time as Siddhāntas.[85] The practice of these

[85]Some might cite Tirumūlar as the first to do so; but his date is far from certain. Scholars of Tamil generally place Tirumūlar earlier than seems plausible given the syncretistic content of the *Tirumantiram* (see particulary Tantra 4, which embraces even Tripurasundarī and the cult of the Śrīcakra). Zvelebil, for instance, states without discussion or authority (1975:55) that 'Tirumūlar might have lived in the seventh century AD'. This may be because he was warned off from attempting any dating by the example of Vaiyapuripillai, who was mercilessly vilified (see pp. xx–xxvii of Sivathamby's introductory note to Vaiyapuripillai, 1988) by most scholars of Tamil of his day for his attempts in 1956 to lay the foundations for a rational chronology of Tamil literature. The grounds for placing Tirumūlar early (see Vaiyapuripillai, 1988:78, footnote 1) appear to be that the eighth-century poet Cuntarar venerates a certain Tirumūlaṉ, and the much later hagiographer Cēkkiḷaṉ identifies this Tirumūlaṉ with the Mūlaṉ who claims authorship of the *Tirumantiram* (stanza 68). Vaiyapuripillai suggests that the *Tirumantiram* was probably written in the first quarter of the eighth century AD (1988:77–8); but tentatively suggests (1988:78, footnote 1) that Cēkkiḷaṉ and Cuntarar may have referred to different Mūlars and points out the *Tirumantiram*'s apparent dependence on numerous late works, its mention of weekdays (790–9) and its use of what seemed to him '[v]ery late' vocabulary (some instances are cited). This last might seem a subjective criterion for dating, and it is one which I am quite unable to assess; but it must be borne in mind that Vaiyapuripillai wrote this after editing the last four and a half volumes of the *Tamil Lexicon*.

[One piece of evidence for lateness that Vaiyapuripillai cites (ibid.), the references in stanza 76 to Campantar, Appar , and Cuntarar, has not been verified. Natarajan's stanza 76 does not refer to them, nor can I find a stanza which does.]

The fifth of the nine *mantirams* of Tirumūlar's *Tirumantiram*, entitled *Cuttacaivam* deals principally with the four of *jñāna*, *yoga*, *kriyā*, and *caryā*, and we find represented there most of the views of the four that are characteristic exclusively of the late South Indian Śaiva Siddhānta:

I. The view that *samayadīkṣā*, *viśeṣadīkṣā*, *nirvāṇadīkṣā*, and *abhiṣekadīkṣā* qualify initiands respectively for *caryā*, *kriyā*, *yoga*, and *jñāna* (verse 1450). (Subsequently we are also told of the functions of these different kinds of initiation within the *yogamārga* (1466) and in the *jñānamārga* (1476).)

II. The view that the four are paths known respectively as *dāsamārga* (*tācamārkkam*), *satputramārga* (*caṟputtiramārkkam*), *sahamārga* (*cakamārkkam*), and *sanmārga* (*caṉmārkkam*) (1477–1506).

III. The view that they are sequential, the lowest being *caryā* and the highest *jñāna* (verse 1455).

IV. The view that there are four sequential phases of liberation reached by them (1449, 1507–1513): *sālokya*, *sāmīpya*, *sārūpya*, and *sāyujya*.

Most of these ideas are to be found together in the *Śataratnollekhinī*, p. 6:

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twentieth-century editors has served to reinforce the artificial distinction

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nanv evaṃ jñānasyaiva nivṛttitattvābhivyaktihetutayā kriyā-(conj.; *kriyādi-* Ed.)*yogacaryāṇām ānarthakyam prāptam iti cet. bāḍham. tathāpi caryākriyāyogānāṃ vidyātattvādikrameṇa vidyā śivasālokya-sāmīpyasārūpyasampādanadvārā śivasāyujyadāyakajñānahetutvena vaiyarthyābhāvaḥ* (conj.; *vaiyarthādyabhāvāt* Ed.; *vaiyarthādibhāvāt* Ed.v.l.). *yathā devīkālottare—*

jñānotpattinimittaṃ tu kriyācaryāḥ prakīrttitāḥ.

tathā ca suprabhede—

yogābhyāsaṃ tataḥ kṛtvā jñānaṃ tatra tadābhyaset
tadā 'jñānāndhakāraṃ ca jñānadīpena nāśayet.

śivabodhasaṅgrahe—

atha caryākriyāpādaṃ yogapādaṃ tathaiva ca
jñānapādaṃ kramāc caiva śivena paribhāṣitam
etac caturvidham mārgaṃ sālokyādiphalapradam

suprabhede—

sālokyaṃ caiva sāmīpyaṃ sārūpyaṃ sāyujyakaṃ tathā

atra caryādicatuṣṭaye 'pi dīkṣāyāḥ adhikārasampādakatayā sāmye 'pi jñānaphalasāyujyarūpordhvagatisampādakatayā jñānena samaprādhānyam uktam. tathā vakṣyati saṅgrahakāraḥ—

yasmāt pravitatād bandhāt parasaṃsthānirodhakāt
dīkṣaiva mocayaty ūrdhvaṃ śaivaṃ dhāma nayaty api.

Most are also to be found in Śivāgrayogin's *Śaivaparibhāṣā*. Thus the following two passages show both that *samayadīkṣā* and *viśeṣadīkṣā* fit the initiands for *caryā* and *kriyā* respectively, and that they are known respectively as the *dāsa-* and *putraka-* (rather than *satputra-*) paths: p. 301:

...samayadīkṣāṃ labdhvā guruṇā śikṣitān samayidharmān anutiṣṭhet. samayidharmāś ca śivālayaśivabhaktaparicaryādayaḥ tripuṇḍrarudrākṣadhāraṇādayaś ca. asya ca samayidharmasya dāsamārga iti vyavahāraḥ.

and p. 306:

itthaṃ samayidharmānuṣṭhānād viśeṣadīkṣādhikāralābhe viśeṣadīkṣāṃ kṛtvā śivapūjāgamādhyayanādiputrakadharmān anutiṣṭhet.

The following two show that they lead to two different levels of liberation: p. 306:

ayaṃ ca samayidharmaḥ tajjanmani viśeṣanirvāṇadīkṣādyalābhe sālokyaphalaṃ dattvā janmadvayavyavadhānenaikajanmavyavadhānena vā muktiṃ janayati.

and p. 318:

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still erroneously supposed to exist between 'South Indian Āgamas' and 'North Indian Tantras'.[86] The term *āgama* is indeed used by Rāmakaṇṭha to refer to Śaiva revelation,[87] just as it is by Abhinavagupta,[88] but Rāmakaṇṭha also uses it in its widespread generic sense,[89] and it cannot be said that he (or indeed any other author of the early Śaiva Siddhānta—i.e. from Sadyojyotiḥ up to and including Aghoraśiva) privileges the term to refer either to the tradition of the Śaiva Siddhānta or to particular Siddhāntas.

Of the twenty-eight tantras that are listed as scriptures of the Śaiva Siddhānta very few are demonstrably early works. Most are South Indian redactions or entirely fresh compositions that were unknown to Rāmakaṇṭha and the Kashmirian Saiddhāntikas. Three criteria provide certain proof[90] of the relative antiquity of a Siddhāntatantra:

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evaṃ putrakadharmān anutiṣṭhato yadā daivavaśena nirvāṇadīkṣāyā asambhavas tadā sāmīpyaphalam anubhūyānte janmāntare muktir bhavati

Apart from the views on the four *pādas* mentioned above, there are other features of Tirumūlar's work which are also otherwise found *only* in the works of late South Indian neo-Saiddhāntikas, notably the emphasis on the role of devotion and the (often reiterated) preeminence of Nandin, the transmitter of all knowledge (1449—he taught the four paths; 1478—he revealed the *sanmārga*; 1542—he is one with the Lord; 1567—he led the way on the Śaiva path; 1583; 1597; 1610 etc.) Compare Śivāgrayogin's *Śivajñānabodhasaṅgrahabhāṣya* (*avatārikā* to *devadeva jagannātha*, p. 2, and paragraph I.4.1, pp. 5–6) in which Nandikeśvara is taught to be the Lord's favourite devotee and the first recipient of all knowledge.

[86]e.g. Goudriaan's remark on the *Svāyambhuvasūtrasaṅgraha* (1993:603a) 'like some other āgamas, the text indeed calls itself a tantra.' Cf. also Brunner 1992b:1 and 38, fn.1.

[87]e.g. *Mokṣakārikāvṛtti* ad 143c–144b: *śaivāgamākhyam pramāṇam* and ad 150c–151b: *śaivāgamavirodhena*.

[88]e.g. *Tantrāloka* 35:16 and in the introduction to the *Āgamādhikāra* of the *Īśvarapratyabhijñākārikāvimarśinī* p. 186.

[89]e.g. in the *avatārikā* to *Mokṣakārikā* 144c: *nanv āgamāntarāṇām api pramāṇatvāt...* Cf. also *Tantrāloka* 35:1–2.

[90]Arguments for dating based on questions of doctrine, as will be shown below, are far from certain. Arguments based on peculiarities of vocabulary can be equally treacherous. Sanderson (1992:285–6) observes that the use of the expressions *āṇavam malam*, *māyīyam malam*, and *kārmam malam* to refer to impurity and the bonds of primal matter and *karman* is a feature that appears late in Saiddhāntika sources and that it is avoided by Sadyojyotiḥ, Nārāyaṇakaṇṭha, Rāmakaṇṭha, and Aghoraśiva. He does not suggest, however, that it can be used as a criterion for determining the relative lateness of a Saiddhāntika work, and indeed one demonstrably early Siddhānta, the *Svāyambhuvasūtrasaṅgraha*, though it does not there employ the term *mala*, contains the half-verse *māyeyam āṇavaṃ kārmam etāvad aṇubandhanam* (2:23ab). Moreover

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a) its being transmitted not just in South India but also in early Nepalese and Kashmirian manuscripts[91]

b) the existence of substantial attributed quotations by demonstrably early authors (i.e. up to and including Aghoraśiva) that are still traceable in the extant work that bears the same name.

c) the survival of commentaries by demonstrably early authors (i.e. up to and including Aghoraśiva).

By applying these criteria we are left with a very short list of demonstrably early Saiddhāntika scriptures. From among those whose names appear in the lists of twenty-eight fundamental scriptures, there remain the *Rauravasūtrasaṅgraha*,[92] *Svāyambhuvasūtrasaṅgraha*,[93] the

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Rāmakaṇṭha does not altogether eschew this vocabulary, for see *Kiraṇavṛtti* 2:29.2.

[91]The Śaiva Siddhānta must once have been more nearly pan-Indian, but the manuscripts of Saiddhāntika works that now survive are almost exclusively either from the four southernmost states of India or from Kashmir or Nepal. I know of only a handful of exceptions: a manuscript of Bhaṭṭa Nārāyaṇakaṇṭha's *Mṛgendravṛtti* whose colophon (f. 139$^{v[7]}$) states that it was copied in Saṃvat 1776 near Rāmghāṭ in Benares (Jammu, Shri Raghunath Temple MSS Library, MS No. 4387 [now in the collection of the Shri Ranbir Sanskrit Research Institute in Jammu]); a palm-leaf manuscript in an old Bengali script of Somaśambhu's *Karma-/Kriyā-kāṇḍakramāvalī* (Cambridge University Library MS Add. 1406); and a paper manuscript in Bengali script of Sadyojyotiḥ's *Nareśvaraparīkṣā* with the commentary (*-prakāśa*) of Rāmakaṇṭha (Royal Asiatic Society of Bengal, Calcutta, MS No. 1140. (A small portion of the *Pārameśvara* may have been transmitted in a manuscript from Saurashtra, for which see footnote 152 on p. lxiii below.) A borderline case, pointed out to me by Diwakar Acharya, is that of a palm-leaf manuscript of the *Bṛhatkālottara* whose colophon, as reported by Parājuli (1963:54), states that it was copied in Benares but by a Śaivācārya called Amṛtamitra from Kathmandu (Yaṅgala) in the rule of the Nepalese King Rudradeva in 1169 AD (*samvatsara 289*). (Parājuli does not assign it a MS number, and I have not been able to locate it among the films of the NGMPP.)

[92]Printed under the title of *vidyāpāda* (probably in an incomplete state) with scant manuscript evidence at the beginning and end of the first volume of N. R. Bhatt's *Rauravāgama*. The '*kriyāpāda*' of the *Raurava* belongs to a different stratum of composition and assumes knowledge of more *tattvas* than the so-called '*vidyāpāda*', the *Rauravasūtrasaṅgraha*, teaches (see footnote 111 on p. xlix). As Brunner has pointed out (1992b:33 and 53, fn.126), the abrupt change of interlocutors—in the *Rauravasūtrasaṅgraha* 1:2 we learn that Ruru instructed the sages Bhārgava, Āṅgirasa, Ātreya, Paulastya, and Marīci, whereas the '*kriyāpāda*' consists of the Lord's teaching to Ruru—alerts the reader to this, and it is confirmed by the smooth, formulaic, and unengaging style of the latter portion (almost every speech of the Lord begins with *ataḥ paraṃ pravakṣyāmi*).

[93]The first three and a bit chapters of this have been published with the comment-

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Kiraṇa, the *Parākhya* (or *Saurabheya*),[94] and the *Niśvāsatattvasaṃhitā*[95] (under which head might be included also the *Niśvāsakārikā* and the *Dīkṣottara*[96]). The *Pārameśvara* is known from a single ninth-

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ary of Sadyojyotiḥ by Pierre-Sylvain Filliozat in 1991. He was unfortunately unaware of a palm-leaf Nepalese manuscript photographed by the NGMPP, Reel No.A 30/6. This handsome manuscript in 'Kuṭila' script may have escaped his attention, because the National Archives index-card describes it as an astronomical work ('vi jyautiṣam 80'[?]). South Indian manuscripts of the *Svāyambhuvatantra* evidently contain the chapters of the *Svāyambhuvasūtrasaṅgraha* mixed up amongst other material and in an entirely different order. Thus *Svāyambhuvasūtrasaṅgraha* 2:4ab in Filliozat's edition when quoted in the *Mataṅgavṛtti* ad *vidyāpāda* 5:6 is identified by Bhatt (using IFP T. 39) as 33:4. See footnote 111 on p. xlix below for a discussion of the South Indian rearrangement of the *Svāyambhuvasūtrasaṅgraha*.

[94]Chapters 1–6 and 14–15 survive in a single palm-leaf manuscript in Nandināgarī script kept in Mysore (MS. P 258). This is in the same codex and by the same hand as M^Y. As in the case of the *Kiraṇa* and other texts in the bundle (see the description of M^Y below), the scribe has selected only portions treating doctrine and *yoga* for copying. (Mysore MS B 811, a paper manuscript in Kannaḍa of the *Parākhya*, is an apograph of M^Y's text of Chapters 14 and 15 only.) The *Parākhya* is not much quoted in the works of Saiddhāntikas up to and including Aghoraśiva, but its early date is secured by the substantial quotations that appear in chapter 10 of Kṣemarāja's *Svacchandatantroddyota*, all of which are traceable in the surviving text. That both titles were used of the same work is clear, for example, from *Kiraṇa* 10:27d. The name *Parākhya*, however, is almost invariably used. (Nārāyaṇakaṇṭha in his *Mṛgendravṛtti* ad *vidyāpāda* 2:7 once quotes three *pādas*—*Parākhya* 4:18c–19a, M^Y f. $30^{r[15]}$—with the attribution *yathoktaṃ śrīmatsaurabheye*.) For the appropriateness of the name *Saurabheya* see footnote 156 on p. lxv below. An annotated transcription of the surviving chapters is being prepared for publication by the author.

[95]This too is transmitted in an early Nepalese palm-leaf manuscript (NGMPP Reel No. A 41/14). The manuscript is not dated, but is certainly one of the earliest, and may be the earliest extant manuscript of a Siddhānta. Of course arguments from palaeography are treacherous, but an extremely unusual (outside Kashmir or manuscripts of Vedic texts) and archaic feature here is the almost consistent use of the *upadhmānīya*. (The *jihvāmūlīya* is not used.) Dr. Harunaga Isaacson has pointed out to me that the earliest manuscript of the original *Skandapurāṇa*, dated by Adriaensen, Bakker and Isaacson to 810 AD (1994:326), only occasionally uses an *upadhmānīya*. Goudriaan (1981:34–6) presents a useful summary of the structure and contents of its text.

[96]These are transmitted in South Indian manuscripts (e.g. IFP T. 17) and not in the Nepalese manuscript; but, as Sanderson points out (*1996c:24), in the last verse of the *Guhyasūtra* (with which the Nepalese manuscript concludes) 'Śiva invites Devī to ask him to go on to teach the fifth Sūtra, the *Niśvāsakārikā*.' We may conclude then, with Sanderson, that that work too was in existence at that time. The *Dīkṣottara* is transmitted in South Indian manuscripts appended to the *Niśvāsakārikā* and its chapter colophons begin *iti niśvāsakārikāyāṃ dīkṣottare*..., but it may be a considerably later addition to the *sūtras* that form the Nepalese manuscript's *Niśvāsa* (these *sūtras* may

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themselves not have been composed all at one time; see p. lxiv); but it is related (as Appendix III shows, the list of Siddhāntas given in the *Dīkṣottara* is the same as that of the *uttarasūtra* of the *Niśvāsa*) and sufficiently early to have been known to Abhinavagupta, who frequently mentions the *Dīkṣottara* by name (*Tantrāloka* 1:62, 2:9, 5:148, 8:9, 15:458, 17:97, 18:11, 19:21, 21:61, 24:4 and 17, 28:65, 29:243). I present below two identified quotations that demonstrate that the *Dīkṣottara* transmitted in South India is essentially the same text that Abhinavagupta knew. In *Tantrāloka* 5:148b–150 we read:

> ... *dīkṣottare yathā*
> *saṃhāranragnimaruto rudrabinduyutān smaret*
> *hṛdaye tanmayo lakṣyaṃ paśyet saptadinād atha*
> *visphuliṅgāgnivan nīlapītaraktādicitritam*
> *jājvalīti hṛdambhoje bījadīpaprabodhitam*
> *dīpavaj jvalito bindur bhāsate vighanārkavat*

Bearing in mind that in his metrical works Abhinavagupta frequently modifies his sources and that the South Indian transmission is corrupt and lacunose, we may recognise Abhinavagupta's 'quotation' in the following passage from the fifth *paṭala* of the *Dīkṣottara* (IFP T. 17B, p. 854; T. 127, p. 32; T. 150, p. 59):

> *dhyāyamāne varārohe bījadīpena bodhitaḥ*
> *saptarātreṇa paśyeta hṛllakṣaṃ parameśvari*
> *visphuliṅgāgnisaṅkāśam* ...
> ... *te yogī pītanīlāny anekaśaḥ*
> *kṛṣṇaśuklāṃs tathā cānyān paśyate raktavarṇakān*
> *nijair dīpitahṛllakṣaṃ saṃharet saptame 'hani*
> *jvalate hṛdi padme tu nijadīpasubodhaye*
> *jvalate dīptavad devi hṛdayaṃ nijadīpitam.*

• *dhyāyamāne*] T127, T150; *dhyāyamāno* T17 • *visphu°*] T127, T150; *viṣṇu°* T17 • *liṅgāgnisaṅkāśam*] conj.; *liṅgāni saṅkāśa* T127; *liṅgāni saṅkā* T17; *liṅgāni yaṃ* T150 • *yogī*] omits T150 • *°śuklāṃs*] T17; *hole śuklās* T127, T150 • *cānyān paśyate*] T17; *cānyat pa* ... *ta* T127; *cānye paśyante* T150 • *saṃharet*] T17; *sa haret* T127, T150 • *°subodhaye*] T127, T150; *su bo* ... *sa paśyati* T17.

Compare also *Tantrāloka* 15:548c–9

> *uktaṃ dīkṣottare caitaj jvālāsampātaśobhinā*
> *dattena śivahastena samayī sa vidhīyate*
> *sāyujyam īśvare tattve jīvato 'dhītayogyatā*

with its probable soure (traced only in IFP T. 127, p. 42):

> *jvālāmālakarākāraṃ dhyātvā devaṃ maheśvari*
> *dhya* ⊔ *madhye tu tatvavit*
> *puṇyapāpaṃ dahet tasya dhyātvā dehaṃ na saṃśayaḥ*
> *evaṃ kṛte tato devi śivahastena saṃsmṛtaḥ* (?)
> *śivahastapradānena samayī sa vidhīyate* (em.; *sarvadhīyate* MS)
> *anena vidhinā devi kuryāt tasyānugraham*
> *sāyujyam īśvare tatve bhavate* (em.; *bhavante* MS) *nātra saṃśayaḥ*

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century[97] Nepalese manuscript in Cambridge (Cambridge University Library MS Add. 1049) and has recently been identified as the original *Pauṣkara* (known from numerous quotations by Nārāyaṇakaṇṭha, Rāmakaṇṭha, Abhinavagupta, and other Kashmirian authors) by Professor Sanderson.[98] A later, probably South Indian, *Pauṣkara* that has received

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Rāmakaṇṭha twice quotes from the *Dīkṣottara* (in the *Nareśvaraparīkṣāprakāśa* ad 3:150 and in the *Sārdhatriśatikālottaravṛtti* ad 8:11), but neither quotation can be found in the transcripts of the text.

[97]The manuscript is dated with '*saṃvat* 252'. Bendall (1883:27) interprets this as being of the era of Śrīharṣa and therefore c. 859 AD. Professor Sanderson suggests that it is of the era of Aṃśuvarman [=Mānadeva], which began c. October 576 AD (thus Petech, 1984:12). This would date it to c. 828 AD. [Petech (1984:21, fn. 1) may also be implying that this manuscript belongs to the era of Aṃśuvarman.]

[98]Its identity is clear, because some portions it transmits overlap with material said to be from the *Pauṣkara* in the *Prāyaścittasamuccaya*. Compare, for example, *Pārameśvara* (f.32$^{r[4]}$–f.32$^{v[1]}$ in the pencilled foliation): *---ścaye/ lokasaṃvṛttirakṣārtham prāyaścittaṃ prakīrttitam iti pārameśvare mahātantre --- nyaprakaraṇe prāyaścittapaṭalaṃ ślokāś catuviṃśati// o// brahma uvāca/ gomadhyam iti kim proktaṃ kinta proktaṃ śivālayaṃ* (sic) with the *Prāyaścittasamuccaya* (MS Add. 2833, f.7$^{r[5]}$–f.7$^{v[1]}$): *lokasaṃvṛttirakṣārthaṃ prāyaścittaṃ prakīrttitaṃ// ⊗ // iti puskarapārameśvare* (sic) *mahātantre sāmānyaprakaraṇe prāyaścittapaṭalaṃ// ⊗ // brahmovāca// gomadhyam iti kiṃ proktaṃ kiñca proktaṃ śivālayam* As is clear from the above example the colophons of MS Add. 1049 do not use the title *Pauṣkara*. They always refer to it simply as *Pārameśvara*, and this fact, as Professor Sanderson says (in a letter of 22.iii.95), 'suggests the hypothesis that the *Pārameśvara* taught to Brahmā really is the original, once solitary, Rudrabheda of this name.' By the time of the composition of the *Prāyaścittasamuccaya* (and the manuscript itself is as early as 1157/8 AD [*saṃvat* 278]) however, it had become necessary to distinguish it with an additional label from other *Pārameśvaras* cited therein, such as the *Pratiṣṭhāpārameśvara* (ff.36^r–48^v), the *Haṃsapārameśvara* (ff.54^r–56^v), the *Pañcaśatikahaṃsapārameśvara* (ff.56^v–57^r), the *Tilakapārameśvara* (ff.57^r–58^v) and the *Mataṅgapārameśvara* (ff.58^v–61^r).

The date of the composition of the *Prāyaścittasamuccaya* is uncertain. Post-colophon verses 3–8 on f. 128^r—which are perhaps not by the hand of Hṛdayaśiva, since they are omitted in some otherwise complete manuscripts of the text (e.g. NAK MS 1-796, NGMPP Reel No. A 1303/26; NAK MS 1-76, NGMPP Reel No. B 133/8; and NGMPP Reel No. C 29/7) and, as Professor Sanderson points out (in a letter of 14.v.97), they use the third person of him (post-colophon verses 1–2 use the first) and show a 'greater incompetence in the handling of metre and grammar' than the forty-five verses that introduced the work—relate that Hṛdayaśiva was the pupil of an Īśvaraśiva in the lineage of Lambakarṇa, an ascetic of the Raṇipadramaṭha of the Mattamayūravaṃśa who moved to Gorāṭika and favoured King Sīyaka of Dhārā. There were two Sīyakas of Dhārā, the first of whom ruled c. 863–890 AD (thus Ganguly, 1933:30–1) and the second came to power before 949 and was still in power in 969 AD (thus Ganguly, 1933:36–8). The first grant of his successor, Vākpati II, is dated 974–5 AD (see Bühler,

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commentaries by Umāpatiśivācārya[99] and by [Śālivāṭinivāsi-] Jñānaprakāśa[100] is much quoted by authors later than Aghoraśiva.[101] It bears no relation to the original.[102] It is noteworthy that none of the above is from

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1892:226). Thus the *Prāyaścittasamuccaya* is unlikely to have been compiled before the tenth century and must have been finished before 1157. Professor Sanderson, in a letter of 19.x.95, supplied me with the references for this dating.

Another large portion of the [*Pauṣkara-*]*Pārameśvara* is quoted in Takṣakavarta's *Nityādisaṅgrahābhidhānapaddhati* (see Appendix III) and three chapters that may have belonged to it are transmitted in IFP T. 249, for which see footnote 152 on p. lxiii below.

[99]Doubts have been voiced about the authorship of this *Pauṣkarabhāṣya*. Umāpati is a common name among the Brahmins of Chidambaram, and it is not certain that this is the work of the Umāpati who authored certain of the Tamil *Meykaṇṭa-śāstras*, including the *Caṅkaṛpanirākaraṇam*, a work dated to 1313 AD. Suryanarayana Sastri (1930:77) points out that a Mādhva work called the *Nyāyāmṛta* that may belong to the sixteenth century is referred to on p. 519 of the *Pauṣkarabhāṣya*. It is furthermore uncertain whether it is the same Umāpati who was the author also of the *Kuñcitāṅghristava* and the *Śataratnasaṅgraha*. David Smith writes as though all these were the work of one man; but he is aware that there are apparent discrepancies in their positions about, for instance, the relative authority of the Vedas and the tantras (1996:116–21).

[100]The latter is unpublished, but is preserved for instance in the India Office Library (Keith, 1935:705–6, No. 6143), in IFP T. Nos. 110 and 180, and in numerous Grantha manuscripts in South India.

[101]Aghoraśiva never gives a labelled quotation from the late *Pauṣkara*, but he quotes 4:1a in his *Tattvaprakāśavṛtti* ad verse 6, and 1:61c–62b ad verse 3 (both prefaced by *yac chrūyate*), and ad verse 25, after quoting *nimittam īśvaras teṣām upādānaṃ sa bindurāṭ*, which he correctly attributes to the *Parākhya* (chapter 6, M^{Y} f. $33^{r[13]}$), although it also occurs as *Pauṣkara* 8:18cd, Aghoraśiva goes on to quote *Pauṣkara* 2:11cd, prefaced by *anyatrāpy uktam*, and then in one block later in the same portion of commentary *Pauṣkara* 2:4c–5, 2:6c–7b, and 2:11c–13b, prefaced by *tad uktam*. (The two quotations in the *Bhogakārikāvṛtti* ad verse 60 which Dvivedi attributes to the *Pauṣkara* do not both occur in the printed text (see footnote 78 on p. 186 below).) Aghoraśiva's not labelling these quotations might be accounted for if we assume that he was uncomfortably aware of two *Pauṣkaras*, and aware that his predecessors quoted plentifully from the other alone. Note that Īśānaśiva quotes frequently from a Śaiva *Pauṣkara*, but not from the South Indian text commented upon by Umāpati and Jñānaprakāśa.

[102]In this South Indian *Pauṣkara* the speakers are the Lord and sages headed by Sanatkumāra. In the above-mentioned sources for the original [*Pauṣkara-*]*Pārameśvara* the speakers are Brahmā and Parameśa, as befits the titles of the work. It is true that there is one verse quoted in early sources attributed to the *Pauṣkarapārameśvara* (in the *Mṛgendravṛtti* ad *vidyāpāda* 2:28, p. 95, and in the *Nareśvaraparīkṣāprakāśa* ad 3:150cd, p. 256—here the first half only is quoted) that does occurs in the late *Pauṣkara* (1:90); but one such solitary instance can carry little weight, since it would have been easy for the composer of the new *Pauṣkara* to incorporate it, as he appears to have

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the first group of ten, the Śivabhedas; all are Rudrabhedas.[103]

done with a lot of other material: *Pauṣkara* 8:18c–19b, 8:20c–21b and 8:34c–46b, appear (differently ordered) in chapter 6 of the *Parākhya*; *Pauṣkara* 2:51ab ≈ *Paramokṣanirāsakārikā* 55cd; *Pauṣkara* 2:27c–28b ≈ *Sārdhatriśatikālottara* 1:6c–7b; *Pauṣkara* 2:21ab ≈ *Ratnatrayaparīkṣā* 72cd; *Pauṣkara* 2:23ab ≈ *Ratnatrayaparīkṣā* 75cd; *Pauṣkara* 2:22a = *Ratnatrayaparīkṣā* 73c; *Pauṣkara* 2:5ab ≈ *Kiraṇa* 2:26ab. (This is not an exhaustive list of shared verses.) The direction of such borrowings is debatable, but I suspect that the redactor of the *Pauṣkara* is in each case the borrower.

If the author of the South Indian *Pauṣkara* deliberately incorporated one verse attributed to the *Pauṣkara* in early sources, one must wonder why he did not incorporate others. The answer, I think, is that he was conscious that almost all other attributed passages treated material appropriate to a *kriyāpāda* or *caryāpāda* and had therefore adopted the fiction that these had been taught and that the assembled sages were now anxious to hear from the Lord a *vidyāpāda* (*Pauṣkara* 1:4):

> *kriyācarye prasādena tavāsmābhiḥ śrute purā*
> *adhunā jñānapādaṃ nu śrotum icchā garīyasī*

One other kind of evidence for relative lateness that is similarly not firmly conclusive is that of terminology. For some concepts the *Pauṣkara* uses the developed terminology of the post-scriptural Śaiva Siddhānta: thus it speaks of *malaparipāka*, *vijñānākalas* and *pralayākalas* (e.g. 2:48ff and 6:2ff), terms which are not attested in other early Siddhāntas (see p. xxxv and footnote 71 on p. 184).

[103]The only Śivabhedas from which early quotations survive appear to be the *Sāhasra*, of which a *paṭala* appears in the *Prāyaścittasamuccaya* (ff.70^{r}–72^{r}); the *Kāmika*, which Abhinavagupta quotes in *Tantrāloka* 32:47c–48a and, according to Jayaratha, in 22:32cd, and which Nārāyaṇakaṇṭha quotes in the *Mṛgendravṛtti* ad *kriyāpāda* 3:7, and Kṣemarāja ad *Svacchanda* 7:66.

To lost early versions of Rudrabhedas there are many more references. Kṣemarāja quotes from a *Candrajñāna* in his *Vimarśinī* ad *Śivasūtra* 1:7. Jayaratha quotes from *anantavijayākhyāt siddhāntaśāstrāt* in the *Tantrālokaviveka* 4:251 and this is probably a quotation from the Ur-*Vijaya*, the first of the Rudrabhedas in all lists of the Siddhāntas. (That the work is closely associated with Ananta is clear from its '*ādisūtra*' quoted in the *tantrotpattivyākhyāpaṭala* of the *Bṛhatkālottara* (Sanderson *1996b, verse 41cd; NAK 1-89, NGMPP B 24/59 'Kālottara', f. 52^{v}[2]): *athānanteśvaraṃ devaṃ sarvajñānottareśvaram/ ādisūtram idaṃ taṃtre vijaye samprakīrttitam.*) Quotations from the lost *Makuṭa* or *Mukuṭa* are relatively plentiful (see Dvivedi, 1983:141). I use the word 'lost' because not one of these numerous quotations in the works of early authors is to be traced in the South Indian manuscripts purporting to transmit this work that have been collated by Mr. Subrahmaniam and Mr. Sambandhan of the French Institute of Pondicherry. The *Prāyaścittasamuccaya* contains *paṭalas* from the *Vāthula* (ff.111^{r}–127^{v}). In a letter of 14.v.97 Professor Sanderson writes:

> [t]he long chapter in two parts that the *Prāyaścittasamuccaya* attributes to the *Vāthula* is found as two consecutive Paṭalas in the *Bṛhatkālottara*. That is probably its source, since *Kālottara* = *Vāthula*. There are, however, numerous small differences between the texts of the chapter in these two witnesses; and the *Bṛhatkālottara* is a text that has drawn on

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Other early *siddhāntas* of importance that are not in the canonical lists of twenty-eight, but which were known to the Kashmirians, are the *Mṛgendratantra*, the *Mataṅgapārameśvaratantra*, and various recensions of the *Kālottara*. These proclaim themselves to be subsidiary tantras (or 'redactions', *upabheda*[104]) respectively of the *Kāmika*, *Pārameśvara*, and of the *Vāthula*. To these might be added the *Sarvajñānottara*, a work largely ignored by the Kashmirian exegetes of the Śaiva Siddhānta, probably because of its explicitly non-dualist doctrine, but which appears to claim to be a subsidiary tantra to the *Vāthula*,[105] has received a commentary by Aghoraśiva[106] and is transmitted in an early Nepalese manuscript.

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numerous sources (*Mataṅga*, *Raurava*, *Jayākhya* etc.). It is possible that it redacted its treatment of penances from a *Kālottara*/*Vāthula* now lost, which, unlike the non-eclectic *Kālottara* recensions (*Dviśatika*, *Sārdhatriśatika*, *Saptaśatika*, *Trayodaśaśatika*), covered Caryā in detail.

[104]The term *upāgama* has been avoided, because it seems to appear only in secondary literature. (The first usage I am aware of is in the 'Table des Āgama et Upāgama' facing p. xix of the first volume of the IFI's edition of the *Raurava*.) The term *upabheda*, however, appears widely in primary sources, e.g., *Kiraṇa* 10:28, *Svāyambhuvasūtrasaṅgraha* 5:12 (quoted in Appendix III, p. 413), *Bṛhatkālottara tantrotpattivyākhyāpaṭala* 16 (quoted in Appendix III, p. 416), *Śataratnollekhinī* p. 9, *Suprabheda kriyāpāda* 2:79, etc. The term *mūlāgama* too I have not come across in any primary source.

[105]The first verse of the work I interpret to be such a claim (NGMPP Reel No. A 43/12, f.1$^{v[1]}$): *samāpte vāthule tantre devadevaṃ maheśvara[ṃ]/ atipraśnān* (em.; °*praśnāṃ* MS) *parān* (em.; *parāṃ* MS) *guhyān* (em.; *guhyā* MS) *pṛcchad bhūyaḥ* (em.; *pṛccha bhūyo* MS) *ṣaḍānanaḥ*.

'When the *Vāthulatantra* was at an end, Kumāra further asked* the supreme Lord, the god of gods, more extra, secret questions.'

Goudriaan (1981:39, fn.28) suggests that *samāpte vāthule tantre* may imply 'nothing more than that the original tradition of the Rudrāgamas had been completed in the author's time'. This seems unlikely, because, as the table in Appendix III shows, only the *Mṛgendra* and South Indian lists give the '*Vātula*' as the last of the Rudrabhedas. Furthermore the various recensions of the *Kālottara* share the same interlocutors, and these claim to be *upabhedas* of the *Vāthula*.

**pṛcchad* is interpreted as an augmentless imperfect.

[106]A beautiful, complete and well-preserved palm-leaf manuscript of the *Sarvajñānottaravṛtti* copied in Madurai in Grantha script is preserved in the Oriental Research Institute and Manuscripts Library of Trivandrum (MS 6578) and transmits all but the very beginning of the text. All other sources for the text are fragmentary, and the only other manuscript known to me that covers the first half of the commentary (IFP 47818) starts in the same way, without *maṅgala* verses or introductory remarks. Other parts survive in a number of South Indian sources, e.g. Hoshiarpur MS 5987 (with the *Mṛgendravṛttidīpikā*), IFP 39818 and 47818 and IFP T. Nos. 83 and 985.

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A case might be made for adding also the *Mayasaṅgraha*, since, although it is not of theological significance—it would be fair to describe it as a *pratiṣṭhātantra*—it has received a commentary by Rāmakaṇṭha II's pupil, Vidyākaṇṭha II (see p. x and following). Manuscripts survive also of an old *Mohacūḍottara*, which is probably the *Mohaśūrottara* upon which Aghoraśiva mentions having composed a commentary (see footnote 24 on p. xv above).[107]

Is a Relative Chronology Possible?

Now that a corpus of relatively early Siddhāntas (or versions of Siddhāntas) has been established using only the incontrovertible evidence of the existence of early commentaries, early substantial attributed quotations, and early manuscripts, we come to examine whether these can be dated relative to each other. The authors of these works of scripture did not deliberately leave clues and there is little evidence to go on. The sorts of internal evidence that have occurred to me are these: cross-references; discrepant lists of the principles (*tattva*) with which the universe is structured; the structure of the tantras; oddities of doctrine;

[107]Two Nepalese manuscripts, a fragmentary palm-leaf one in an early Newari script (NAK MS ca 1622, NGMPP Reel No. B 27/18) and a complete Devanāgarī one on paper (NAK MS 5-1977, NGMPP Reel No. A 182/2) transmit such a text—the colophons calling it sometimes *Mohacūrottara* and sometimes *Mohacūḍottara*—which has the form of a *pratiṣṭhātantra* ascribed to the *Āgneya* and taught by Skanda to Indra. Though the work may not have been transmitted up to the present day in South India, it was once well known there, for just before going to press I was able to identify in the paper manuscript a few of the following quotations: a *Mohaśūrottara* is quoted by Anantaśambhu ad *Siddhāntasārāvali vidyāpāda* 29 (f. 21$^{v[6-8]}$) and *caryāpāda* 130; on pp. 39, 99 and 100 of the *Śaivakālavivekavyākhyā*; in a *Sakalāgamasaṅgraha*, IFP T. 374, p. 2265; on p. 520 of vol. 1 of the *Ñānāvaraṇaviḷakkam*; on pp. 34 (f. 28$^{r[4]}$), 49 (≈f. 7$^{r[6-7]}$) and 89 of the *Śivapūjāstavavyākhyā*; on pp. 99, 203, 208, and 214 of the *kriyāpāda* (volume 3) of the *Īśānaśivagurudevapaddhati*; and on pp. 13, 96, 115, 155, 179, 189 of the *Śivāgrabhāṣya*; a *Mohacūḍottara* is cited on pp. 134 (f. 24$^{r[1]}$) and 135 (f. 24$^{r[2]}$) of the *Dānakhaṇḍa* (volume 1) of Hemādri's *Caturvargacintāmaṇi*; and the *Prāyaścittasamuccaya*, on ff. 103^{v}–111^{r}, quotes the end of the text, from *prāyaścittam pravakṣyāmi* on f. 42$^{v[4]}$ up to and including the final colophon on f. 47$^{r[2]}$: *ity āgneye mahātantre pratiṣṭhātantraṃ mohacūḍo-(°cūro° ac)-ttaraṃ/ sampūrṇam* (the *Prāyaścittasamuccaya* (f. 111$^{r[1]}$) reads *°tantre mohacūrottaraṃ samāptaṃ*).

Dwarkanath Sharma (1993:134–5) records a Devanāgarī manuscript in Jodhpur dated *vikramasaṃvat* 1881 of the third *paṭala* of the *Jñānakāṇḍa* of a *Mohacorottara* (Acc. No. 40180(7)), but this is perhaps another, unrelated work.

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peculiarities of language; and positioning within the traditional lists of twenty-eight Siddhāntas. As we shall see, none of these kinds of evidence is without problems.

Cross-references

Outside the lists of twenty-eight Siddhāntas, which will be examined below, there is only one early tantra that cross-refers to another.[108] The *Svāyambhuva* is mentioned in *Rauravasūtrasaṅgraha* 3:14ab (Bhatt draws attention to this in a footnote ad loc.): *ye ca te guravaḥ proktās tantre svāyambhuve purā* ... From what precedes (*Rauravasūtrasaṅgraha* 3:12), we expect the *Svāyambhuvasūtrasaṅgraha* passage referred to to give the names of eighteen transmitters of knowledge (*śāstravaktāraḥ*), beginning with Vīrabhadra and ending with Brahmā. I have not however been able to identify the passage of the *Svāyambhuvasūtrasaṅgraha* to which this refers. We would expect it to be the *Svāyambhuvasūtrasaṅgraha*'s account of the canon of Siddhāntas, but, as Appendix III shows, the *Svāyambhuvasūtrasaṅgraha* does not there list transmitters of tantras.[109] It is possible of course that the *Rauravasūtrasaṅgraha* and the *Svāyambhuvasūtrasaṅgraha*, as their titles suggest, are indeed no more than condensed versions of much larger works. It is also possible, however, that their titles are intended to suggest the common fiction that they were originally transmitted as vast works of intricate detail, but were subsequently partially lost or condensed into proportionally tiny works of human scale.[110] Whether or not the two *sūtrasaṅgrahas* are really con-

[108]So that others are not led astray, I mention what at first appeared to me to be a cross reference to the *Vijaya* in the *Svāyambhuvasūtrasaṅgraha* (seven verses from the end of the twenty-third and last chapter, p. 69, lines 9–10 in the Mysore edition):

> *tato devaṃ śivaṃ dhyātvā sarvātmani susaṃsthitam*
> *anantavijayoktena yajen mārgeṇa mārgavit*

(For the name *Anantavijaya* see above footnote 103 on p. xlv.) In fact, as the first and last verses of the fourteenth chapter reveal, *Anantavijaya* is here the name of a *maṇḍala*.

[109]The passage referred to may have been lost: the Mysore edition of the *Svāyambhuvasūtrasaṅgraha* contains 734 *ślokas*, but its final verse claims that the text has 764.

[110]There seems to be evidence both to support and to cast doubt on this theory. On the one hand, at the end of the *Rauravasūtrasaṅgraha* several verses in elaborate metres (see p. lxxi) explain how that text originated and became condensed to 12,000 verses by Bhṛgu (10:104), to 1200 by Ruru (10:105), and once again (this time without

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densations of works that at one time really existed, it is plain that they are not condensations of the longer *Svayambhuvāgama* and *Rauravāgama* transmitted in South India.[111] In all the various lists of the twenty-eight

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specifying the number of verses) by Ruru (10:106cd): *śiverito viditaparāparo ruruś cakāra tantrārṇavasaṅgraham punaḥ*. That this *tantrārṇavasaṅgraha* is the *Rauravasūtrasaṅgraha* is indicated by the immediately following *phalaśruti* (10:107): *imaṃ hi yo rauravasūtrasaṅgraham paṭhed aṇur vyapagatapāśabandhanaḥ/ vibhidya lokān kanakāṇḍajanmanaḥ sa yāti vai paramaśivāntikam budhaḥ*. [From the point of view of the developed Śaiva Siddhānta this could be seen to be doctrinally problematic, since initiates should reach something better than *paramaśivāntikam* and non-initiates should not read scripture.] On the other hand, the *Svāyambhuvasūtrasaṅgraha* gives little away about its *āyātikrama*, and one important piece of information, namely that we have the text as taught by Brahmā to his disciples the Vālakhilyas, we know only from Sadyojyotiḥ's *Svāyambhuvavṛtti* ad 1:1. This might be interpreted to be a sign that the *Svāyambhuvasūtrasaṅgraha* really is a condensation of a longer work that was still known to Sadyojyotiḥ. Furthermore, although all the early attributed quotations from the *Raurava* that can be traced are traced in the *Rauravasūtrasaṅgraha*, it is surprising, even allowing for the fact that most of the *Rauravasūtrasaṅgraha* is transmitted in a single manuscipt, how many cannot be traced. The *sūtras* on which the *Paramokṣanirāsakārikā* are supposed to comment, for instance, are nowhere to be found.

[111]This is clear in the case of the *Rauravasūtrasaṅgraha* in part because of differences on points of doctrine between the two, e.g. the number of *tattvas* taught in the *Rauravasūtrasaṅgraha* (unequivocally thirty according to 10:98–101) and the number required in other parts of the printed *Raurava* (see, for example, *kriyāpāda* 47:99–101, where they are equally unequivocally stated to be thirty-six, and *kriyāpāda* 58:22–3, where reference is made to three that are not included in the *Rauravasūtrasaṅgraha*'s list: *īśvara*, *sadāśiva* and *śakti*). The lists of the thirty-eight *kalās* of the *brahmamantras* are also treated differently: in *Rauravasūtrasaṅgraha* 6 (just as in *Kiraṇa* 62) these are not assigned the names that they receive in *kriyāpāda* 2—it is noteworthy that for the table of names of the *kalās* given facing p. 28 of vol. 1 of the *Raurava* Bhatt has not drawn on a single early source. Furthermore *kriyāpāda* 2 actually divides the AGHORA mantra differently from the *Rauravasūtrasaṅgraha* (6:8). It is true that there are verses of the *Rauravasūtrasaṅgraha* which appear also in the *kriyāpāda* of the *Raurava* (*Rauravasūtrasaṅgraha* 3:13 appear with variants and in a different order in *kriyāpāda* 58:43–53), but this fact cannot alone be used to argue that the *Rauravasūtrasaṅgraha* is a condensation of the larger *Raurava* transmitted in the South, because neither the shared verses nor their immediate context in either text can tell us the direction of borrowing. (See also footnote 92 on p. xl for differences in style and in the *āyātikrama* between the *Rauravasūtrasaṅgraha* and the '*kriyāpāda*' of the *Raurava*.)

In the case of the *Svāyambhuvasūtrasaṅgraha*, its chapters appear embedded in Grantha manuscripts that transmit what purports to be the *Svayambhuvāgama*; but even a cursory examination reveals that its material has been clumsily shuffled with a different work. I present evidence below based on a comparison of the Mysore edition (which, after comparing a few passages, I believe to be based solely on the text of the work transmitted in the same codex as M^{Y}), Filliozat's edition of Sadyojyotiḥ's

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commentary, the Nepalese MS (NGMPP Reel No. A 30/6), and IFP T. Nos. 39 and 247. The Mysore edition and the Nepalese MS transmit 23 chapters and are substantially the same text. Sadly the Nepalese MS is missing 17 of its 53 folios (Nos. 1–3, 6–9, 11–16, 20, and 22–4). IFP T. 39 has 58 chapters, including all that is in the shorter version, but disordered and mixed with other material. The following discrepancies prove this:

I. Confusions about speaker and recipient:—

According to Sadyojyotiḥ's commentary on 1:1, Svayambhū first venerates Śiva (*śivam praṇamya paramaṃ nidhaneśam*) and then teaches what he learnt [presumably from Śiva] to his disciples, the Vālakhilyas. This explains why we sometimes have plural vocatives (e.g. in the last verse of the last chapter, 23, of the *Svāyambhuvasūtrasaṅgraha*: *svāyambhuvam idaṃ viprāḥ samāptaṃ svastir astu vaḥ*) and sometimes a singular vocative referring to Brahmā (e.g. 2:23d *kanakāṇḍaja*), reflecting that Brahmā is faithfully reporting what he learnt from Śiva. In IFP T. 39 numerous chapters begin with vocatives addressing Brahmā (e.g. 47, p. 163 and 51, p. 190), but the redactors appear to confuse speaker and recipient in 54, which begins (p.223): *ayutasnapanaṃ vakṣye śrūyatāṃ nidha*(em., *niya* IFP T. 39)*neśvara*, for *nidhaneśa* is the name for Śiva used in the first verse of the shorter recension.

II. Structure:—

1:1 of the *Svāyambhuvasūtrasaṅgraha* is an appropriate *maṅgala* verse for the beginning of a text. This first chapter appears as the 32nd in IFP T. 39, where the *maṅgala* is out of place. IFP T. 39's first chapter is the opening portion of the *Svāyambhuvasūtrasaṅgraha*'s 5th, dealing with the origin of *śabda* and its division into the ten and eighteen Siddhāntas.

IFP T. 39's 31 (= Nepalese and Mysore 22) concludes with *idānīm mānasaṃ yogaṃ śṛṇudhvaṃ saṃhitavratāḥ*. In the Nepalese and Mysore version this is indeed followed by a chapter on *mānasayoga*, but in IFP T. 39 that chapter is the 45th.

The final chapter (23) of the *Svāyambhuvasūtrasaṅgraha* concludes with *svāyambhuvam idaṃ viprāḥ samāptaṃ svastir astu vaḥ*. This chapter, including this final half-verse, is the 47th in IFP T. 39.

Further, more subjective arguments on grounds of the style and content of the extra chapters could be adduced to show that they are later, but the above shows clearly that IFP T. 39 transmits a text in which disparate parts have been carelessly grafted together. I say carelessly, because no attempt has been made to obviate awkwardnesses that reveal that the arrangement of the text has been fiddled with.

The colophons of IFP T. 39 reflect confusion about the name and structure of the text. Some chapters are said to belong to the *Svāyambhuvatantra* (e.g. 58), some to the *uttarasūtra* of the *Svāyambhuvatantra* (e.g. 56), some to the *uttarasūtra* of the *Svāyambhuvasūtrasaṅgraha*, but most to the *Svāyambhuvasūtrasaṅgraha* (e.g. 47, 50–55, 57) though not found in the Nepalese text.

IFP T. 247 gives the text of the *jīrṇoddhārapaṭala* ascribed to the *Svāyambhuva* (pp. 305–9), followed by the first 4 *paṭalas* of the *Svāyambhuvasūtrasaṅgraha* in the correct order and correctly ascribed to the *Svāyambhuvasūtrasaṅgraha* (pp. 310–325) but numbers them 33–6. The colophon to the last of these (p. 325) reads: *iti svāyambhuvasūtrasaṅgrahe adhvavidhānannāma ṣaṭtriṃsaḥ paṭalaḥ// vidyāpādaḥ samāptaḥ//*

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Siddhāntas (for which see the table in Appendix III) the *Vijaya* is placed first of all and the *Svāyambhuva* appears before the *Raurava*. Since they appear thus (for whatever reason) to reflect the chronological sequence of the composition of the tantras that we can establish from other evidence, there may therefore be some value in the lists as evidence for a relative chronology.

Discrepant Lists of the Principles of the Universe

The Śaiva Siddhānta appears to have inherited the structure of its dualist ontology from Sāṅkhya thinkers (or from the same sources from which Sāṅkhya thinkers inherited it). Classical Sāṅkhya thinkers held the soul to be the topmost principle, fundamentally different from that of matter and all the principles derived from matter. Those twenty-three derived principles are the intellect (*buddhi*); the principle of self-identity (*ahaṃkāra*); the eleven faculties of sense and action (the mind, the ear, skin, eyes, tongue, nose, mouth, hand, anus, reproductive organs, and feet); the five subtle elements (sound, touch, form, taste, and smell); and the five gross elements (ether, air, fire, water, and earth). The tantras of the Śaiva Siddhānta modified this structure in two ways: they added principles to the top, demonstrating that the Sāṅkhyas had correctly grasped the nature of only the inferior levels of the universe, and they attempted to place worlds inherited from older Śaiva scriptures on the levels of these various principles (*tattva*). The latter change meant that *tattva* in some

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Thereafter follow (pp. 325–46) three unnumbered *paṭalas*, the *pradakṣiṇanamaskāravidhipaṭala*, the *śivasamprokṣaṇavidhipaṭala*, and the *sakalasaṃprokṣaṇavidhipaṭala* attributed respectively to the *Svāyambhuva*, the *Svāyambhuve pratiṣṭhātantre*, and the *Svāyambhuva*.

Sadyojyotiḥ's commentary does not mention *jñāna*, *kriyā*, *caryā* and *yoga*, nor does he speak of a fourfold division of the text under those heads. He discusses the first and predominantly theological part of the text up to and including 4:7, but his reason for stopping there is not that that is the end of the *vidyāpāda*, as Filliozat calls this portion of the text, but that the text from that point on is sufficiently straightforward not to require exposition: *tataḥ prabhṛtita [ā] samāpteḥ sūtrāṇāṃ gurusampradāyād uktam artham alpabuddhayo 'py avadhārayitum śaknuvantīty uparamyate.*

Clearly the text was amplified with originally unrelated material in the Tamil speaking South, and the subject matter of the whole hybrid text clumsily rearranged so that it could be divided into four portions treating the topics of the four *pādas*, presumably because having these four as text-divisions was held to be a defining feature of a *mahātantra*.

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contexts approximates to a 'reality level' of the universe in which various worlds are placed rather than a constitutive 'principle' of the universe.[112] Again the scriptures of the Śaiva Siddhānta differ widely in their allocations of worlds to principles, and in some cases, as we shall see below, no allocation is made at all. (The structure of the cosmos can affect the mode of initiation, because the soul's stock-pile of actions must be purified through initiation in all the worlds and in all the principles in which those stored actions are to bear fruit.)

In the post-scriptural Śaiva Siddhānta of the commentators a consensus was reached that there were altogether thirty-six principles (*tattva*), five of which ([1] Śiva, [2] his power (*śakti*), [3] Sadāśiva, [4] Īśvara, and [5] *vidyā*) constitute the pure universe (*śuddhādhvan*) above primal matter, and the remaining thirty-one of which make up the impure universe (*aśuddhādhvan*). Those thirty-one, in order of their evolution from the first, primal matter (*māyā*), are: [7] limited power to act (*kalā*), [8] limited power of knowledge (*vidyā*), [9] passion (*rāga*), [10] time (*kāla*), [11] binding fate (*niyati*),[113] and then all the principles of the mature Sāṅkhya listed above, but with two modifications: firstly, the Sāṅkhyas' top category, the soul, became that of the bound soul, because the Śaiva Siddhānta holds the free soul to be equivalent to Śiva, and secondly, that of matter (*prakṛti*) became a redundant lower duplication of primal matter (*māyā*). I have stated in print (1996:xxxvi) that no demonstrably early extant scripture of the Śaiva Siddhānta has exactly this list of principles. There is however an exception: the *Dīkṣottara*.[114] Furthermore

[112]Both translations are suggestions of Professor Sanderson.

[113]The order of these five, the *kañcukas*, varies not just in the tantras, but also in the post-scriptural period. This is the order of the *Mataṅga* and of Kṣemarāja's *Parāpraveśikā* (p. 6); but Bhojarāja's influential Siddhānta work, the *Tattvaprakāśa* (verse 22), lists (in *sṛṣṭikrama*) *kāla*, *niyati*, *kalā*, *vidyā*, and *rāga*. Aghoraśiva (*Tattvaprakāśavṛtti* ad verse 41) explains that the *Mataṅga* gives the *pravṛttikrama* and that Bhojarāja gives the *sṛṣṭikrama*. The same explanation (though the orders are in each case different) might be applied to resolve the contradiction between *Kiraṇa* 1:16–18 (*pravṛttikrama*) and 4:22, 8:125–30 (*sṛṣṭikrama*).

[114]*Dīkṣottara* 13:29–33 (IFP T. 17, pp. 994–5):

pṛthivīm āditaḥ kṛtvā pradhānāntaṃ tu suvrate
caturviṃśati tattvaṃ hi puruṣaṃ pañcaviṃśakam 29

ṣaḍviṃśakas tu niyatiḥ kālaḥ saptādhiko bhavet
aṣṭāviṃśa[ḥ] smṛto rāgo (em.; *smṛtaṃ rāgaṃ* MS) *vidyā jñeyā tathāparā 30*

ūnaviṃśaṃ (em.; °*viṃśas* MS) *tu vijñeyaṃ deśikena mahātmanā*

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the fifth chapter of the *Parākhyatantra* and the fourth of the *Svāyambhuvasūtrasaṅgraha* have lists almost identical to that of Bhoja's *Tattvaprakāśa*, which differs from the above only in the order of the five *kañcukas* (see footnote 113 above) and perhaps in that it may be including *guṇatattva* (*Tattvaprakāśa* 23) as well as *puruṣatattva* (*Tattvaprakāśa* 49).[115] The *Svāyambhuvasūtrasaṅgraha* (4:34) retains only *puruṣatattva*, the *Parākhya* includes both *puruṣa* and *guṇa* as *tattvas*;[116] both texts deviate from the *Tattvaprakāśa* in that they do not explicitly list *śaktitattva*.[117]

There is in fact no consensus in the scriptures about 1) how many *tattvas* there are; 2) what their order is; 3) exactly what they are—in some cases they are better rendered 'principle', in others 'reality level' and, in the case of the *tattva* of the bound soul and the uppermost *tattvas* of the pure universe neither of these translations is adequate—and 4) which worlds belong in which *tattvas*.

One would expect that the fewer the *tattvas* enumerated, the earlier the tantra would be. As a thumb-rule this appears to hold true. Thus the various lists of the *Niśvāsatattvasaṃhitā* (anomalous, because they compress twenty-four of the principles of the Sāṅkhyas into one) are the shortest,[118] the *Rauravasūtrasaṅgraha* and an unidentified Saiddhāntika

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triṃśataṃ (em.; *triṃśatas* MS) *tu kalātatvaṃ kathitaṃ hi śivena tu 31*
ekatriṃśad varārohe māyātatvaṃ prakīrtitam
dvātriṃśakā (em.; *dvātriṃśaka* MS) *smṛtā vidyā trayastriṃśādhikeśvaram 32*
sadāśivaṃ catustriṃśat pañcatriṃśac chivā smṛtā
śivaṣ ṣaṭtriṃśam ākhyātaṃ (em.; *ākhyātā* MS) *śivena paramātmanā.*

[115]'Aus Bhojas Aussagen kann nicht mit Sicherheit erschlossen werden, ob er neben dem *puruṣatattva* auch ein *avyakta-* und *guṇatattva* annimmt. Wäre dies der Fall, müßte man von 37 *tattvas* ausgehen.' Gengnagel, 1996:42, fn. 5.

[116]M^{Y} f. 33$^{r[6-7]}$:

haṃkṛtir garvake skaṃdhe buddho buddhau pratiṣṭhitaḥ
trideho(em.; *tridehā* M^{Y}) *guṇasaṃsthāne pradhāne ca pradhānakaḥ*
puṃstatve (em.; *puṃtatve* M^{Y}) *sūkṣmadehākhyo rāgaskaṃdhe ca kāmadaḥ*

(This continues directly from the passage quoted in footnote 121 on p. liv below.)

[117]This last, however, need not be regarded as a fundamental deviation, since Śiva and Śakti are ultimately inseparable.

[118]The beginning of the first *paṭala* of the *Uttarasūtra* (f.23$^{v[5]}$) lists eleven—*prakṛti*, *puruṣa*, *niyati*, *kāla*, *māyā*, *vidyā*, *īśvara*, *sadāśiva*, *dehavyāpin*, *śakti*, and *śiva*.

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fragment transmitted in the same codex as the *Pārameśvara* but probably not a part of that tantra both state that there are thirty *tattvas* (as against the canonical thirty-six) and have an almost identical list,[119] the *Mataṅga* has thirty-six, and the *Mṛgendra* may have as many as thirty-nine. (Both these we have argued above, on other grounds, to be relatively late.) But this can be no more than a thumb-rule: in some sources the number is not stated and must be inferred from confusing lists in which some of the names may refer to *tattvas* but may equally refer to worlds inside *tattvas*.[120] One arguably archaic feature of the lists in the *Pārameśvara* codex and in the *Rauravasūtrasaṅgraha* is that no attempt has been made to correlate lists of worlds with lists of *tattvas*. Elsewhere (in *Kiraṇa* 8, *Mṛgendra* 13, *Parākhya* 5, *Svāyambhuvasūtrasaṅgraha* 4, the *adhvaprakaraṇa* of the *Sarvajñānottara*, *Mataṅgavidyāpāda* passim) we find particular worlds placed in particular *tattvas*.

In Chapter 8 of *Kiraṇa* (the '*bhuvanapaṭala*') not only are no worlds allocated to the principles of the five subtle elements and of the eleven faculties—in fact no tantra places worlds in these[121]—but also no prin-

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[119] *Pārameśvara* f. 44^{r} (cf. *Rauravasūtrasaṅgraha* 10:98–101, pp. 193–194 [=R]):

triṃśa[*t*] *tatvāni proktāni śaṅkareṇa mahātmanā*
asmi[*n*] *māheśvare tantre parisa*[*ṅ*]*khyā yathārthavat 1*

vikārāḥ ṣoḍaśa proktāḥ daśa prakṛtayas tathā
rāgo vidyā puruṣo ['] *tha śiva*[*tattvaṃ*] *ca triṃśakam 2*

kālo 'vyaktaṃ guṇā buddhir ahaṅkāra[*s*] *tathaiva ca*
tanmātrāṇi tathā pañca etā prakṛtayo daśa 3

indriyāṇi daśaikaṃ ca mahābhūtāni pañca ca
vikārāḥ ṣoḍaśa tv ete ebhis sarvam idaṃ tatam 4

• *mahātmanā*] MS; *vibhāgaśaḥ* R • *yathārthavat*] MS; °*ya tattvataḥ* R • *vikārāḥ*] R; *vikārauḥ* MS • *prakṛtayas*] R; *prakṛtayan* MS • *rāgo vidyā puruṣo 'tha*] MS; *puruṣo vidyā rāgatattvam* R (unmetrical) • *kālo 'vyaktaṃ*] em. Sanderson; *kālāvya*--- MS; *kalāvyaktaṃ* R • *indriyāṇi daśaikaṃ*] R; *indriyāni daśekañ* MS • *ṣoḍaśa tv ete*] R; *śoḍaśa tatve* MS • *ebhiḥ sarvam idaṃ tatam*] conj. Sanderson; *ebhi+ḥ+sassarvam idan tanum* MS; *yais tu sarvam idaṃ tatam* R

The prose lists that follow (not in the *Rauravasūtrasaṅgraha*), including an irrelevant list of breaths, are probably interpolated: *śrotraṃ tvak cakṣur jihvā* (em.; *jahvā* MS) *ghrāṇam iti/ vākpāṇipādapāyūpasthamana iti/ prāṇāpānavyānasamānodāna iti/ pṛthivy āpas tejo* (em.; *teja* MS) [f. 44^{v}] *vāyur ākāśañ ceti.*

[120] Thus not all the lists given by Bhatt (*upodghāta* to *Mataṅga* Vol.I, pp. xlix–l) are entirely secure.

[121] The *Parākhya*, however, allocates a ruling Rudra to each, and may be unique in so doing (f. 33$^{r[5-6]}$):

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ciples intervene between that of ether and that of the sense of self-identity (*ahaṃkāra*).[122] Following the eighth chapter, the sequence of the *Kiraṇa* appears to be as follows: the formless (*niṣkala*), Sadāśiva, Īśvara, pure knowledge (*vidyā*), primal matter, limited power to act (*kalā*), time (*kāla*), binding fate (*niyati*), limited power of knowledge ([*aśuddha*]*vidyā*), attachment (*rāga*), secondary matter (*prakṛti*), the principle of the constitutive strands of the material world (*guṇa*), intellect (*buddhi*), the principle of self-identity, and the five gross elements. This yields a total of nineteen; but since the *Kiraṇa* later professes to have thirty-six,[123] we must after all include the eleven faculties and the five subtle elements, which are mentioned in *Kiraṇa* 4:23, but not explicitly said to be principles. This leaves us still one short of the desired total and we must therefore assume that either the *puruṣa* between *rāga* and *vidyā* (in *Kiraṇa* 8:125a) or the '*śaktidvayam*' placed before *niṣkala* (in *Kiraṇa* 8:139d) is intended as a *tattva*. The latter is perhaps more likely (though not the solution that Rāmakaṇṭha adopts: see footnote 76 on p. 186), for *Kiraṇa* 8:125a (*tatraiva puruṣo jñeyaḥ*) is placed below a list of eight Rudras that belong to *rāgatattva* and so seems intended to convey that the *paśu* is in some sense situated in *rāga*.[124]

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gaṃdhāṃgo gaṃdhatanmātre jalado rasasaṃjñake
bhānumān rūpatanmātre sparśākhye (conj.; °*khyo* M^{Y}) *balavattaraḥ*
śabdākhye sūkṣmanādākhyo vyomācārasutau paraḥ
tvagiṃdriye ca sarvāṃgo locanākhye prakāśakaḥ
jihveṃdriye mahāvaktro ghrāṇākhye ca viluṃpakaḥ
duṃdubhir vāci saṃśliṣṭaḥ samādānaḥ kareṃdriye
pāyau ca tūrṇako (conj.; *vayai ca tūrṇaka*° M^{Y}) *rudraḥ pādākhye ramaṇa[ḥ] smṛtaḥ*
upasthākhye ghanānaṃdaḥ saṃkalpo manasi sthitaḥ (conj.; *manasasthitiḥ* M^{Y})

[122]These sixteen principles are singled out also in certain early sources for Sāṅkhya thought as non-productive modifications (*vikṛti*) of the other eight material principles (*prakṛti*), e.g. *Mahābhārata* 12.294.27–9 and 12.298.10–15 (translated by Franklin Edgerton, 1965:310 and 323).

[123]*Kiraṇa* 22:51cd: *evaṃ samāpyate dīkṣā* (N_1; *dikṣā* E_D) *ṣaṭtriṃśat*-(E_D; *ṣaṭṭṛṅśa* N_1) *tattvasaṃbhavā*. I add N_1's readings (from f.48$^{v[4-5]}$) to demonstrate that this half-verse was not a late interpolation.

[124]The same idea, expressed with the same *pāda*, is to be found in the *adhvaprakaraṇam* of the *Sarvajñānottara* (IFP T. 790, p. 48[23]). There it is preceded by a description of the Rudra Rāga, and followed by an overlapping, but not identical list of eight Rudras belonging to *rāgatattva*.

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Doctrinal Oddities

> It is generally true that the Tantras of the Siddhānta follow the dualistic doctrine, seeing Śiva, souls and *māyā* as coeternal essences. Such deviations as there are from this norm occur, with one notable exception, in texts that bear the names of listed Siddhāntatantras, but have certainly been redacted, if not composed, at a much later period, and in the Tamil-speaking region of the South: the nondualism of these texts reveals the influence of the South Indian Vedāntic currents that affected the Tamil Śaiva Siddhānta. The one evident exception is the *Sarvajñānottara*. This work is cited frequently by South Indian neo-Saiddhāntikas in support of their unscriptural nondualism; but temptation to assume that it too is a late South Indian addition is prevented by the existence of an early Nepalese manuscript of the text.[125]

Since writing the above, Professor Sanderson has drawn my attention (in a letter of 22.iii.95) to an intriguing passage in the Cambridge codex that transmits the *Pārameśvara* that does not share the strict dualism that might be thought to be a defining characteristic of the Śaiva Siddhānta, for it describes the generation of *prakṛti* from the Lord with the Upanishadic image of the sentient spider generating an insentient web from itself:

> *cetanasyorṇanābhasya yathā*[126] *tantur acetanaḥ*
> *na pravṛtto*[127] *svabhāvena, tadvad avyaktam īśvarāt 5*
>
> *ūrṇṇanābho yathā tantu*[*ṃ*] *sṛjate hy ātmasamb*[*h*]*avam*
> *sa tena*[128] *kurute jālaṃ baddhyaṃ*[*te*] *yena jantavaḥ 6*
>
> *śivas tu sṛjate tadvad avyaktam ātmasambhavaṃ*
> *sa tena kurute jālam baddhyante yena jantavaḥ 7*
>
> *teṣān tu jālabaddhānāṃ mohitānām*[129] *avidyayā*
> *sa caiva bhagavān moktā*[130] *īśaḥ prakṛtipañjarāt 8*

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[125] Sanderson, 1991:291.

[126] conj. Sanderson; *cetanādyūrṇṇanābhasya yatā* MS. (This and the following emendations of Professor Sanderson to this passage were suggested in a letter of 14.v.97.)

[127] conj. Sanderson; *tatpravṛtto* MS

[128] conj.; *sacena* MS

[129] em.; °*tānāṃm* MS

[130] conj.; *bhagavāṃ mokta* MS

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cakropamaṃ viduḥ kālam[131] *avyaktaṃ piṇḍasañjñitam*
udakopamas[132] *tu kṣetrajñaḥ ghaṭakāropama[ḥ] śivaḥ 9*

ghaṭakṛc ca yathā piṇḍād[133] *anekā[n] bhāṇḍajātakān*[134] [f.46^r]
sṛjen mṛccakrasaṃyogāj[135] *jñānaṃ cāsya tu hīyate 10*

śivas tu sṛjate tadva[d] viśvarūpam[136] *idaṃ jagat*
avyaktakālasaṃyogāj[137] *jñānaṃ cāsya na hīyate 11*

Just as the insentient thread of the sentient spider does not come forth of itself, so too unevolved matter [does not come forth of itself] from the Lord. Just as a spider creates a thread that arises from himself and with it makes a web with which creatures are ensnared, so too Śiva for his part (*tu*) creates unevolved matter that arises from himself. With this he creates a net by which creatures are bound. And this same Lord is [also] the God who releases from their cage of primal matter these [souls that are] bound in the net, deluded by nescience. [The wise,] they know that time is like the [potter's] wheel; primal matter is like the lump [of clay]; the soul is like the water; Śiva is like the potter. Just as the potter creates a quantity of vessels out of a lump [of clay] from the conjunction of clay and the throwing wheel—and he does not lack knowledge—so too Śiva creates this universe that is everything from the combination of primal matter and time—and he does not lack knowledge.[138]

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[131]em.; *kakropamaṃ viduḥ kālaḥ m* MS

[132]em.; *udakopaman* MS. This *pāda* is hypermetrical, but the first two short syllables are probably intended as equivalent to a single long. Cf., for example, *Kiraṇa* 3:12a as transmitted in N and 8:63c in E_V's C (and most other manuscripts) and the numerous hypermetrical *pādas* in the *Mahābhārata* beginning *janamejayasya* listed by Tokunaga (1995).

[133]em. Sanderson; *piṇḍān* MS

[134]em.; *bhāṇḍajātajāṃ* MS

[135]conj. Sanderson; *mṛtpiṇḍacakrasaṃyogāḥ* MS

[136]em.; *viṣvarūpam* MS

[137]em.; *avyaktākālasaṃyogāḥ* MS

[138]This immediately follows the passage enumerating the *tattvas* (quoted in footnote 119 on p. liv above), on a folio that is out of sequence (numbered 44 in pencil and 114 in the original numeration) which is suspiciously headed by an *incipit* (*oṃ namaḥ śivāya*) immediately preceding the list of *tattvas*. The manuscript's date and final colo-

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Nor is this the only early Saiddhāntika work in which we find hints of deviation from strict dualism: after a list of *tattvas* (mentioned above) in the *Uttarasūtra* of the *Niśvāsatattvasaṃhitā* there follows the assertion (f.23^{v}[5])

> *ete tatvās samākhyātās sadāśivasamudbhavāḥ*
>
> 'These principles are proclaimed to have arisen from Sadāśiva.'[139]

It is of course possible that Sadāśiva is only figuratively referred to as the source of creation, because he instigates its origination.

Thus although the early Siddhāntas are indeed generally dualistic, they are may not invariably have been so, and evidence of non-dualism in a Siddhānta, since it might be an archaic oddity or the result of late Vedāntic influence, is therefore at best an unreliable pointer to the date of its composition.

The Structure of the Tantras

Both the *Mṛgendra* and the *Mataṅga* are polished works of śāstra in comparison with all other demonstrably early Siddhāntas. Their sophistication and the fact that the organisation of their subject matter shows that they were conceived in four sections, each dealing with one of the four *pādas* of *jñāna*, *kriyā*, *yoga* and *caryā*, suggest that they are later compositions than the other early works listed above. Now it is often asserted that all tantras are or were divided into these four sections. Brunner has shown that this is patently false (1992a), but she goes perhaps one step too far in suggesting that the group of four itself is a late conception. At least the names of the four occur as a group of basic topics which a tantra discusses, for example, in the *Parākhya*, where they are referred to as *sādhanas* (Chapter 15 passim), and in the *Kiraṇa*, where they are

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phon to the *Pārameśvara* are on a folio that appears originally to have been numbered 113. Thus this portion is probably not from the *Pārameśvara* but from another early Saiddhāntika work or from a work close to the Śaiva Siddhānta.

[139]In the preceding reply of Īśvara to the Devī (these two are the speakers in this section of the text) a similar assertion is made (f.23^{v}[3]): *eṣā sṛṣṭir jagīśasya sadāśivasamudbhavā*; but here the immediate context is unclear to me. (*jagīśasya* is presumably an *aiśa* form for *jagadīśasya*.)

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upāyas[140] (Chapter 6 passim), and in other early sources, where they evidently do not apply to text-divisions.

From among the demonstrably early Siddhāntas five appear thus divided in South Indian manuscripts: the *Mataṅga*, *Mṛgendra*, *Kiraṇa*, *Svāyambhuva* (pace Brunner, 1992a:268, fn. 27), and the *Sarvajñānottara*. In the *Mataṅga* and the *Mṛgendra*, as we have stated above, the division seems authorial. The *Kiraṇa* is however not so divided in the Nepalese manuscripts, and, as Brunner (1992a:265) has argued, its division is plainly artificial. The somewhat complex case of the *Svāyambhuvasūtrasaṅgraha* has been discussed above (see footnote 111 on p. xlix), and it is clear that at least in the oldest surviving version of that text there was no *pāda*-division. As Sanderson has pointed out (Brunner, 1992a:262, note 8), there are no *pāda* divisions in the old Nepalese manuscript of the *Sarvajñānottara* either. Brunner does however mention that Bhatt suspected that the work might originally have been so divided. Suspicion is understandable, for in South India it has been transmitted as divided into four *pādas*, but the divisions are again artificial and late. In the South Indian manuscripts of the *Sarvajñānottara* that I have examined we find that what must originally have been the last five chapters in the Nepalese manuscript[141] have been moved to the beginning[142] and have been called the *yoga*- and *jñānapādas*.[143] The work thus begins abruptly with *ataḥ*

[140]In one (not entirely clear) verse (*Kiraṇa* 27:2) they are actually referred to with the term *pāda* (see the discussion in the footnote to the translation of *Kiraṇa* 1:13).

[141]These are the tantra's only chapter (*prakaraṇa*) devoted to *yoga* and thereafter four theological chapters (in IFP T. 334 entitled *padārthasvarūpavicāra* (p. 4–6), *svātmasākṣātkāra* (pp. 7–13), *bhūtātmādi* (pp. 13–18), and *mantratantrotpatti* (pp. 18–22).

[142]Thus the South Indian text ends with a chapter called therein the *kamaṇḍaluprakaraṇa* (colophon on p. 140 of IFP T. 334).

[143]This would not be clear from a glance at the Nepalese manuscript, because many folios are missing and many have their foliation worn away. Thirty-five folios survive. Folio 1 is numbered, and of the folios on which foliation is still visible the one with the highest number is 52, which, at the time of filming by the NGMPP, appeared more or less in the middle of the bundle. The five opening chapters of IFP T. 334 appear on folios 49 (beginning f. 49ʳline 5), 50, 51, 52, [5]4, and [56]. Of this sequence 53 and 55 are missing, and [56], on which no foliation is visible, is the last folio of the manuscript, on the verso of which (line 3) appears the final 'colophon': *nāmañ ca sarvajñānottaraśāstram etat*// ⊗// Thus, if my conclusions are correct, twenty-one folios of the Nepalese Manuscript are missing. The first chapter of the '*caryāpāda*' (not clearly marked in IFP T. 334) is taken in Aghoraśiva's commentary to be the *siddhisādhanaprakaraṇa* (IFP 47658 p. 189, line 25: *prakaraṇasambandhaś caryāpādatayā*), which follows the *pratimāprakaraṇa*.

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paraṃ pravakṣyāmi yogam ekākinasya tu prefaced in some manuscripts by a single *maṅgala* verse lifted from Śrīkaṇṭha's *Ratnatrayaparīkṣā*:[144] After the '*vidyāpāda*' IFP T. 334's '*kriyāpāda*' begins (p. 22) with the very first chapter of the Nepalese manuscript, but supplanting the first six verses that introduce the Nepalese text[145] with a single (grandly hypermetrical) one stating that Śaiva scripture is the essence of all śāstras.[146] Thus the South Indian version omits the introduction to the tantra in which the stage is set. Both the Nepalese and South Indian transmissions give the other chapters of the work in the same order. In neither IFP T. 334, nor in the Nepalese manuscript are the chapters numbered, indeed in the latter there are few colophons, just flourishes bracketed by double *daṇḍas*.

The South Indian rearrangement of material seems secondary and inferior[147] and I am inclined to believe that it is an accidental result of bad

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[144] *namaḥ śivāya śaktyai ca bindave śāśvatāya ca/ gurave ca gaṇeśāya kārtikeyāya dhīmate.* That it originally belongs to the *Ratnatrayaparīkṣā* is probable, because it begins with a veneration of the three *ratnas* that are the subject of that work. The veneration of Kārttikeya in the *Sarvajñānottara* would be odd, since it is he who poses the questions in the frame of the tantra.

[145] The first of these was quoted in footnote 105 on p. xlvi above. The next five are as follows (NGMPP Reel No. A 43/12, f.1^{v}):

bhagavan sarvalokeśa sarvajña sarvakṛt prabho
sarvajñā[na]mayaṃ jñānaṃ sarvajñāneṣu cottaram

yuktaṃ śarvātmakair mantraiḥ sarvvasidhyarthasādhanam
hitāya sarvasatvānām vaktum arhasy aśeṣataḥ

bhagavān uvāca
athātaḥ saṃpravakṣyāmi sarvaśāstrasamuccayam
sarvajñānottaran nāma sarvatantrottarottaram

madhuvat sarvapuṣpeṣu sāram u[d]dhṛtya nirmitam
tac cedaṃ sarvaśāstreṣu sāram u[d]dhṛtya śambhunā

• *bhagavan*] em.; *bhagavaṃ* MS • °*lokeśa sarvajña*] em.; °*lokeśaḥ sarvajñaḥ* MS • *prabho*] em.; *prabhoḥ* MS • *yuktaṃ śarvā*°] conj.; *muktaṃ sarvā*° MS • °*sādhanam*] em.; °*sādhanaḥ* MS • *hitāya*] em.; *hitāyaḥ* MS • *tantrottarottaram*] em.; °*tantrotarottaram* MS • *tac cedaṃ*] em.; *tañcedaṃ* MS

[146] *vṛkṣāṇāṃ sāratamaṃ* (thus Trivandrum MS 6578, f. 1$^{r[1]}$; *sārabhūtaṃ* IFP T. 334) *puṣpaṃ samudrāṇāṃ kṣīrasāgaram/ tathā ca sarvaśāstrāṇāṃ sārabhūtaṃ śivāgamam.* (Both the *pādas* of the first line have nine syllables.)

[147] As far as concerns *pāda* division, there are no very clear gains from this rearrangement of the material. The units that form *pādas* have not been internally rearranged. If the intention was that the four *prakaraṇas* of the '*vidyāpāda*' should be followed immediately by the deliberations on *nāda*, its transformation into gross sound and *mantroddhāra*, which constitute the next three chapters, and which might

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transmission. The two manuscripts known to me of Aghoraśiva's *Sarvajñānottaravṛtti* that cover the beginning of the '*kriyāpāda*' (IFP 47852 and Trivandrum MS 6578) make clear that it was still the beginning of the work in Aghoraśiva's time,[148] and furthermore, although the text transmitted of the beginning of the commentary is lacunose and corrupt and has embedded in it the shortened opening of the *mūla* of the South Indian version (i.e. as in IFP T. 334), his glosses[149] reveal that Aghoraśiva had some version of the six verses of the opening transmitted in the Nepalese version that are missing in other South Indian manuscripts. I imagine that Aghoraśiva treated the originally undivided *Sarvajñānottara* in the same way as the South Indian transmission treated the *Kiraṇa*, in other words, that he did not alter the sequence of chapters, but he regarded them as already grouped into *pādas*. Once he had done this, the text began to be transmitted in two units—the '*kriyāpāda*' clubbed together with the '*caryāpāda*' and the '*yogapāda*' clubbed together with the '*vidyāpāda*'—which subsequently became accidentally exchanged. I am not aware of any South Indian sources (with the exception of the Trivandrum manuscript of Aghoraśiva's *Sarvajñānottaravṛtti*) which transmit material from both units in the correct order.[150]

I believe that there are two passages of scripture whose use in part accounts for Saiddhāntika exegetes reading *pāda-* divisions into originally undivided Siddhāntas. The first is *Mṛgendra* 2:2 *tripadārthaṃ*

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have been felt to be *vidyāpāda* material, then why do South Indian manuscripts of the text not mark these chapters also as belonging to the *vidyāpāda*? Furthermore other material, such as the *adhvaprakaraṇa* describing the *bhuvanakrama*, now appears in the *kriyāpāda* (IFP T. 334 pp. 56–76) which in other divided tantras (e.g. the *Kiraṇa*, *Mṛgendra*, and *Mataṅga*) appears in the *vidyāpāda*.

[148]The Trivandrum manuscript is complete and in order, but even if it were not so, this would be clear, e.g. from his using the expression *vakṣyati* to refer forward to the '*jñānakāṇḍa*' (IFP 47852, p. 1, line 15) and *yogaprakaraṇavakṣyamāṇavat* (IFP 47852, p. 2, lines 9–10), and by his discussion of *padārthas*, as is appropriate to the beginning of a tantra. In his commentary on the *yogapāda*, placed first in South Indian manuscripts, Aghoraśiva gives the *pāṭalika-sambandha* to be with the word *śuci* (IFP T. 985, p. 1, lines 3–4). The *pāṭalika* connection is invariably with the last statement of the previous *paṭala*. The word *śuci* occurs twice in the final verse of the preceding *paṭala* in the Nepalese manuscript (it is the last chapter in IFP T. 334).

[149]e.g. of *śambhunā* (IFP 47852, p. 1, line 4), which does not appear in the South Indian text.

[150]It appears that most South Indian sources for the text transmit only the *yogapāda* and *vidyāpāda*, or only the *vidyāpāda* (the portion published from Devakōṭṭai), presumably since that was the portion of greatest interest to neo-Saiddhāntikas.

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catuṣpādaṃ mahātantram. Aghoraśiva quotes this as a universally applicable definition both in his *Sarvajñānottaravṛtti* (IFP 47852, p. 1[16]) and in his *Tattvaprakāśavṛtti* ad verse 5, p. 22. It is unlikely that it was originally intended as a normative definition, because the author of the *Mṛgendra* must have been aware not just of other important tantras that do not speak of and are not divided into four *pāda*s, but also of many tantras that have more than three *padārtha*s, e.g. the *Parākhya* and the *Rauravasūtrasaṅgraha*, which have five,[151] and the *Mataṅga* and, according to Rāmakaṇṭha's interpretation (see *Kiraṇavṛtti* ad 1:13), the *Kiraṇa*, which had six.

The second scriptural authority is a fragment from the Ur-*Pauṣkara* quoted at the beginning of the third chapters of the *Mṛgendravṛtti* and the *Mataṅgavṛtti* and of the second chapters of the *Sarvajñānottaravṛtti* (Trivandrum MS 6578, f. 8^{r}) and the *Kiraṇavṛtti*:

> *anantaraṃ yat paṭalāt sūtraṃ tantre pravartate*
> *vaktavyas tasya sambandhaḥ pañcadhā samavasthitaḥ*
>
> *tantravastvātmakāt sūtrād vākyāt prakaraṇāt tathā*
> *paṭalāc ca*

This is interpreted as an injunction to the teacher to make clear five connections when he comes to the beginning of a new chapter. As in the case of *Mṛgendra* 2:2, though this is treated as broadly applicable by Saiddhāntika commentators, it may not have been intended as such.

The *sautra* connection is interpreted to be the connection of the chapter in question with certain words in the *mūlasūtra* of the tantra; the *pāṭalika* connection is the connection of the chapter in question with the conclusion of the previous chapter, and so forth. Explaining the *prākaraṇika* connection, Rāmakaṇṭha and Nārāyaṇakaṇṭha simply state

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[151] Thus *Rauravasūtrasaṅgraha* 4:48, as quoted in *Kiraṇavṛtti* 1:13.36–7. The fifth verse (and probably the *ādisūtra*) of the *Parākhya* (M^{Y} f. 27^{r}[17]) reads:

> *padārthapañcakaṃ siddham asmin jñāne parerite* (conj.; *parānvite* M^{Y})
> *paśuḥ prāg īśvaro vidyā yonir muktir ihāntimā*

(There was a tradition that the *Parākhya* had only three *padārtha*s, and this is mentioned by Bhatt when he records the number of *padārtha*s of a number of tantras on p. xlvii of the introduction to the *vidyāpāda* of the *Mataṅga*. Brunner, aware of a tradition that it had five, has attributed six *padārtha*s to the work (1981:140, footnote 198), but her assertion is based on a misreading of a passage of the *Īśānaśivagurudevapaddhati*, for which see footnote 69 on p. 182.)

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to which of the *pādas* the *paṭala* to be expounded belongs. Now the fragmentary sources for the text of the old *Pauṣkara*, from which this prescription is drawn, show no signs that the *Pauṣkara* was originally divided into *pādas*; but the colophons in the old manuscript (and in the *Prāyaścittasamuccaya*) reveal that it was divided not only into *paṭalas*, but also into larger divisions called *prakaraṇas*.[152] I assume therefore that Nārāyaṇakaṇṭha (or an exegete before him) knew that *prakaraṇas* were large text divisions in the *Pauṣkara*, and so when he came to comment on the *Mṛgendra*, whose largest text divisions are *pādas*, he interpreted the *prākaraṇika* connection to refer there to *pādas*.[153] This precedent was easily followed in the commentary on the *Mataṅga*. The *Kiraṇa* presents the first known case in which the application of the teaching of the *Pauṣkara* as a rule of exegesis must have generated—if it did not exist before—an artificial division of the text into *pādas*. The same rule is, as we have just seen, applied by Aghoraśiva in his exegesis of the *Sarvajñānottara* and he may have generated the *pāda-* division there. Not all tantras, however, were so treated. The *Sārdhatriśatikālottara* Rāmakaṇṭha did not divide into *pādas*, nor did he expound the five *sambandhas* at the beginning of each of its chapters, nor did Aghoraśiva follow this procedure in his *Dviśatikālottaravṛtti*, nor Sadyojyotiḥ in his commentary on the *Svāyambhuvasūtrasaṅgraha*. Perhaps we must assume that they felt that such treatment was appropriate only in the case of a '*mahātantra*'.

A short passage about the *pādas* in the *Vāyavīyasaṃhitā* of the *Śivapurāṇa* gives definitions in which there is no suggestion that the words are applied to text divisions:

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[152]e.g. f. 32^{r} *iti pārameśvare mahātantre ≪sāma≫nyaprakaraṇe prāyaścittapaṭalaṃ*. IFP T. 249 contains three *paṭalas* ascribing themselves to a *Pārameśvara* (*bhūmiparīkṣaṇa*, *kalaśābhimantraṇa*, and *gṛhādhikāra*) copied from an 'omnibus manuscript' [other contents not specified] from Palitana in Saurashtra. They do not appear to overlap with what is transmitted in the Cambridge manuscript, but the colophon of the first of them (p. 2) suggests that they may have belonged to the same work: *iti parameśvaramahātantra* [sic] *vāstuprakaraṇe bhūmiparīkṣaṇapaṭalaḥ*.

[153]He might also have been aware of an injunction similar to that of the *Pauṣkara* to be found in a non-Saiddhāntika source, the *Devyāyāmala*, identified and quoted by Jayaratha as being a source for *Tantrāloka* 28:400–3. There *pādas* are explicitly mentioned:

> *pādikaś cātra sambandha anyaḥ pāṭalikaḥ priye*
> *pādārthaḥ sautravākyārtha etat sambandhapañcakam*
> *catuṣpāt saṃhitā yāvat tasyāṃ pādo yathoditaḥ...*

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jñānaṃ kriyā ca caryā ca yogaś ceti sureśvari
catuṣpādaḥ samākhyāto mama dharmas sanātanaḥ

paśupāśapatijñānaṃ jñānam ity abhidhīyate
ṣaḍadhvaśuddhir vidhinā gurvadhīnā kriyocyate

varṇāśramaprayuktasya mayaiva vihitasya ca
mamārcanādidharmasya caryā caryeti kathyate

maduktenaiva mārgeṇa mayy avasthitacetasaḥ
vṛttyantaravirodho hi yoga ity abhidhīyate[154]

This echoes *Manusmṛti* 1:81a: *catuṣpāt sakalo dharmaḥ*, of which the commentaries offer varied interpretations, but perhaps no more is intended than the notion that to be complete is to be quadrapartite. The same idea appears to be expressed in the following small (and not entirely clear) portion from the *Niśvāsa*, which is actually grouped into more than four large text units called *sūtras*, not into *pādas* (f. 41^{v}, line 4—after the colophon to the *Nayasūtra*):

upariṣṭāc caturtthan tu sūtram ārabhyate punaḥ/
tatra sūtratrayeṇoktaṃ boddhavyam anupūrvaśaḥ/

mūlañ cottarasūtra --- ca/
guhyasūtrañ caturtthan tu procyamānan nibodha me/

tenaiva saha saṃyuktā saṃhitaikā prapaṭhyate/
niśvāseti ca nāmena sampūrṇā tu tato bhavet/

niśvāsasaṃhitā hy eṣā mukhena saha saṃyutā/
pañcasrotās tu ye proktā mukhena parikīrttitāḥ/

tena yuktā bhave[t pū]jyā sa sū tre ṣu paṭhyate ---

The *Parākhya* has barely entered the discussion, because, although it uses the names of the *pādas*, we are missing all that might have belonged to a *caryāpāda* and *kriyāpāda*. It too seems unlikely to have been divided into four such parts: its final colophon does not mention a *pāda* to which it belongs, nor does the final chapter plainly fit any one of them; but the tantalizingly fragmentary (and, as transmitted, unmetrical) penultimate verse to Chapter 6 shows that the author of the *Parākhya* either recognised the word *pāda* to refer to such divisions of a text (and not just, as in

[154] *Uttarabhāga* 10:30–3.

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other early sources, to four basic topics with which a tantra deals) or used it unconsciously in such a way that allowed it to be so interpreted (f. 34$^{r[1-2]}$):

> vidyāpādaḥ *samākhyāto* †*ma mā pū ṇa mā li nā*†
> *saṃpraty eṣa vicāryyeta* muktyāhvaḥ padārtho 'khilaḥ[155]

Although *pāda* divisions cannot be reconstructed in the *Parākhya* and are artificial in the *Kiraṇa*, the categories after which they are named appear in both works (*Kiraṇa* 1:13 and 6:6–7 and *Parākhya* 15 passim), and at least the topics that are appropriate to the *vidyāpāda* have been grouped together in both. This might be taken to suggest that both are relatively late, but earlier than the quadrapartite *Mataṅga* and *Mṛgendra*. Like those, they are both relatively śāstric in character: both Pratoda's[156] and Garuḍa's speeches are not all perfunctory requests to hear points of settled doctrine enumerated; they are often searching questions that reveal real difficulties in the system, and the replies are, correspondingly, sincere attempts to answer them. The *Kiraṇa* is śāstric also in that it is frequently terse to the point of obscurity and so requires commentary.[157]

Aiśa Language

From the language of the *Kiraṇa* it is difficult to draw firm conclusions about its relative date without having critical editions of all the other early Siddhāntas with which to compare it. Nevertheless a glance through the

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[155]The portions in italics are uncertain because the tops of the letters are broken off.

[156]The interlocutors of the *Parākhya* are Prakāśa (the sun) and a certain Pratoda, who can be identified with Vasiṣṭha, because this information is given when a passage from the *Parākhya* is quoted in Takṣakavarta's digest (f. 40^{v}, line 15): *pratodo bhagavān vasiṣṭha uvāca* .... This connection with Vasiṣṭha may explain the *Parākhya*'s other name: since Vasiṣṭha is closely associated in mythology with Surabhi, the 'cow of plenty' produced at the churning of the ocean, Professor Sanderson proposes (in a letter of 2.ix.96) that *Saurabheya* means 'taught to Saurabha', Saurabha denoting Vasiṣṭha.

[157]e.g. 6:19d *yenedaṃ tad dhi bhogataḥ*, which most of the South Indian manuscripts have expanded to *yenārabdham idaṃ vapuḥ/ karmaṇā tad dhi bhogena kṣayam āyāty asaṃśayaḥ*. Cf. also the compression of ideas in 3:2–3, 3:11ef and 3:22. Some of the images used are also obscure, e.g. 2:15b, 4:12cd, and 7:5ab. Since our text of the *Parākhya* depends on a *codex unicus* and stray quotations, it too is full of obscurities, but it is difficult to distinguish when they are the result of poor transmission and when authorial.

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various fragments I have had occasion to quote should reveal that there are more '*aiśa*'[158] forms (i.e. characteristic of Śiva's usage of language) in other listed Siddhāntas[159] than in the *Kiraṇa*. To illustrate the profusion and variety of possible *aiśa* peculiarities, I have drawn on a list compiled by Professor Sanderson of the *aiśa* deviations from the text of Bhatt's edition in a Nepalese manuscript of the *Sārdhatriśatikālottara*[160] (called therein the *Adhyuṣṭaśata-* rather than the *Sārdhatriśatikālottara*). Because the forms are all drawn from a single late Nepalese manuscript, much of the bad Sanskrit is no doubt to be blamed on the transmission, and so I have omitted some 'faults' that are not confirmed by exigencies of the metre or of the syntax of the immediate context. The list is therefore not comprehensive.

nominals of other declensions declined as ă-declension nominals

1:9b *mātrair dvādaśabhiḥ sthitam*; 1:9c *hrasvā brahmā*[*ḥ*] *samākhyātā*; 1:14a *pañca brahma* (*brahmāḥ*?) *śivaṃ sāṅgaṃ*;

[158]In the *Svacchandatantroddyota* Kṣemarāja frequently comments on oddities of language in the *Svacchandatantra* [Arraj (1988:101) lists the following instances: *paṭala* 1, p. 27; *paṭala* 4, pp. 77, 146, 242, 324; *paṭala* 5, pp. 6, 52; *paṭala* 6, pp. 129, 143; *paṭala* 7, pp. 189, 328; *paṭala* 9, pp. 31, 39, 60; and *paṭala* 10, p. 546.] and uses this label (interchangeably with *ārṣa* and *aiśvara*). Ad 1:31, Vol. 1, p. 27, for instance, he states: *prastared iti ārṣaḥ pāṭhaḥ/ evam anyad api parameśvaravacaḥ sādhv eva—bhagavad-uktīnāṃ mitadṛṣṭibhir akalpyatvāt*. Though the Kashmirian text of the *Kiraṇa* on which Rāmakaṇṭha commented can be shown from the distribution of readings to have been much cleaned up, it still contained numerous erroneous forms that would make a learned man blench, and yet I have found no instances where Rāmakaṇṭha declares the language to be irregular because it is that of the Lord. Presumably Rāmakaṇṭha and the Kashmirian improvers of the text before him would have justified odd usages in the same way as Kṣemarāja did, but, while a certain number of oddities may have seemed to them to mark a scripture with the signature of the Lord, a profusion of them must have made it seem semi-literate. Rāmakaṇṭha's reticence about them suggests embarrassment. Many more, and more grotesque, solecisms are to be found in the non-Saiddhāntika Śaiva tantric literature, and Kṣemarāja's repeated exposure to these perhaps in part explains his relative lack of embarrassment in the *Svacchandatantroddyota*. Aghoraśiva briefly adverts to the issue in his *Dviśatikālottaravṛtti* thus (Trivandrum MS 4509, f. 6$^{r[7-8]}$): *chandovat sūtrāṇi bhavaṃti. tannyāyāt pu≪ṃl≫liṃgo 'tra mātrāśabdaḥ prayuktaḥ*.

[159]See eg. footnote 139 on p. lviii and note the gender of *tattva* in the other verse from the *Niśvāsa* quoted on the same page and in the list of *tattvas* from the Saiddhāntika fragment found in the Cambridge manuscript of the *Pārameśvara* (footnote 119 on p. liv).

[160]National Archives, Kathmandu, MS. No. 5–4632, NGMPP Reel No. B 118/7.

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1:18ab *yathā brahmā*[*ṃs*?] *tathā hy aṅgā*[*n*?] *vinyaset*[*a*] *prayatnataḥ*; 4:4a *sarvāṅgā caiva sadyena*; 8:8b *pratiṣṭhāṃ vai śireṇa tu*; 8:27c and 8:36c *viṣuvena tu yogena*; 8:30d *viṣuvena tu saṃyutam*; 8:37a *yogaṃ tu viṣuvaṃ prāpya* (Thus Bhatt too); 10:22a, 10:23b, and 11:5c *viṣuvam*; 10:25a *viṣuvākhye* (for *viṣuvati*); 17:6a *śabdaṃ sparśaṃ tyajed brahme.*

neuters declined as masculines in dual and plural 1:9c (see above); 1:9d *dīrghā hy aṃgā*[*ḥ*] *ṣaḍānana* (This, and other instances of this kind, might be classified instead as an archaic neuter plural in *-ā*.); 1:14a, 1:18ab, and 4:4a (see above); 7: 10ab *tṛtīye lokapālāstrāṃ* (for °*strān*?) *astreṇaikena pūjayet*; 8:2a *ete pañca mahātattvā*; 8:2cd *sarvatatvās tu tatrasthā draṣṭavyā sādhakottamaiḥ*; 8:5a *aviditvā imāṃs tattvān*; 10:23a *ayanau savyāsavyau*; 16:15ab *pañcatriṃśaṃ japel lakṣāṃ pṛthivī*[*ṃ*] *vaśam ānayet*; 18:2b *abdāṃs trīṇi sa jīvati.*

masculine singular becoming neuter singular 1:14d *mantroddhāram idaṃ śubham*; 8:13 *idaṃ saṃskāram uttamam*; 13:7c *vāmasthaṃ yat paraṃ binduṃ.* (Examples of this could be multiplied, but in many cases they may result from accidental substitutions of *anusvāra* for *visarga* or final *-o*.)

neuter singular becoming masculine singular 11:15c–16c *yo sau hṛdisthaḥ padmas tu adhomukhavyavasthitaḥ/ sa vai vikasate padmaḥ pūrakeṇa tu pūritaḥ/ ūrdhvasroto bhavet padmaḥ.*

pronominals declined as nominals 7:9c *pūrvād ārabhya hṛdinā.*

genitive plural of an a-stem in āṃ 10:9b *āhāraṃ manujām adhaḥ.*

anomalous declination of numerals 6:15c *catvāriṃśaribhir lakṣair.*

lyap for ktvā 3:1cd *sakṛjjaptena cāstreṇa mṛdaṃ gṛhya vicakṣaṇaḥ*; 8:26d *gṛhya cātmani +yatnataḥ+*; 13:12a *binduṃ* [*taṃ*] *codare kṣipya*; 17:6c *mano binduṃ śive tyajya.*

active for middle (metri causae) 3:6b *sandhyāṃ vanded anukramāt*; 8:38b *jñātvā mucyati mocakaḥ* (*mocati* ante correctionem); 10:16d *naiva budhyanti mohitāḥ*; 17:5d *kathaṃ mucyanti bandhanāt.*

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middle for active (metri causae) 10:17a *daśadhā gacchate yena*; 11:4c *ṛṇaṃ ca bhavate kāso*; 11;11c *uccārayeta*; 13:21c *sṛjate grasate caiva*; 15:1 *japate satataṃ yadi*.

incorrect verb-forms 2:8d *āpūryantaṃ*; 8:32d *manovṛtya manaś chinet*; 8:42b *tattvaṃ tattvena saṃdhayet*.

double sandhi 8:19a *hṛdayena tato "ddhāraṃ*; 8:25d *sadyo "tkrāntiś ca kīdṛśī*; 11:14a *tato "rdhvaṃ ca*.

elision of nominative ending before iti 10:17c *nāḍicakreti vikhyātā* (for *vikhyātam*?—*cakra* is neuter elsewhere in this chapter).

hiatus within a *pāda* 2:11a *netraṃ dattvā tu āvāhya*; 5:3a *vairāgyaṃ caiva aiśvaryaṃ*; 8:5a *aviditvā imāṃs tatvān*; 13:7c *mūrdhni ākrānta*; 16.7c *avijñāya idaṃ*.

hiatus obviated with euphonic 'glide' consonant 2:10d and 4:2d *mūrdhni-m-ārabhya vinyaset*; 8:12cd *aprakāśy+ā+ imā-m-iṣṭiṃ* (for *iṣṭir*) *gopanīyā prayatnataḥ*; 20:4a *trimārgaṃ tri-r-adhiṣṭhānaṃ*.

awkward syntax 8:26ab *paśavaḥ ke ca nirdeśaṃ kathayasva*; 11:18b *na bhūyo janmatāṃ vrajet*; 16:11 *daśalakṣaṃ japed yas tu janāḥ... te janā vaśam āyānti*; 16:14cd *triṃśallakṣaṃ japed yas tu maṇḍaleśo vaśo bhavet*.

hypermetry 6:1d *kavacenābhyukṣaṇaṃ tathā*.

I list below some of the peculiarities of the language of the *Kiraṇa*. These are drawn from the first seven chapters of the '*vidyāpāda*' alone (this being the only portion for which I have prepared a full collation). Even allowing for the sample being less than two thirds the length of the *Sārdhatriśatikālottara*, the crop is relatively small, and so in this respect too the *Kiraṇa* might appear closer to the relatively polished *Mṛgendra* and *Mataṅga* than to other early Siddhāntas. This appearance is however in one respect misleading because this portion of the *Kiraṇa* deals entirely with matters of doctrine: in later portions of the text, when lists of prescriptions are given for rituals and the like, not only is the content arguably less likely to inspire the author to give of his best, but there is also much more scope for the use of injunctive optatives and of absolutives,

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and so there we find (in E_D and in the Nepalese manuscripts) a higher proportion of odd verbal forms[161] and many instances in which *lyap* has been used for *ktvā*.[162]

1 *aiśa* word-forms: the metrically exigent *āpekṣya* (3:3c and 3:4a) which Rāmakaṇṭha awkwardly justifies (3:4.1); the metrically exigent °*samopetaṃ* (for °*samupetaṃ*) in 1:13c, again awkwardly justified (1:13.39); *māyeya* for *māyīya* (2:8a and 2:11b); *bravīhi* in 6:22d; the *parasmaipada* forms *prabudhyati* and *pratibudhyanti* in 4:1b and 4:3c; the use of *vapuḥ* as a noun in *u* for the sake of the metre in 4:10b *vapudhāraṇam* (*tanudhāraṇam* has been accepted in the text because it is supported by Rāmakaṇṭha); the use of *vidyut* as a noun in *u* for the sake of the metre in the text implicit in the readings of the Nepalese manuscripts of 5:26c (*prakāśya vidyuvad yāti*); the nominative *patayaḥ* used as an accusative (N*Try*) in 3:25d; the nominal (in place of the pronominal) neuter singular *sukhetaram* in 5:12b; the nominal (in place of the participial) neuter singular (*bhaviṣyam*) in the Nepalese reading of 6:20c; and the name *tirohikā* in 5:25b (derived from the root *dhā* via the past passive participle), which Rāmakaṇṭha accepts without comment.

2 Irregularities of sandhi (all but the last are instances of double sandhi): 7:10d *nirapekṣā "ṇavo matāḥ* (with E_V's B); 7:21a *mantrā "ptavākyena* (with E_V's A); 5:4d *procyate sopacārataḥ*;[163] the Nepalese reading of 5:6c, *yathā guro "grato śiṣyāṃ*; 5:8c *tannipātasya saḥ kālaḥ*.

3 Hiatuses are rare and occur only between *pādas*: e.g. 6:14cd [14d probably began *adṛṣṭatvāt* with NG_2—the other manuscripts have either *na* with E_V or have inserted the particle *tu*] and 7:16cd.

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[161] To give just one example, in E_D's chapter 22 alone we find eight instances of the optative *hunet* (32d, 33d, 39b, 39d, 41b, 51b, 55d, 56b).

[162] eg. *likhya* in 23:4a and 40:5b, *pūjya* in 23:7a, *kṛtya* in 28:3a, *sthāpya* in 13:16d, 14:41c, 16:26d, 21:58a, 21:60a, 21:61b, 27:8a, 33:9b, 51:12d; *gṛhya* in 47:6d; *bhajya* in 51:27a; *pīṭhīkṛtvā* in 28:4c.

[163] Alternatively this is to be understood as a mistakenly doubled way of saying 'figuratively', using both the prefix *sa-* (in the sense of *saha*) and the adverbializing suffix *-taḥ*.

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4 Other awkwardnesses: some of these are not easy to categorise, because they are not morphological, and it is arguable that they are not *aiśa*. The compound *kalādyavanilakṣitam*, for instance, in 2:10b is presumably intended to convey *kalādipṛthivyantam*, and the phrase *dīkṣitottarakāle 'pi* is intended to mean *dīkṣānantarakāle 'pi*.[164] Some such awkwardnesses may be the result of the redactor (or redactors) having attempted an ambitiously terse, śāstric style, which he was unable to sustain at all times with clarity. For other instances of compression and obscurity see footnote 157 on p. lxv above.

5 Two lexical observations are worth making: the word *śambara* is used (e.g. in 6:15) to mean 'mantra'—a sense not attested by Apte or Monier Williams, but which is frequently met with in Śaiva works;[165] and the word *tuṭi*, meaning a 'moment of time' or 'time' (e.g. in 4:22c), occurs consistently without a *r* in all the manuscripts. This usage is not attested in the dictionaries and has been consistently 'corrected' by Vivanti to *truṭi*, even though this violates the metre in one instance (5:9b). The spelling '*tuṭi*' is common enough in the KSTS editions and should be regarded as a variant orthography.

Metrically the *Kiraṇa* is unambitious. Excepting two *triṣṭubh* verses at the end of Chapter 56, it contains only *anuṣṭubh* verses (the two concluding verses in *mālinī*, E_D's 64:21–2, are clearly secondary; they appear only in a few South Indian manuscripts and always after the final colophon) and in the first seven chapters, as I have constituted them, there are only three deviations from the standard form of the uneven *pāda*: 2:26a (*ra-vipulā*), 3:18a (*na-vipulā*), and 4:17a (*ma-vipulā*). The distribution of readings reveals that the first two are not original; they both belong to a Kashmirian 'cleaned-up' text and have been accepted because they are presupposed by Rāmakaṇṭha's commentary. In one instance (3:26b) the text that is presupposed by the readings of the Nepalese and South Indian

[164]The latter case need not be problematic, if it is assumed that *dīkṣita* is intended as a verbal noun.

[165]eg. in Rāmakaṇṭha's *Mokṣakārikāvṛtti* ad 90; in Vidyākaṇṭha II's *Bhāvacūḍāmaṇi* f. 56$^{r[17]}$: *śivaśambarair iti śaivamantraiḥ*; *Somaśambhupaddhati* Part 1, p. 285, 5:9b; and *Mālinīvijayottara* 8:104cd: *indrādīn pūjayet paścāt svadikṣu proktaśambaraiḥ* (em. Sanderson [letter of 14.v.97]; *sasvaraiḥ* Ed.).

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manuscripts (and that is therefore probably original) actually contains a grave metrical solecism.

This metrical blandness the *Kiraṇa* shares, for instance, with the *Svāyambhuvasūtrasaṅgraha* (in the portion of text commented on by Sadyojyotiḥ as now constituted by Filliozat there are only two deviations from the standard form of the uneven *pāda*: a *na-vipulā* in 1:1a and in 2:16a). But not all early Siddhāntas are metrically as unadventurous. The small portion of twenty-five verses of the [*Pauṣkara-*]*Pārameśvara* cited in Appendix III, for instance, has one *ra-vipulā*, five *na-*, and three *ma-vipulās*.[166] Apart from the higher proportion of *vipulās* they contain, the *Mataṅga* and the *Parākhya* invariably conclude their chapters with at least one summary verse in a metre other than *anuṣṭubh*, and the *Mṛgendra* not infrequently does the same. The *Rauravasūtrasaṅgraha* actually has passages in *āryā* (10:34c–36, 60c–62b, 65–68, 69c–97, 102—some of these are in need of repair), concludes with verses in a mixture of *upajāti*, *vaṃśastha* and *rucirā* metres (10:103–10), and its *anuṣṭubh* verses abound in variety.[167]

The Lists of Twenty-eight Siddhāntas

One further piece of evidence mentioned above remains to be discussed and that is the fact that the *Kiraṇa* is mentioned, usually as the twenty-fifth, twenty-sixth or twenty-seventh of the twenty-eight tantras of the Śaiva Siddhānta. From an orthodox Saiddhāntika perspective—i.e. assuming that Śiva authored them all—it need not be problematic that tantras from among the canon of twenty-eight should contain a complete

[166]There are, however, three reasons why such a portion cannot be taken as representative of the metre of the original *Pauṣkara*: firstly it lists names, and the awkward shapes of names often force a writer to metrical variety; secondly lists of Siddhāntas and their transmitters are (more than most other portions) likely to be redacted borrowings; and thirdly the source of the portion is a quotation in a Kashmirian work and therefore likely to have been polished.

[167]*na-vipulās*: *upodghāta* 10a, 16a, 20a, 1:10a, 2:1a, 2:14c, 3:2c, 3:19a, 3:23c, 4:20a, 4:23a, 4:27c, 4:38a, 4:39c, 4:52a, 5:1c, 5:17c, 6:16c (incorrect), 10:13a, 10:14c, 10:16a, 10:25c, 10:28a, 10:43c, 10:52a, 10:57c, 10:64a (after dropping the initial *oṃ*); *bha-vipulās*: 1:5a, 2:4c, 2:21a, 3:7c, 3:16c, 3:20a 8:8c, 10:9a, 10:12a, 10:18a, 10:41a (incorrect preamble), 10:55a; *ma-vipulās*: 4:2c (incorrect preamble), 10:19a, 10:35a (incorrect preamble); *ra-vipulās*: 4:49a, 5:5c, 10:24a, 10:99c (hypermetrical, but the two initial shorts are to be counted as one syllable: see footnote 132 on p. lvii); five initial short syllables (!): 4:6a.

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list of all twenty-eight, including themselves, but I have been assuming that they were redacted by humans and that it makes sense to attempt a relative chronology of their composition. From this assumption it follows that the text of the early tantras which contain self-referential lists must in some cases have been modified, at least in the portions which contain the lists. Such lists could in their entirety be interpolations. Among the early, extant Siddhāntas, I have in fact found only four which list the others: the *Pārameśvara*, the *Kiraṇa*, the *Svāyambhuvasūtrasaṅgraha*, and the *Niśvāsa*. Neither the *Rauravasūtrasaṅgraha* nor what I have of the *Parākhya* provide such lists.[168]

Appendix III gives a comparative table of lists of Siddhāntas and transcriptions of portions of the unpublished texts from which the lists are drawn. It will be clear from the table how these differ from each other and from the standardized list found in later Siddhāntas transmitted only in South India, particularly for the latter eighteen works, the Rudrabhedas. The most common South Indian list omits, for example, the *Parākhya*, one of the very few demonstrably early listed Siddhāntas that actually survives. Nor is it just the names and order of works that are discrepant: the names of the transmitters differ widely in different accounts.[169] Discrepancies have been mentioned,[170] but are nowhere tabulated, and are frequently ignored.[171] It is true that a high position on the lists need not

---

[168]The *Rauravasūtrasaṅgraha* does however mention groups of ten and eighteen *śāstravaktṛs* (3:11–12) without associating them with particular Siddhāntas or indeed mentioning the names of the other Siddhāntas (see p. xlviii above). The first ten may not be the transmitters of the Śivabhedas, but those in the *āyātikrama* of the *Rauravasūtrasaṅgraha* given just before (3:6–9): Ananta, Śrīkaṇṭha, Devī, Nandīśa, Skanda, Brahmā, Śakra, Ṛcīka, Rāma, Ruru.

[169]The *Niśvāsa* (f.24$^{r[6]}$) explains *yena yena śrutaṃ tantraṃ yena yenāvadhāritam/ tasya tasya hi nāmena tat tantraṃ parigīyate*. 'Whoever heard and whoever paid close heed to [a particular tantra], that tantra is known by his name.' The tenth chapter of the *Kiraṇa*, however, gives quite different names for the numerous personages who transmitted the different Siddhāntas, as does the [*Pauṣkara-*]*Pārameśvara*.

[170]E.g. by Gonda (1977:181), and by Brunner (1985:467): 'While the list of 28 dualistic Tantras is almost perfectly fixed (there are variations in the order of names, especially within the 18; but very few as far as the names are concerned), the list of 64 is not...'

[171]Thus Dyczkowski (1988:33): 'The *Siddhāntāgamas* are sufficiently well known to be excluded from our present discussion.' Bhatt's useful table (facing p. xviii of the Introduction to the first volume of the *Raurava*), which unfortunately misrepresents at least two of the Siddhāntas cited in its footnotes, is usually adduced as an authority.

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mean that a tantra is early—it is also conceivable that later Siddhāntas might have placed themselves at the top—but if we assume so, the relative order the lists imply of the few listed Siddhāntas that do survive seems not incompatible with the other internal evidence gathered here for relative dating.

An Assessment of the Internal Evidence

Relatively little emerges clearly from the above, but a few strands can be drawn together. The lists of *tattvas* suggest an early date for parts of the *Niśvāsatattvasaṃhitā*, a relatively early date for the *Rauravasūtrasaṅgraha*, and a relatively late date for the *Niśvāsa*'s *Dīkṣottara*, the *Mṛgendra*, the *Mataṅga*, the *Parākhya*, and the *Kiraṇa*, all of which not only have a large number of *tattvas*, but also explicitly place worlds in them. The *Niśvāsa*, in all respects anomalous, may share with the Saiddhāntika fragment found in the Cambridge manuscript of the *Pārameśvara* and the *Sarvajñānottara* a non-dualist position (or a compromised dualism). This may or may not be an indication of relative antiquity. The other early listed Siddhāntas are all dualist. From the structures of the surviving Siddhāntas once again not much can be deduced. The four-*pāda* structure of the *Mataṅga* and the *Mṛgendra* suggest that they are relatively late. The divisions of the *Pārameśvara* into *prakaraṇas* and of the *Niśvāsatattvasaṃhitā* into *sūtras* have no surviving parallels[172] and therefore suggest, but do not prove, relative antiquity. Nothing can conclusively be proved from the appellation *sūtrasaṅgraha*

[172]Dyczkowski (1988: Appendix C, p. 116) records that the *Jayadrathayāmala* explains a division of a tantra into five *sūtras*: *mūla*, *guhya*, *naya*, *uttara*, and *uttarottara*. Professor Sanderson, in a letter of 14.v.97, has explained that this is taught in the fortieth *paṭala* (dubbed *brahmayāmalanirṇaya*) of the first Ṣaṭka and applies specifically to the texts of the *Brahmayāmala* cycle. The same letter explains:

> This division of the Tantra's teachings into five Sūtras is asserted by the *Brahmayāmala* itself in its final verse, NAK 3-370, f. 364ʳ 3–4:
>
> *brahmayāmalatantredaṃ lakṣapādādhikāṃśataḥ* (*śataḥ* conj.; *gatam* cod)
> *śatakoṭyujjvalā*[*t*] *tantrā*[*t*] *sārāt sāratarottaram*
> *sthitaṃ dvādaśasāhasraṃ pañcasūtrojjvalaṃ matam*
>
> Cf. the end of the *Niśvāsakārikā-Dīkṣottara*, i.e. the end of the *Niśvāsasaṃhitā* in the largest sense, *Niśvāsakārikā* IFP T. 17, p. 1152:

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appended to the names of the relatively short *Rauravasūtrasaṅgraha* and *Svāyambhuvasūtrasaṅgraha*. The fact that the *Kiraṇa* does to some extent organise its material into the topics of the *pādas*, such that at least the contents of the first twelve *paṭalas* make an appropriate '*vidyāpāda*', might be taken to suggest again that it is relatively late. The *Parākhya* too may have organised its material in such a way, or it may even have been formally arranged in text divisions called *pādas*. The relative paucity of *aiśa* language again places the *Kiraṇa* closer to the *Mataṅga* and the *Mṛgendra* than to the others and therefore suggests (though by no means proves) that it was redacted at a relatively date. In the lists of the twenty-eight (even in its own) the *Kiraṇa* is consistently placed low down and the *Parākhya*, when it appears, is consistently placed at the bottom. The *Niśvāsa* is consistently placed high up. As we would expect from the sole cross-reference identified, the *Svāyambhuva* appears consistently above the *Raurava*.

Individually none of these pieces of evidence are strong, but their cumulative weight encourages me to assert that the *Parākhya* and the *Kiraṇa* are earlier than the *Mṛgendra* and the *Mataṅga*, but are probably the latest of the extant, demonstrably early redactions of the listed Siddhāntas.

External Evidence for the Kiraṇatantra's date

One way of pushing back the terminus post quem of the composition of the *Kiraṇa* would be to find quotations in the works of authors that pred-

---

iti niśvāsakārikāyāṃ dīkṣottare prakaraṇe ekonaviṃśatiḥ paṭalaḥ ⊗ samāpto 'yaṃ saṃhitā iti ⊗ idaṃ pañcasūtro[j]jvalaṃ samudāyena dvādaśasāhasrikaṃ samāptaṃ niśvāsakārikākhyaṃ tantram

[...]

But in the case of the *Brahmayāmala* the schema of the five Sūtras has nothing to do with the sequence of sections seen in the *Niśvāsa*. For it has no sequential divisions other than its Paṭalas. It seems, therefore, that the *Jayadrathayāmala* understands the Sūtras to be five classes of teaching within the otherwise unitary Tantra, in the same way that it claims to have four Pādas though it lacks a corresponding division into a sequence of four parts bearing their names.

For the four *pādas* of the *Jayadrathayāmala* see footnote 69 on p. 183.

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ate Abhinavagupta and Rāmakaṇṭha and their immediate predecessors.[173] Rāmakaṇṭha's occasional refutation of possible lines of interpretation[174] might be taken to suggest that he knew of other commentaries. It would be particularly useful to be able to prove that Sadyojyotiḥ, whom we know (from *Śivadṛṣṭi* 3:13) to be earlier than Somānanda, knew the *Kiraṇa*. As Sanderson has pointed out (1985a:210, note 41), Sadyojyotiḥ appears not to have attacked a developed doctrine of Advaita Vedānta in his critique of Vedānta in the *Paramokṣanirāsakārikā*,[175] and this implies that he wrote considerably earlier than Rāmakaṇṭha. Plainly he knew a *Raurava*, on which the [*Sarva-*]*āgamaprāmāṇya*, *Mantravārttika*, *Bhogakārikā*, *Mokṣakārikā*, and *Paramokṣanirāsakārikā* commented, and the *Svāyambhuvasūtrasaṅgraha*, on the first chapters of which he wrote a prose commentary; but it is difficult to prove that he knew of other particular tantras, because he rarely quotes directly. Oddly he seems to have known the *Mālinīvijayottara*, for *Mokṣakārikā* 1–2 contain *pādas* from the first chapter of that tantra,[176] and, as Professor Sanderson has pointed out to me, Sadyojyotiḥ quotes *Mālinīvijayottara* 2:60 (without attribution) ad *Svāyambhuvasūtrasaṅgraha* 3:11, p. 73, line 8.[177] (This appears to be the only quotation in the entire commentary.) Unfortunately I have found no compelling evidence to show that Sadyojyotiḥ knew the *Kiraṇa*; although he refers to the division of knowledge into scriptures beginning with the *Kāmika* and to the existence of *upabhedas* (see footnote 168 on p. lxxii above), and although he must have been aware of the list of twenty-eight scriptures transmitted in *Svāyambhuvasūtrasaṅgraha* 5, this is of course

[173]Nārāyaṇakaṇṭha frequently quoted the *Kiraṇa*, Śrīkaṇṭha knew it—*Ratnatrayaparīkṣā* 289a = *Kiraṇa* 3:26c—and Somānanda referred to it—*Śivadṛṣṭi* 3:16ab gives a *pratīka* for *Kiraṇa* 3:23c.

[174]e.g. 1:1.1–2; 1:13.31–3.

[175]In his commentary on *Paramokṣanirāsakārikā* 2 Rāmakaṇṭha draws attention to this: *nanv atra vṛttikartuḥ pariṇativedāntamatir evoddeśyatayābhimatā, na māyāvādamatiḥ*. 'But here the author of the commentary [on the Raurava, i.e. Sadyojyotiḥ,] intended only the transformationist Vedāntic doctrine to be elucidated [and refuted], not the doctrine which holds [that all is] cosmic illusion.'

[176]1b ≈ *Mālinīvijayottara* 1:17d, 1c ≈ *Mālinīvijayottara* 1:18a, 2b ≈ *Mālinīvijayottara* 1:25d. Diwakar Acharya also noticed these parallels and pointed out to me some other similarities of phrasing in the two works, of which the most compelling (as evidence for borrowing) is that between *Mokṣakārikā* 72c–73b and *Mālinīvijayottara* 1:18c–19b.

[177]Sadyojyotiḥ's use of the terms *pralayākala* and *vijñānākala* might also be interpreted to be indications of his familiarity with the *Mālinīvijayottara*: see footnote 71 on p. 184 of the translation.

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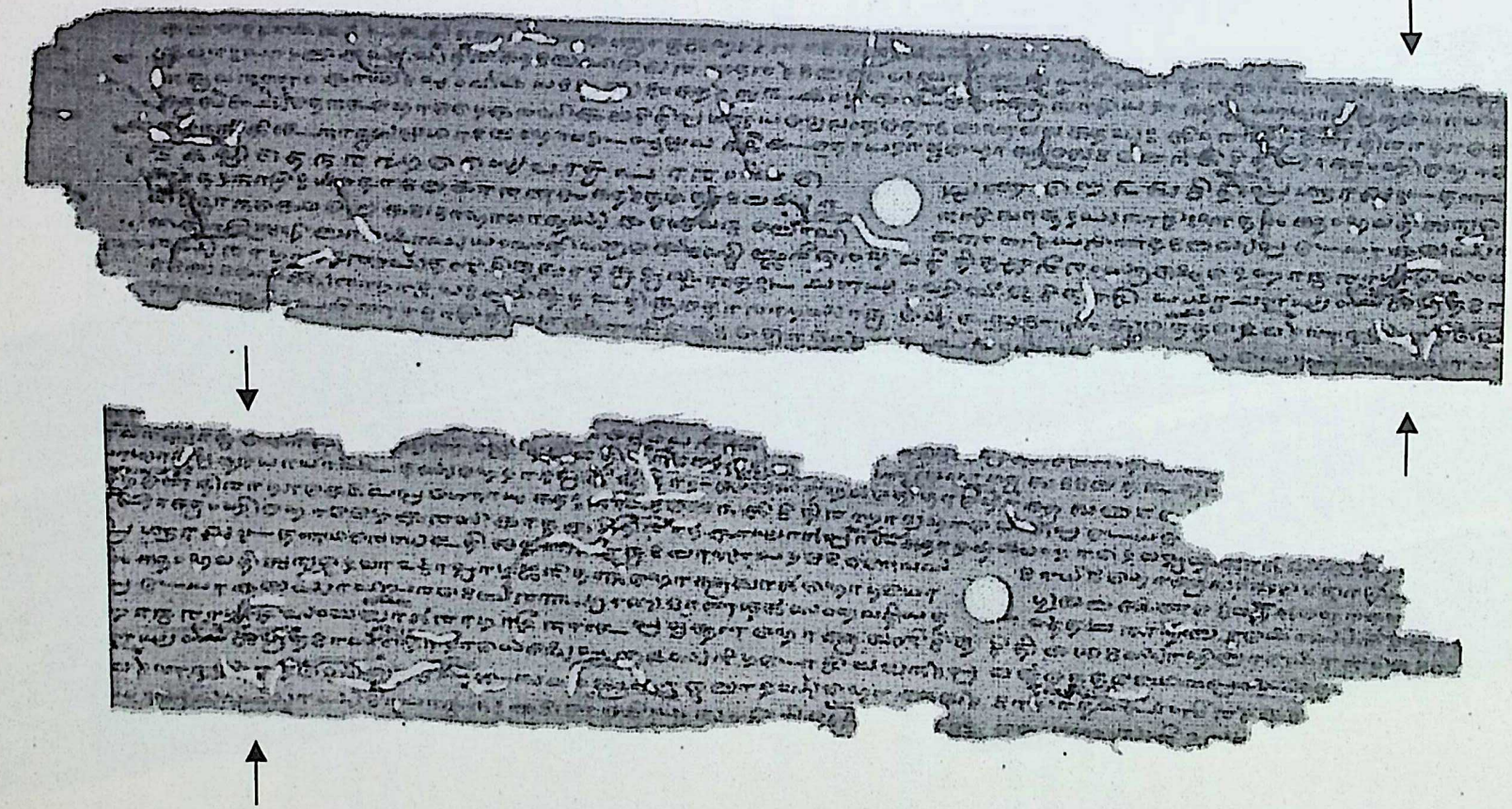
not evidence for his having known the scriptures on the list. (Compare how few listed scriptures are adduced as authorities by the Kashmirian Saiddhāntikas of Rāmakaṇṭha's lineage.)

Thus, aside from those in the lists of other tantras, the earliest known references to the *Kiraṇa* are in the works of tenth-century Kashmirian authors. To those of writers of the lineages of Abhinavagupta and Rāmakaṇṭha may be added the quotations in Bhaṭṭotpala's commentary on the *Bṛhatsaṃhitā*[178] (completed in Kashmir in 967 AD[179]) and the reference in Somānanda's *Śivadṛṣṭi* 3:16ab. It is possible that a non-Kashmirian citation, that of Hṛdayaśiva, is contemporary with these, but, as we saw above (footnote 98 on p. xliii), his dating is uncertain. The earliest references are thus more or less contemporaneous with the date of copying of the earliest surviving manuscript (N_1), 924 AD.

Sadly there is no firm external evidence that I can marshal, by which the *Kiraṇa* might be more precisely dated.

[178]In Chapter 52 ad verses 13, 21, 23, 28, 29, 38, 41, 116 on pp. 648–702.
[179]Thus Pingree, 1981:74.



IFP 47656 (P_1) f.11^v

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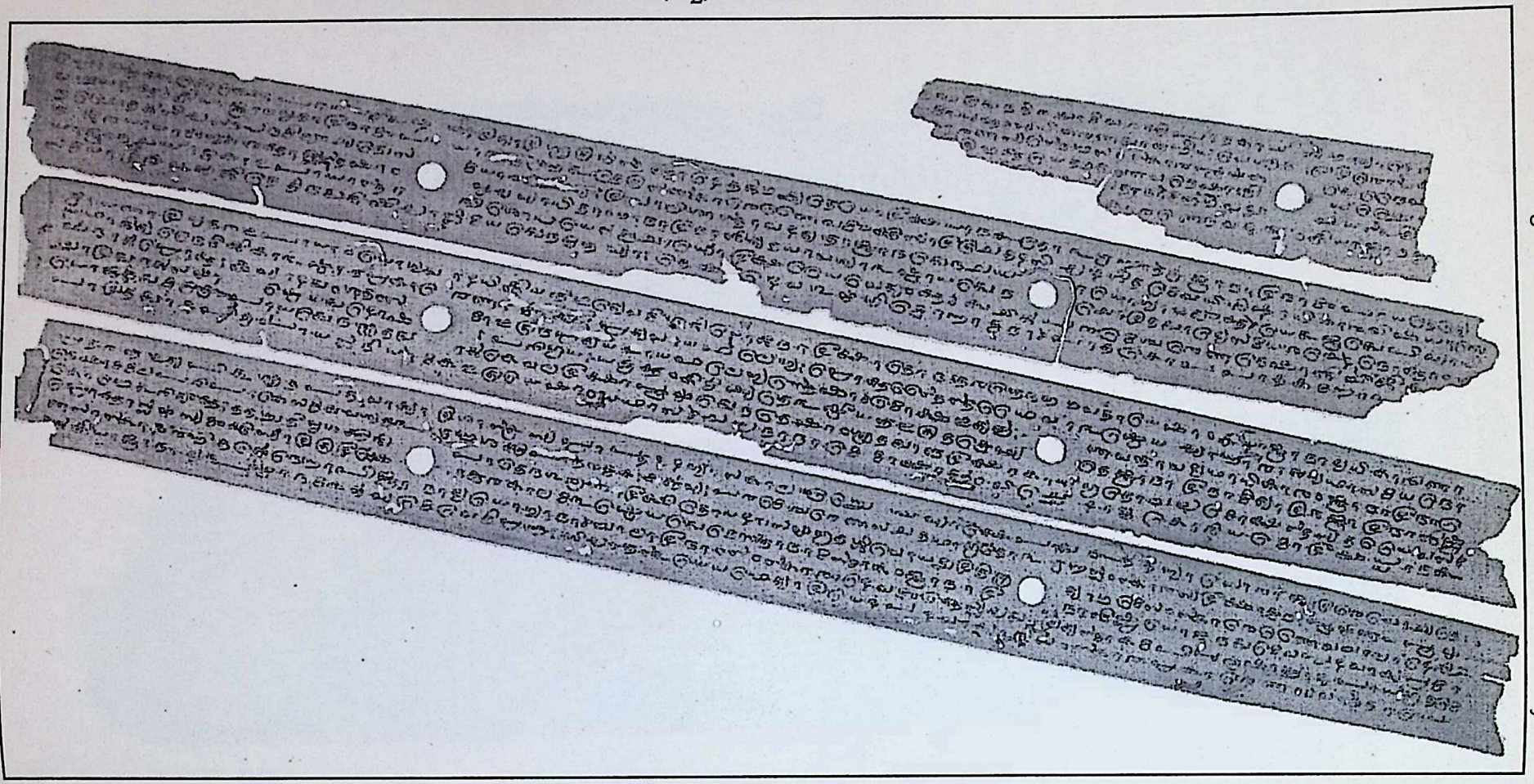
IFP 47629 (P_2) ff. 84^r, 83^r, 82^r, 81^r



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SOURCES

Of the Nepalese manuscripts of the *Kiraṇa* I have used only microfilm copies; the manuscripts themselves I have not seen. The other manuscripts I have seen; but I have collated them sometimes directly and sometimes from photocopies or from my own photographs. Only in some cases (e.g. that of M^Y) have I worked entirely from the originals.

The leaves of all the palm-leaf manuscripts except N_2 are pierced by two string holes. I state this once here and do not mention it in the individual descriptions.

The Manuscripts of Bhaṭṭa Rāmakaṇṭha II's Kiraṇavṛtti

R=(R^N**P**(=$P_1P_2P_3$))

R^N Government Oriental Manuscripts Library of Madras MS D17160. Contains all twelve *paṭalas* of the *Kiraṇavṛtti* of Bhaṭṭa Rāmakaṇṭha and of the *vidyāpāda* of the *Kiraṇa*. Palm-leaf (talipot). Nandināgarī. Thirty-eight folios of approximately $1'7'' \times 2''$. Eleven to twelve lines per side. Complete and extremely well preserved. Occasionally thin strips have broken off and the top lines of a few folios have lost the upper vowel mātrās. The left-hand string-holes are well-worn. The scribe has occasionally cancelled *akṣaras* with short horizontal strokes above them. In line 5 of f. 145^r another hand with much freer, more flamboyant strokes takes over until the 2nd line of f. 145^v where the first hand resumes. The same codex contains a number of other texts apparently in the same hand and one or two interspersed among them in Kannaḍa script: D17157 *Vīraśaivaratnākara*; D17158 *Śivagītā*; D17159 *Sarvasiddhāntasaṅgraha* with *Kannaḍaṭīkā*; D17160 *Kiraṇavṛtti*; D17161 *Pādmapurāṇa* and

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finally four folios of a *Mātaṅgaparameśvaratantravyākhyā* (not used by Bhatt). The pages of the entire codex have been numbered continuously on the obverse sides with Kannaḍa digits and then again by a modern hand in Roman digits. By the beginning of our text the modern numerator has counted four more pages than the scribe so that the first leaf is numbered 121 in Kannaḍa digits and 125 in Roman ones. I have used the latter because I saw and understood them first.

End (f. 162^{r}[11]–f. 162^{v}[2]):

> ⊔ *ti yuktyāgamasahitā vṛttir iyaṃ bhaṭṭarāmakaṃṭhena kai* ⊔ *raṇavidyāpāde nārāyaṇakaṃṭhasūnunā racitā/*
>
> *prārabdhā vijayeśa*[f. 162^{v}]*nāthapurato māsāṣṭakenādarān*
> *nityaṃ ciṃtanataḥ samāptam amalaṃ yā caṃdrabhāgā × syada× tadā*
> *nītā seyam apīśatīrtthatapasāṃ sāmartthyataṃ sarvadā*
> *bhūyād bhaktajanasya śāśvataśivapronmīlane vallabhā//*
>
> *iti nārāyaṇakaṃṭhātmajabhaṭṭarāmakaṃṭhaviracitāyāṃ śrīmatkiraṇavṛttau dvādaśaṃ prakaraṇaṃ//=//=/ vidyāpādaḥ samāptaḥ//=//=//⊙⊙⊙// śrīgurubhyo namaḥ//=//=//⊙⊙⊙⊙// śrībasaveśvarāya namaḥ//=//*

The rest of the folio has been left blank. This manuscript embeds the text of the tantra in the commentary, but not always in the appropriate place. This is discussed below at the end of the section on editorial policies. Listed by Kuppuswami Sastri and P. P. Subrahmanya Sastri (1938:151) and described in a brief article by S. Vedantachari (1947:97–104) and in an even briefer one by S. M. Fazlullah (1951:212–13). E_V reports the readings of the *sūtras* from this manuscript with the siglum A.

IFP T. 290 Uncatalogued. Pondicherry IFP T. 290. This is a Devanāgarī transcript made in 1969 of R^N. This I have used for orienting myself in

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the text; but I have not relied on it for reporting variants. It appears in the apparatus where R^N is broken or illegible. It comprises ninety-nine half foolscap pages.

P_1 Uncatalogued. Pondicherry IFP 47656. Rāmakaṇṭha's *Kiraṇavṛtti*. Contains only *pratīkas* of the text of the *mūla*. The text breaks off in the middle of the sixth *paṭala*. Palm-leaf (palmyra). Grantha. Twenty-three leaves of approximately $1'7'' \times 1\frac{3}{4}''$. The hand is small and regular. Many of the *akṣaras* that are ordinarily similar in Grantha (e.g. *va* and *pa*) are here indistinguishable. Tiny dashes are used (erratically) by way of punctuation. Twelve lines to a side. The leaves are disordered and badly damaged and all lack varying amounts of text from the right-hand edges. The left hand margins were numbered with *akṣaras*, a few of which are still visible. Folios 7–9, 12, 14–15, 17–18, 21, and 23 are labelled *ki*, *kī*, *ku*, *kṝ*, *kḹ*, *ke*, *ko*, *kau*, *kha*, and *khi*, which means that there must once have been ten (or twelve if the scribe included *aṃ* and *aḥ* in his alphabet, as he presumably included also *kaṃ* and *kaḥ*) leaves that preceded the first folio of the *Kiraṇavṛtti* in this codex. Lines 5–11 on f. 23^r are written in a different, larger, less tidy hand. After the *vṛtti* follow three leaves which contain what the typed handlist of the IFP refers to as *Smṛtimuktāphale Śivarātrinirṇaya*. These are clearly not part of the same manuscript. They are written in a larger, scruffier hand that slopes more to the right and although the dimensions of these leaves are now approximately the same as those of the *Kiraṇavṛtti*, they would once have been a couple of inches shorter.

End (f. $23^{v[12-13]}$):

> *sarveṣāṃ pariṇatamalānām anugrāhako bhagavān ity adoṣaḥ atraiva parīkṣānta--- rapiśabdāc chivatvavyaktihetuś ca na bhavati*

This gives the last words of the commentary on 6:13 and the *avatārikā* and a fragment of the commentary for 6:14. This manuscript, like P_2, is from a private collection acquired in its entirety by Mr. N. R. Bhatt and Mr. Subrahmaniam for the IFP from a village near Kumbakonam in Tanjore district called Gunatalapadi.

P_2 Uncatalogued. Pondicherry IFP 47629. Rāmakaṇṭha's *Kiraṇavṛtti*. Contains only *pratīkas* of the text of the *mūla*. The text breaks off

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in the middle of the sixth *paṭala*. Palm-leaf (palmyra). Grantha. Eighty leaves of approx. $1'3\frac{1}{4}'' \times 1\frac{1}{4}''$. The hand changes in line 3 of f. 52^r, but throughout there are five to six lines to a side. The first hand is large, clear and steady, the second, of the same size but wobbly. A dot above an *akṣara* indicates that it has been cancelled. Such cancellations and other corrections are almost all uninked. Worm-eaten and broken. The leaves were numbered in the left hand margins of the obverse sides, but only nine leaves (12, 39, 44, [4]9, [5]0, 51, 56, 57, 58 and [5]9) have enough of their margins left to allow the numbers to be read. Folios 2, 3 and 4 are missing. A complete list of all the leaves of which little survives would be space consuming and tedious. The information can be gleaned from the bracketing in the text itself.

Verso of final fragment (f. 84^v):

> ---*thopasaṃhāraḥ evaṃ jñānā --- thaivānutiṣṭhet anyathāgamavi --- diti vakṣyamāṇaprāyaścittākā --- raṇe nāyaṃ jñādīnān nityānuṣṭheyatayā p --- dante na viśuddhajñānakevalitvena parame --- pāyavivakṣayāpi sarveṣām pariṇatamalā---*

This fragment gives the *avatārika*, *pratīka*, and part of the commentary for 6:12–13. The handlist of the IFP records that this was No. 22 of the Gunatalapadi collection.

P_3 Uncatalogued. Pondicherry IFP 40042. Rāmakaṇṭha's *Kiraṇavṛtti*. Contains only *pratīkas* of the text of the *mūla*. The text breaks off in the middle of the sixth *paṭala*. Palm-leaf (palmyra). Grantha. Twelve folios of approximately $1'7'' \times 1\frac{3}{4}''$. (Only the obverse of f. 12 is written on.) Written with sixteen to seventeen lines to a side in a still smaller hand than that of P_1. It is worm-eaten in places and occasionally broken, but, compared with the other South Indian sources, it is in excellent condition. The syllables *ki vṛ* are written in the left hand margin of the obverse of each folio but the leaves are not numbered. The *Kiraṇavṛtti* commences at the start of the forty-fifth folio and is preceded in the same codex by the following texts: *Kāmikavidyāpāda*, *Kiraṇapaśumāyākarmapatiśaktipaṭalāḥ*, *Mataṅgavidyāpāde—upodghātādyahaṅkāratattvāntapaṭalāḥ* and *Ākāśapaṭala* (incomplete), *Tattvaprakāśa*, *Tattvasaṅgraha*, *Tattvatrayanirṇaya*, *Bhogakārikā*, *Mokṣakārikā*, *Para-*

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mokṣanirāsakārikā, *Devīkālottare—naiṣṭhikānāṃ jñānācāravicārapaṭalāḥ*, *yogapāda* and *vidyāpāda* of the *Sarvajñānottara*, *Vātulaśuddhatantra* and the *Siddhāntaprakāśikā* of Sarvātmaśambhu. It is followed by these texts: Aghoraśiva's *Tattvaprakāśavṛtti*,[180] *Tattvasaṅgrahaṭīkā*, *Tattvatrayanirṇayavṛtti*, and *Bhogakārikāvṛtti*; the *Mokṣakārikāvṛtti* of Rāmakaṇṭha; the *Nādakārikāvyākhyā* of Aghoraśiva; the *Paramokṣanirāsakārikāvṛtti* of Rāmakaṇṭha; the *Ratnatrayaparīkṣollekhinī* of Aghoraśiva; the *Pramāṇadīpikā*; a *Śivajñānabodhavṛtti*; *Prāsādaṣaṭślokīvyākhyā*; *Prāsādaparamākṣarī*; *Sakalāgamasārasaṅgraha* and what the handlist describes as *Devatāmūlamantrāḥ*. This last appears to be a part Sanskrit, part Tamil explanation of a mantra written in six columns on the obverse of the penultimate folio. Altogether there are 182 leaves, the first and last of which are blank. This vast codex is all copied in the same minute, meticulously neat hand. This manuscript (assigned the siglum A) was used by Filliozat for its text of the *Nādakārikā* and commentary and briefly described in his introduction (1984:226) and for its text of the *Tattvasaṅgrahaṭīkā* (1988). He did not use it for his edition of the *Tattvatrayanirṇayavṛtti* (1991).

End (f. $12^{v[12]}$):

> *sarveṣām pariṇāmatamalānām anugrāhako bhagavān ity adoṣaḥ atraiva parīkṣāntarāya praśnaḥ pāśaviśleṣahetur apiśabdāt śivatvavyaktihetuś ca na bhavati*

This is the same ending as that of P_1. The *pratīka* (perhaps *pāśaviśleṣaṇārttham ityādi*) has probably disappeared because of eyeskip, for the opening words of the commentary on 6:14 in R^N (f. $147^{v[11]}$) are *dīkṣā pāśaviśleṣahetuḥ*. The remainder of f. 12 has been left blank.

The siglum P_3^s is given to the *sūtrapāṭha* of the *Kiraṇa*, which appears as the second text in this codex (see the description of manuscripts of the tantra below under P_3^s).

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[180]Gengnagel (1996:23, fn. 72) mentions that he is uncertain whether further manuscripts of this text are available in the French Institute of Pondicherry. There are indeed numerous uncatalogued palm-leaf manuscripts both of the *Tattvaprakāśavṛtti* and of the other texts of the so-called *Aṣṭaprakaraṇa* with their commentaries.

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The Manuscripts of the Tantra

$\mathbf{N}(=N_1N_2N_3D^1D^2)$ M^YR^N
$\mathbf{S}(\mathbf{V}(=P_3^sV_1V_2V_3V_4)$ $\mathbf{G}(=G_1G_2G_3)$ K_1 $\mathbf{A}(=A_1A_2)$ $\mathbf{M}(=M_1M_2M_3))$

N_1 Kathmandu National Archives MS No. 5-893. Nepal German Manuscript Preservation Project (= NGMPP) Reel No. A 40/3. *Kiraṇa*. Palm-leaf (talipot). Early Nepalese 'Licchavi' script. 1′ × 2″. Ninety-nine folios, of which 1–12 and 61 are now missing. Hara Prasād Śāstrī (1915:99) recorded only folios 1–5 and 7–9 as missing. The contents list that Śāstrī mentioned (ibid.) seems also now to be lost; but a version of it appears at the end of its apograph D^1. Six lines to a page. The reverse of each folio is numbered in the left-hand margin with Nepalese letter numeration. A few leaves have now lost their pagination. Folios 49 and 50 are both numbered 49. Folios 62 and 63 were swapped round at the time of filming. The text commences in the seventh paṭala. Dated saṃvat 44 (c. 924 AD). The divisions into *vidyāpāda*, *kriyāpāda*, etc. that are found in South Indian manuscripts are not marked in this or in any of the other Nepalese manuscripts.[181]

Beginning (f. $13^{r[1]}$):

> *tatrāpi śaktim ātmīyā mantrāḥ prakhyāprayānti hi/*
> [7:15cd]

End (f. $99^{r[1-4]}$):

> *rāsārāt sārāmṛtaṃ yathā/ uddhṛtaṃ sukhadaṃ śubhraṃ kiraṇaṃ nāma nāmataḥ//.⊗ // iti kiraṇākhye mahātantre catuḥṣaṣṭipaṭalaḥ// ⊗ // samāptañ cedaṃ kiraṇākhyaṃ mahātantram saptatyadhikadvisāhasram iti// 0 // saṃvat 44 jeṣṭhamāse likhitam idam iti // ⊗ [+ 2 illegible characters] // śubham astu // śrībhaktapurādhivāsino bhaṭṭapaṇḍitācāryyaśrīudayapālasomasya pustakam idaṃ/ granthapramāṇa sahasra 2 śata 7//*

[181] In E_D the *pāda* divisions are as follows: 1–12 *vidyāpāda*, 13–30 *kriyāpāda*, 31–57 *caryāpāda*, 58–64 *yogapāda*. For further details of the structure and contents of the entire tantra see Brunner 1965.

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All that follows the chapter colophon is scruffily written in what appears to be a different hand. In a similar hand to that of the scribe of the manuscript on the centre of the recto and verso of a leaf numbered 59 and placed after 99 are written 36:14–18b followed by a caret mark and the number 3. These verses are indeed missing from f. $59^{v[3]}$, no doubt because of the scribe's eye skipping from *pavitrakam* in 36:13d to the same word in 36:18b. Described by Śāstrī (1915:xxiv–xxvi and 99–104).

N_2 Kathmandu National Archives MS No. 4-257. NGMPP Reel No. A 995/1. *Kiraṇa*. Palm-leaf (talipot). Newari. Commences at the end of the second paṭala. Twelve folios (5–9 and 12–18) survive. 32×4·4cm. Five lines to a side. Pagination is in the right-hand margin of the verso of each folio. There are no string holes, but a square space has been left in the centre of each side of each folio, and the centre of each such space is marked with a round spot of ink. The manuscript appears to be a transcript of N_1. In a private communication Vivanti has told me that N_2 must be the manuscript whose readings she reported in E_V with the siglum C. In her edition she described it thus (1975:6): 'Questo manoscritto, contenente il testo dei capitoli III, IV, V, VII e di parte dell' VIII capitolo del *vidyāpāda*, e molto corotto e presenta frequenti lacune.'

Beginning (f. $5^{r[5]}$):

> *paty anyato jalāt/ śivajñānaṃ tathā tasya śaktiśaṃrodha-kāraṇaṃ// //iti kilaṇākhye tantre dvitīyaḥ paṭalaḥ//*

End (f. $18^{v[5]}$):

> *yāmyo mṛtyuharo dhātā vidhātā karttṛsaṃjñakaḥ/ kālo dharmmapatir yoktā vi* ⊔ *kāyayamapriyaḥ/* [8:96c–97b][182]

Just before going to press I noticed that the verso only of what I suppose (on the basis of the similarity of the handwriting and shape of the leaf) to be f. 2 of N_2 (covering $1{:}8d^4$ to $1{:}17a^4$) has been filmed

[182] Vivanti's apparatus (1975:36) represents C as breaking off after 8:91, but this is in fact the point at which f. 18^r ends. I assume that she did not have a photograph of f. 18^v.

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by the NGMPP at the beginning of Reel No. E 2673/6. (There follow 47 miscellaneous, disordered leaves in 'Bhujimol' script, many of which may transmit an *Aṣṭahṛdayaśarīra*, for a colophon to the first *adhyāya* of this text appears on f. $17^{v[2]}$.) The readings of this leaf have also been recorded in the apparatus marked with the siglum N_2.

N_3 Kathmandu National Archives. MS No. 4-132. [Bṛhatsūcīpatram Vol. 4,1 Viṣaya No. 120, pp. 55–7.] NGMPP Reel No. B 117/11. *Kiraṇa*. Paper. Newari. Clearly written and in good condition. As in so many late Nepalese manuscripts, errors of carelessness abound. The text of N_3 is extremely close to that of D^2 and they were both copied from the same source. I have not been able to establish whether or not that source descends ultimately from N_1. The quality of the text it has transmitted is much poorer than that of D^1 and N_2, the direct apographs of N_1. Dated saṃvat 819 (c.1699 AD). Eighty-three folios of 30×10cm with seven lines to a side. The *paṭala* numbers in the colophons are continuous from one to thirty-eight. *Paṭala* 39 is marked 49, *paṭala* 40 breaks off (in E_D's 15a) before the colophon, after which the scribe leaves a large space (ff. $62^{v[4-7]}$–$63^{r[1-3]}$) and resumes with the beginning of *paṭala* 51. The chapter numbering and text are then uninterrupted again up to the end of *paṭala* 57. The text divisions into *pādas* are not marked. (Perhaps by chance, the last *paṭala* given, 57, is the last *paṭala* of the *caryāpāda* in E_D.)

Beginning (f. $1^{v[1]}$):

> *oṃ namaḥ śivāya// kailāsaśikhalā(lo N_3^c)rūḍhaṃ somaṃ somārdhaśekharaṃ*

End (f. $83^{v[2-4]}$):

> *rudralo+ko+ bhavet tasya tasmin yogam avāpnuyāt// // iti kiraṇākhye mahātantre saptapañcāśatpaṭalaḥ samāptaḥ// ⊗ // 0 // // samvat 819 kārttikaśukla 12 dvādaśī śaniśvan thvakū (?) sampūrṇṇaḥ śubhaḥ //*

D^1D^2 Kathmandu National Archives MS No. 5-4780. NGMPP Reel No. B 172/21. *Kiraṇa*. Paper. Devanāgarī. Complete and in good condition. D^1 has evidently been transcribed from N_1, but for much

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of the manuscript marginal 'corrections' have frequently, but not consistently, been made (perhaps by the scribe of D^2) to make the text closer to that of D^2 and N_3. D^2 is the siglum of a manuscript in a different nāgarī hand probably copied from the same source as that of N_3. D^2 covers the first five *paṭalas* and the first three verses of the sixth. The first three folios of D^1 cover the first five *paṭalas*; but this portion of the text in D^1's source, N_1, must at the time of copying have been very badly damaged and mixed up. The scribe of D^2 has therefore crossed out the first three folios of D^1 and replaced them with his own folios 1–5. To the top of D^1's f. 4^r the scribe of D^2 has added an extra line and a bit, so that the text reads smoothly from the portion he copied into the text of D^1 that has not been crossed out. D^1's folios 4, 5, and 6 he has renumbered *ka 6*, *kha 5*, and *kha 6*. Thereafter the pagination has not been altered. From 6:4, where the text of D^1 has been left to stand, readings similar to those of N_3 have frequently been inserted in between the lines. 120 leaves of 31×12cm. with seven lines to a side. Both scribes have written the word '*rāmaḥ*' followed by the folio number in the right-hand margin of the verso of each folio. D^1 states that it was copied from an old manuscript of the date of N_1 [on f. 116 verso] (*yugayugamitasaṃvacchukramāsaprasūtam*) and dates itself with the phrase *navahayanavacandrābde*, viz. 1979 (c. 1901 AD). The text divisions into *pādas* are not marked.

Beginning of crossed out portion of D^1 (f. $1^{v[1]}$):

śrīḥ// yathā nigaḍabandhanam// [3:3d]

End of crossed out portion of D^1 (f. $3^{v[7]}$):

yadi jāteḥ prakalpyo (D^{1ac}; *jāter vikalpo* D^{1c}) *sau ekenāpi* (D^{1c}; *ekonāpi* D^{1ac}) *ca sarvataḥ* [5:3cd]

Beginning of D^2 (f. $1^{v[1]}$):

oṃ namaḥ śivāya// // kailāsaśikharārūḍhaṃ etc. [1:1]

End of D^2 (f. *ka* $6^{r[1-2]}$):

yadi jāte prakalpyo sau ekenāpi ca sarvaśaḥ/ [5:3cd]

End of D^1 (f. $116^{v[2-3]}$):

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uddhṛtaṃ sukhadaṃ tantraṃ kiraṇaṃ nāma nāmataḥ//
iti kiraṇākhye mahātantre catuḥṣaṣṭiḥ paṭalaḥ// maṃgalaṃ
granthasaṃkhyā ca saptatyadhikadvisahasrātmikā jñeyā oṃ

kiraṇakiraṇapūtaṃ guptavarṇaprabhūtaṃ yugayugamitasaṃ-
vacchukramāsaprasūtam//
gurum abhijaravarṇaṃ vīkṣya pratnaṃ pralekhaṃ jhaṭiti hi
haridattaḥ panthapādo [']likhac cham 1
navahayanavacandrābde tapasyāndhapakṣe himakarabhava-
vāre saptamī nāma kāle//
sakalakiraṇatantraṃ tūrṇam āpādya nūtnaṃ dvijavaraharidattaḥ suprabhubhyo rpayaṣām (unmetrical) 2
yad atra livivibhramaṃ yad abhivarṇamātrācyutaṃ [f. 117r]
cyutaṃ ca padataḥ padaṃ jarad aśodhi śabdaṃ yat//
bhaved dhi gurupustakaṃ sujaradaṅgavarṇabhramac chiveva
dṛśidūṣaṇaṃ saḥṛdayaḥ samālocatu/ 3/
paraguṇaviguṇagrahaṇe mṛduceto navanīta ivābhāvyaḥ//
ekadivase tanuvikalaḥ saṃpannānām api namārṣṭryatyaḥ 4
vidhiparipāke paguṇa eko na ekaḥ puro lasati//
prakṛtiniratā sarve na ke pi kuśalā vidhau vihitāḥ// 5/
dhātā sadā vidhātā nālaṃ jagat sarūpatāṃ karttum//
naramāninām kathāḥ kāḥ kalāpakalāvibhinnaguṇā ni-
yatā// 6//
kṣamyantu sadā prabhavaḥ sudhiyā sudhiyo pi kṣamyantu//
sahanavivecanakoṣo mahajjanānāṃ na viśveṣāṃ// 7
eṣā sulekhalekhā kiraṇā vidyānilayo 'tra sadveṣā//
jīyāt su[f. 117v]ciraṃ kālaṃ yāvac candrārkatārakācāram 8
nādyaṃ paṭalacatuṣkaṃ tadanu catūrṇāṃ bhramadgalad-
varṇam
tādṛg sthale sthale ca madhye ṣatriṃśayugaṃ khaṇḍam 9
gatir eṣā gurulivikā teneyaṃ tanutanur dīnā//
abhyarthate tanupuṣṭiṃ saṃdayanī yā dalālubhiḥ satatam 10
khalavirasakaragrahaṇaṃ mṛdubandhaḥ snehajalāgnisaṃ-
parkam//
māstu mameti ca dīnā prayācate livimālinī 'kā' hy eṣā 11
senyaḥ śivapathabhājaṃ sārodaraḥ suhitaṃvadaḥ kiraṇaḥ//
cinvantu vido tra sāraṃ haṃsā iva payaḥ payodhāram 12
dhanyā nepālamahī dhanyāḥ śrīhemarājaguruprabhavaḥ//
dhanyaṃ tadīyavidyānilayaṃ dhanyās tadāśritā lekhāḥ 13
darśayatīva dānaphalaṃ saṃpādya hemavi[f. 118r]bhau sva-
koṣasarvasvaṃ//

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pratisadanaṃ viharantī virājate jane jane vāraṇī 14
prapaṭhatu harir harir iti dhyāyatu rūpaṃ rūpaṃ guruvadana-saṃpūtaṃ//
īpsāpūrttir ekadine yatnayujāṃ kila kṛtau nihitaḥ 15
vṛttam idaṃ paṃcadaśakaṃ harividuṣā bhāvisanmude nihitam//
pracaratu sahānugāmi kiraṇakiraṇaiḥ saṃtataṃ vihitaṃ 16
prabhavantu sukhino nikhilāḥ kadācid api vipan na paśyantu//
kurvantu sajjanasaṅgaṃ smāraṃ smāraṃ tāraṃ tāram 17/
samāptam idaṃ maṅgalam

(I have hesitated to conjecture improvements, because the errors must be authorial.) In small letters below this is written

asya tantrasya ūnaviṃśapaṭalasya gṛharacanāviṣayaka-ślokāḥ katipaye varāhasaṃhitāvyākhyāyāṃ bhaṭṭotpalenāpy uddhṛtā/ vāstuvidyāprakaraṇe tena tatsamaye sya tantrasya pramāṇarūpatayā prācīnatvaṃ lakṣyate.

There follow two extra folios (1^v to 2^r) which give a contents list based upon the lost list of N_1 which Śāstrī reproduced (1915:99–101), but with small variations in some of the names and with the following colophon (f. $2^{v[5-6]}$): *iti saṃkṣiptakiraṇataṃtrapaṭala-paripāṭikā śubhā samāptā.*

M^Y University of Mysore, Oriental Research Institute MS P 258/10. (The last digit is intended to indicate the place of the text in the codex, but the *Kiraṇa* appears to be the ninth and not the tenth.) *Kiraṇa vidyāpāda* (excepting chapter 12) and *paṭalas* 58 and 59 (numbered 59 and 60) of the *yogapāda*. Palm-leaf (talipot). Nandināgarī. Seven folios of $2\frac{1}{2}'' \times 1'2\frac{1}{4}''$ with eighteen lines to a side. The leaves were numbered (perhaps at the time of writing) in Kannaḍa numerals in the left margins of each recto and later in Arabic numerals in the spaces round the string holes. I have followed the latter. The first verse of the text of the *Kiraṇa* (f. $35^{v[12]}$) directly follows the colophon to the *Parākhya* (for which this is the *codex unicus*) on f. 35^v (labelled 35B), line 11. The penultimate folio of the *Kiraṇa* was placed after f. 70 of the codex, was noticed by the second numerator to belong earlier, and was labelled 39B. The final colophon on f. $39^{v[4-5]}$ (f. 40 in the Kannaḍa numeration) reads *iti*

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śrīkiraṇākhye mahātantre ṣaṣṭipaṭalaḥ// //yogapādaḥ samāptaḥ// //śrīsadāśivāya namaḥ//ṛṣaya ūcuḥ (These last two words mark the opening of the South Indian *Pauṣkara*.) The whole codex is beautifully written in a very small, neat hand and makes an old impression. The *Kiraṇa* is preceded in the same codex by the *Tattvaprakāśavṛtti* (ff. 1–5^{r}); the *Prayogasāra* (ff. 5^{v}–9^{r}); *Rauravasūtrasaṅgraha* [for chapters 5 to 10 and for half of chapter 4 of which this is the *codex unicus*] (ff. 9$^{r[6]}$–12$^{r[15]}$); *Svāyambhuvasūtrasaṅgraha* [for which this is the only South Indian manuscript known to me in which all twenty-three chapters appear in the correct order and unmixed with other material[183]] (ff. 12$^{r[15]}$–18$^{v[16]}$); *Sārdhatriśatikālottara* (ff. 18–22^{r}); *Kālajñāna*[184] (f. 22^{v}); *Mṛgendrottara* [=*Mṛgendra*] (ff. 23^{r}–27^{r} [f. 23 does not follow on from f. 22]); and the *Parākhya* (ff. 27^{r}–35). The *Kiraṇa* is followed in the same codex by the *Pauṣkara* (ff. 39–48); *Gorakṣaviracitaprabodha* (ff. 48–50^{r}) and *Yogadīpikā* (ff. 52^{r}–53^{r}). On f. 54^{v} appears the colophon *iti śrīmahādevaviracite aṣṭāṃgayogaḥ kārtikeyasaṃvādaḥ muktisopānaśāstraṃ samāptaṃ*. Then follows the first *adhikāra* of Abhinavagupta's *Īśvarapratyabhijñākārikāvimarśinī* (ff. 54^{v}–71^{r}). The last colophon of that work is that of the seventh *āhnika*. F. 71^{v} is blank. I could not identify what text the last folios, 72–76^{r}, transmit. I noticed only one colophon-like phrase: *iti jainasamayanirākaraṇaṃ* (f. 72$^{r[13]}$). The same codex was used for its text of the latter chapters of the *Rauravasūtrasaṅgraha* (not for the first three and half) and cursorily described in Bhatt's edition of the *Raurava* (p. xviii and p. 174). It was not used by Filliozat for his edition of the *Svāyambhuvasūtrasaṅgraha*. The bulk of M^{Y}'s readings of the *Kiraṇa* probably coincide more nearly

[183]Filliozat's assertion (1991a:xxi and 1994:xxxiv) that IFP 39819 (V_1) transmits the whole *vidyāpāda* 'including the non-commented portion' means only that it contains the first four chapters complete. The fourth chapter describes the *bhuvanādhvan* in eighty-nine verses (in the Mysore edition, which is almost certainly based on M^{Y}), among which Sadyojyotiḥ comments only on the first seven. The scribe of IFP 39819 has marked the end of the fourth chapter as the end of the *vidyāpāda*. For more remarks about the transmission and structure of the *Svāyambhuvasūtrasaṅgraha* see footnote 111 on p. xlix above.

[184]This brief, incompletely preserved text is probably another, shorter recension of the *Kālottara*; the names are used interchangeably, for example, in the colophons of Nepalese manuscripts of the non-eclectic recensions (i.e. excluding the *Bṛhatkālottara*). Thus in NAK MS pra 1114 (NGMPP Reel No. B 25/7) *Kālajñāna* appears, e.g., on ff. 12$^{r[3]}$, 47$^{v[6]}$, 103$^{v[5]}$, but *Kālottara*, e.g., on ff. 47^{v}[3], 90^{r}, etc.

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with the conjectured text of Rāmakaṇṭha than those of any other independent manuscript of the *mūla*. The text of the two *paṭalas* it transmits of the *yogapāda* is written without break after that of the *vidyāpāda*. This codex's text of the *Kiraṇa* is listed by Malledevaru (1987:30–1), as are most, but not all, of the other works in the codex elsewhere in the same volume.

K_2 University of Mysore, Oriental Research Institute MS B 812 (listed by Malledevaru, 1987:30–1). *Kiraṇa vidyāpāda* (excepting chapter 12) and *paṭalas* 58 and 59 (numbered 59 and 60) of the *yogapāda*. Black fountain pen on strong paper water-marked 'Government of Mysore'. Kannaḍa script. In good condition. Thirty-one folios of 19.5×16cm with twelve lines to a side numbered in the centre of the top margin of each obverse. This manuscript is written clearly in a stylish hand with many flourishes and contains few errors. Occasional 'corrections' appear in another hand and in copper-beech-coloured ink. It consists of three signatures of ten sheets and one of two. These have been neatly bound in pale blue buckram. In the copper-beech ink on the first folio is written '28.3.07' and beneath that '30'. This may mean that it was copied between the 28th and 30th of March 1907. K_2 is almost certainly an apograph of M^Y, and I have only occasionally included it in the apparatus to draw attention to particularly telling instances of shared error. It has been carefully copied and there are scarcely any deviations from M^Y. The colophons (short and plain in M^Y) have been copiously interlarded with obeisances to Kṛṣṇa and to Rāmacandra, but give no information about its place or copyist.

Beginning (f. $1^{r[1-3]}$):

> *śrī rāmāya namaḥ// -śrī- // śrīgurubhyo namaḥ// -śrī- // śrī // atha kiraṇākhyamahātantre jñānapādaḥ prārabhyate// -śrī- kailāsaśikharāsīnaṃ* etc.

End (f. $31^{v[1-12]}$):

> *anteṣṭis* (sic) *tasya kartavyā mṛtasya vidhipūrvikā// -śrī- // iti kiraṇākhye mahātantre ṣaṣṭiḥ paṭalaḥ samāptaḥ* (= 59 in E_D) *// -śrī- ×2 // // yogapādaḥ samāptaḥ// - // -śrī- śrīkṛṣṇārcanam astu// - // śrīrāmacandrāya namaḥ//*

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// -śrī- ... (×42 !) śrīmaṅgaḷam astu// śrī hāḥ bī me (?)// -śrī-

R^N See description on p. lxxix above.

P_3^S Uncatalogued. Pondicherry IFP 40042. *Kiraṇavidyāpāda paṭalas* 1–6. Two unnumbered folios from the same codex and by the same hand as P_3 (q.v. above for a full description). The colophons have been underlined with a blue ballpoint. In the left-hand margin of f. 1^r is written *kiraṇamūlaṃ*. The first verse of the text of the *Kiraṇa* starts without preamble at the top of f. 1^r. The text breaks off after 6:12 (f. $2^{v[5]}$): *anyathā sthitibhaṃ* ⊔ *syāt sthitiś coktā śivāgame/ tada* ⊔ The remainder of the folio is left blank.

V_1 Uncatalogued. Pondicherry IFP 39819. *Kiraṇavidyāpāda*. Complete. Palm-leaf (palmyra). Grantha. This codex commences with the first four chapters of the *Svāyambhuvasūtrasaṅgraha* (folios 1–9) [see footnote 183 on p. xc] followed by Sadyojyotiḥ's commentary on the first *paṭala* (folios 10–22) thereof and has been used and described by Filliozat (1991a:xxi–xxii). Folios 1–22 have six lines to a side and measure 38×3.2cm. As Filliozat (ibidem) points out, the portion containing the *Kiraṇa* (the remaining 17 folios) once belonged to a separate manuscript. Its leaves have eight lines to a side and measure 37.5×3.5cm. Extremely fragmentary and worm-eaten. Detached downward strokes starting from small nodes are added to lengthen some vowels, e.g *a* and non-initial *u*. An initial long *ī*, which is usually like a *ra* flanked by two small circles, appears in this manuscript with a small circle to the right and one underneath instead of to the left. The folios are disordered and the left hand margins are eroded in such a way that no numeration is visible. The first verse of the text begins without preamble at the beginning of f. $1^{r[1]}$. The final colophon reads *iti kiraṇākhye mahātantre vidyāpāde dvādaśapaṭalaḥ u*[185] *āka grandham 415* ['this comes to 415 units of thirty-two syllables'] *iti vidyāpādas samāptaḥ u tey⟨a⟩vacikāmaṇimur⟨a⟩ttituṇai u* ['May the *mūrti* of Devaśikhāmaṇi protect'].

[185]Many Grantha manuscripts use an elongated initial *u* (perhaps a simplified graph for an OṂ) as a dash or flourish before and after colophons.

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V_2 Śrī Veṅkaṭeśvara Oriental Research Institute, Tirupati. Stock No. 3903 (listed by Subramania Sastri, 1956:44, Serial No. 1253). *Kiraṇavidyāpāda* only. Palm-leaf (palmyra). Grantha. The leaves are worm-eaten, but in relatively good condition and make a modern impression. 15 folios of 9×15cm. Nine lines to a side. Incised but not inked. The folios were numbered in Grantha in the left-hand margin of each recto. While I photographed, a librarian renumbered them in the same place with Arabic numerals in pencil. The first verse of the text begins without preamble on f. $1^{r[1]}$.

End (f. $15^{v[6]}$):

> *iti kiraṇākhye mahātantre dvādaśa paṭalaḥ samāptaḥ śubham astu subrahmaṇyan svahastalikhitam.*

The remainder of the folio is left blank.

V_3 Uncatalogued. Pondicherry IFP 25324. *Kiraṇavidyāpāda*. Palm-leaf (palmyra). Grantha. Fourteen folios of $14\frac{1}{2}'' \times 1\frac{1}{2}''$ with nine to eleven lines to a side. Numbering in blue ink in Roman numerals in the left-hand margin of the recto of each folio. The first extant folio is numbered 1, but starts with 2:7b (*nānyathā sāsya jāyate*), and there is obviously one folio missing. The tops and bottoms are badly worn and the leaves are full of worm holes. F. 4 has snapped in the middle and much of it is missing. Another scribe has inserted f. 5, an uninked folio ($V^2_{.3}$), which repeats the text of f. 4 (4:27c–5:22a) and must be a transcription of f. 4 (not from another source) made after f. 4 had snapped.

End (f. $14^{v[8-9]}$):

> *iti kiraṇākhye mahātantre vidyāpāde dvādaśaḥ paṭalaḥ/ u vidyāpādaḥ samāptaḥ/ u hariḥ om śubham astu śivāya namaḥ.*

In the letter *kṛ* the scribe writes a short vertical bar above the middle of the horizontal *ṛ mātrā*. This habit could indicate that the scribe was from Tirunelveli district.[186]

[186]This is the suggestion of Mr. Sivaraja Dikshitar of the IFP. While in Pondicherry, I came across no manuscripts with this scribal habit that could be proved to be from Tirunelveli district; but a colophon of one, IFP 22720, referred to Agastīśvara, of whom

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V_4 Uncatalogued. Pondicherry IFP T. 515. *Kiraṇavidyāpāda*. Paper. Half foolscap written on the obverse sides only in blue ink with a fountain pen. Twenty lines to a page. Devanāgarī. Complete and in good condition. The *Kiraṇa* covers pp. 60–100 and is added on to the end of a text called the *Daśakāryavivaraṇa*. Pagination is in Arabic numerals at the top right-hand corner of each sheet. Verses 1–11ab are lost and have been replaced with an invocation to Viṣṇu (f. $60^{r[7-8]}$): *śuklāmbaradharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujam/ prasannavadanaṃ dhyāyet sarvavighnopaśāntaye.*[187] On the case that contains the manuscript is written 'Copied from a manuscript belonging to Gurukkal, Tiruvannamalai'. The source manuscript was probably in Grantha, for there are numerous instances of confusion of *ya* and *dha* and of *pa* and *va*. The folio numbers of the source manuscript (from 1 to 20^r) are written in the margin. Final colophon (p. $100^{[22-3]}$): *iti kiraṇākhye mahātantre dvādaśa paṭalaḥ śubham astu*

G_1 Uncatalogued. Pondicherry IFP 30875. *Kiraṇa*. Palm-leaf (talipot). Grantha. Three damaged folios from the *vidyāpāda* of $1'2'' \times 2''$. Seventeen lines to a side in a tiny, more than usually cursive hand that leans to the right. The folios are intermixed with fourteen disordered, damaged leaves of a manuscript of the South Indian *Pauṣkara* (in what seems to be a different hand) and folios numbered 65, 67–77, 79–86, 94–104, and 107–109 of an unidentified prose work of the Śaiva Siddhānta (in what seems to be the same, slightly scruffy hand). The first folio with part of the *Kiraṇa* (numbered 67 in the left-hand margin of the recto, though there is another 67 in the same codex) has the colophon to the 8th *paṭala* of the *Pauṣkara* (line 6). The first verse of the *Kiraṇa* follows directly (line 7) without preamble. Level with the beginning is written *kiraṇamūlam* in the left-hand margin. The folio breaks off after 2:32b. The second folio

there is a temple near Kanyakumari (roman numeration f. 41^v). The same habit was practised by the scribe of A_2.

[187] This same verse is printed as a *maṅgala śloka* before the first verse of the Adyar Library edition of the *Ahirbudhnyasaṃhitā*, but it is evidently a widely popular prayer and is very commonly used before Śaiva works as well. From among the manuscripts described in the second volume of the descriptive catalogue of the IFP (Varadachari 1987) it prefaces, for example, 136.1, 191.9, 194.1, 194.5, 198.6, 202.1, 204.6, 220 and 247.9.

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(unnumbered, because little remains to the left of the left-hand hole) begins with 2:34d[5] and ends with 4:28a[6]. The third folio (51 in roman numerals on the recto in the left-hand margin) begins with 6:22d[5] (°*hi me hara*) and ends with 8:21c[5]. The colophons (except that to the sixth *paṭala*) have been underlined in blue ballpoint.

G_2 Uncatalogued. Pondicherry IFP 47637. *Kiraṇa*. Contains the complete text and marks all four *pādas*. Palm-leaf (palmyra). Grantha. Fragmentary and worm-eaten. 115 folios (ff. 94–208) of $10'' \times 1''\frac{5}{8}''$. Nine to ten lines per side. The last four syllables of *Kiraṇa* 1:1b are the first legible *akṣaras* at the top of the recto of the first extant folio (f. 94^r). The numeration (worn away on the first seven folios and on many subsequent ones) is at the top of the left-hand margin of the recto of each folio.

Final colophon (f. $208^{r[9]}$): *iti śrīmatkiraṇākhye mahātantre yogapāde mātrakānyādi* (sic—cf. G_3) *catuṣṣaṣṭiḥ paṭalaḥ*. There follow (f. $208^{r[10]}$–f. $208^{v[4]}$) the two verses in *mālinī* metre given in E_D as the last verses of the *Kiraṇa*, 64:21–2, and then the following: (f. $208^{v[4-7]}$):

> *śrīmahāgaṇapataye namaḥ/ u śrīgurubhyo namaḥ/ abhirāmavallīsahita amṛtaghaṭeśvarāya namaḥ/ u yādṛśam pustakan dṛṣṭyā tādṛśam likhitam mayā abaddhaṃ vā subaddhaṃ vā mama doṣo na vidyate u tripurasundaryyai namaḥ u saundareśvaragurukaḷ svahastalikhitam*

The *Dviśatikālottara* begins on the next folio in the same hand and the folio numbering continues. The colophon to the 17th *paṭala* of that tantra is found on f. 224^v followed by *śubham astu*. Thereafter there are nine badly worm-eaten blank leaves. G_2 may be from Tirukkaṭaiyūr or its vicinity, where there is a temple of Amṛtaghaṭeśvara and his consort, Abhirāmavallī.[188] In this manuscript *nā* is written crushed closely together as though it were a ligature of consonants. When last in a ligature *ya* is written quite detached and with an initial node. Final *m* and *ma* are especially difficult to distinguish. The handlist records that this codex was No. 30 in the Gunatalapadi collection.

[188] I am grateful to Mr. T. Ganesan of the IFP for this information.

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G_3 Uncatalogued. Pondicherry IFP 39802. *Kiraṇa*. Palm-leaf (palmyra). Grantha. Fragmentary and worm-eaten. One hundred and five folios (some disordered) of $1'7'' \times 1'\frac{3}{4}''$. Six to nine lines per side. Badly damaged by worms. Folios 2, 69, and 97 are broken in two. Much of folios 3–4, 38, 67, and 106 is missing. The first folio is missing and the text commences with *Kiraṇavidyāpāda* 1:16a (*tasyāśuddhasya*). From folio 5 numeration is in most cases still visible on the obverse of each folio in the left-hand margin. The obverse of the fifth folio has dark brown patches over which the scribe has not written. Instead of writing the ligature *rmm* with two separate *mas* with a short vertical line between them, the scribe of this manuscript doubles the upper loop and adds the short vertical line to the top of the right hand loop.

End (f. $106^{r[7]}$): ... *ti kiraṇākhye mahātantre yogapāde mātṛkānyādi* (sic—cf. G_2) *catuṣṣaṣṭipaṭalaḥ u yogapādas samāptaḥ u*

There then follow (f. $106^{r[8]}$–f. $106^{v[2]}$) the two verses in *mālinī* metre that are 64:21–2 in E_D and finally (f. $106^{v[2]}$): ...—*śubham astu*—. The remainder of the folio is left blank.

K_1 University of Mysore, Oriental Research Institute MS No. P 5060/2. Listed by Malledevaru (1987:30–1).[189] *Kiraṇa*. Palm-leaf (palmyra). Kannaḍa script. 107 folios of 40.5cm×3cm each with five or six lines to a side. The manuscript is worm-eaten throughout and the right hand thirds of ff. 1–57 are especially badly damaged or missing. Even where the leaves are not damaged, large gaps have frequently been left to indicate lacunae in the scribe's exemplar. The legible portions that remain show that K_1 is much closer to the other Grantha manuscripts than to M^Y. It has been put in the same codex (and may be by the same hand) as a manuscript of the commentary of Tryambakaśambhu (for which see below), but although probably intended to supply the *mūla* on which Tryambakaśambhu comments, the text shows no signs of having been made to conform to what Tryambakaśambhu read. The obverse of each folio

[189] According to the list, MS P 5060 has three parts: 1A *Kiraṇāgama* (93 folios), 1B *Kiraṇāgamavivṛti* of Tryambakaśambhu (93 folios), and 2 *Kiraṇāgama* (140 folios). In fact P 5060/2 contains two texts of the *Kiraṇa*, and P 5060/1A and P 5060/1B are not two sections each of ninety-three folios but one section of ninety-three folios containing the text of Tryambakaśambhu's commentary only.

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is clearly numbered in the left hand margin. The scribe's exemplar must have been lacunose, for he leaves many blank spaces. Fourteen illegible *akṣaras* appear in the left hand margin of the first folio and the first verse starts without preamble. The text ends with 64:20 (omitting E_D's 64:21–2) and the final colophon (f. $107^{r[1-2]}$) reads *iti kiraṇākhye mahātantre* ⊔ *catuṣṣaṣṭitamaḥ paṭalaḥ*. There follow another two and a half lines of text after the colophon which I have not been able to decipher and the remainder of the recto is blank. The verso (again illegible to me) is written upon in five columns. There follows another copy of parts of the *Kiraṇa* in the same codex (ff. 108–140) and the pagination continues uninterrupted. (See the fourth in the list of manuscripts not consulted below).

The unfocussed microfilm (Film No. N-3000) I have of this manuscript is difficult to read throughout and often illegible. My readings of it are not reliable where they differ from those of all other sources.

A_1 Uncatalogued. Tiruvāvaṭuturai (Thiruvavadudhurai Adheenam). *Kiraṇa vidyāpāda* and *yogapāda* only. Palm-leaf (palmyra). Grantha script. Badly damaged by worms. Thirty-one folios (numbered 77–107) of $1\frac{5}{8}'' \times 16''$ with eight lines to a side. (The numeration is not visible on 80, 83–5, 89–90, 92, 100.) Where foliation survives it is in the left-hand margin of the recto of each folio. The text of the *Kiraṇa* is preceded in the same codex by the *vidyāpāda* of the *Mataṅga* (probably ff. 1–76, but no numeration survives) and is followed by the *Triśatikālottara* (ff. 108–124); the *Dviśatikālottara* and the *yogapāda* of the *Mataṅga* (folios too fragmentary to see where the change-over took place—ff. $125–157^r$); *Siddhāntasārāvali* (ff. 158^r–?221, but there are only two fragments between f. 190 and f. 213, and f. 219 and f. 221 are missing); the *Nādakārikāvṛtti* (f. 222^r–f. $225^{v[8]}$); the *Sanatkumārasaṃhitā* (f. 226^r–f. 239) The last two folios, f. 238–9, are in a larger, scruffier hand. Only a third of f. 239 remains and the verso has only three lines of writing. I found no colophon. The first verse of the *Kiraṇa* begins without preamble on f. $77^{r[1]}$. In the top of the left-hand margin a few illegible syllables probably announce that the text that begins is the *Kiraṇa*. The topics of certain *paṭalas* are announced in the left-hand margin, occasionally in an uninked hand. The *vidyāpāda* ends on f. $97^{r[8]}$

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and the *yogapāda* begins on f. $97^{v[1]}$. The last colophon (f. $106^{v[5]}$) reads: *u iti śrīmatkiraṇākhye mahātantre yogapāde liṃgoddhāraṇavidhis triṣaṣṭipaṭalaḥ u.* (Most of the colophons do not give titles to the *paṭalas*, as this one does.) The text breaks off (f. $107^{r[8]}$) after 64:14a^3 and f. 107^{v} is left blank.

A_2 Uncatalogued. Tiruvāvaṭuturai (Thiruvavadudhurai Adheenam). *Kiraṇa vidyāpāda* only. Palm-leaf (palmyra). Grantha script. Twenty folios (numbered 33–52) of $1\frac{3}{4}'' \times 11\frac{1}{4}''$ with eleven lines to a side. A corner of the left-hand of each folio has been eaten away. In spite of this damage, the manuscript makes a modern impression because its small string holes are barely worn and because of its (ugly) script. Numeration (eaten away on ff. 33–5) is in the left-hand margin of the recto of each folio. The scribe uses a '+' to mark abbreviations of obvious words in colophons. In most of the codex (but not apparently in the text of the *Kiraṇa*) the scribe writes *kṛ* in the same manner as the scribe of V_3 (q.v. above). A conflated text. Sometimes two versions of a *pāda* are given side by side (e.g. 3:4cd and 3:13d). A_2's text more frequently follows that presupposed by Tryambakaśambhu's commentary than any other manuscript. The *Kiraṇa* is preceded in the same codex by the *Śivabhaktapūjā* (f. 1^{r}–f. $2^{v[4]}$) and ten *paṭalas* of the *Vātulaśuddhākhyatantra* (f. $2^{v[5]}$–f. $32^{v[6]}$). The *Kiraṇa* is followed in the same codex by four *paṭalas* of the *Svāyambhuvasūtrasaṅgraha* (f. $52^{r[7]}$–f. $58^{v[11]}$); some unnumbered *paṭalas* (*tantrāvatāra, bhasmasnāna, arcanāṅga, arcanavidhi, prāyaścitta, phalapākavidhi, kṛttikādīpa, snapanavidhi, yogalakṣaṇa, ācāryalakṣaṇa*) of the *Makuṭa* (f. 59^{r}–?f. 162 [missing]); some *paṭalas* of the *Suprabheda-Pratiṣṭhātantra* (?f. 162–f. $180^{r[7]}$); the *Kriyākāṇḍakramāvalīṭīkā* (breaks off without final colophon) of Trilocanaśivācārya (f. 181^{r}–249^{v}); and seventy-eight unnumbered folios of the *Kriyākāṇḍakramāvalī* (also broken off without a final colophon) of Somaśambhu. There follows one blank folio. The first verse of the *Kiraṇa* begins without preamble on f. $33^{r[1]}$.

End (f. $52^{r[6-7]}$):

> °*ved ucchiṣṭasaṃbhavāḥ/ 11/ u iti kiraṇākhye mahātantre vidyāpāde dvādaśa paṭalaḥ/ u vidyāpādas samāptaḥ/ u*

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M_1 Government Oriental Manuscripts Library of Madras, MS R. No. 5325. *Kiraṇa*. Paper. Grantha. In good condition. Complete. 116 folios of $10\frac{1}{2}'' \times 9\frac{1}{2}''$ numbered (except for the last folio) on each side (pp. 1–230). Approximately twenty lines to a side. Bound in brown buckram. The text is written by V. Nārāyaṇasāmicāstiri, who wrote also M_2, with a fountain pen in black ink (red for speaker indications) in a stylish hand with numerous flourishes. The script approximates more closely to printed Grantha than that of any of the other manuscripts used.

Beginning (p. 1[1–6]):

> [in red] *//śrīḥ// śrīr astu //umāmaheśvarābhyāṃ namaḥ// //kiraṇāgame—prathamaḥ paṭalaḥ// //vidyāpādaḥ//* [in black] *kailāsaśikharāsīnaṃ* [etc.]

End (p. 229[15]–230[1]):

> *uddhṛtaṃ śubhadaṃ kiraṇaṃ ratnamānataḥ* [then in red ink:] *iti kiraṇākhye mahātantre yogapāde mātṛkānyāsavidhir nāma catuḥ(catuḥ° M_1^c; tri° M_1^{ac})ṣaṣṭitamaḥ paṭalaḥ samāptaḥ// //yogapādaḥ samāptaḥ//*

There follow in black (p. 230[2–9]) the verses in *mālinī* metre which E_D gives as 64:21–2, then a contents list in red (p. 230[10–13]):

> *1. jñāna(M_1^{ac}; vidyā° M_1^c)pādaḥ 1// 2. kriyāpādaḥ 51// 3. caryāpādaḥ 116// 4. yogapādaḥ 216*

After this in black (p. 230[14–16]):

> *mayūrapurīvidyamānasvāmināthaśivācāryasakāśād āgataṃ pustakaṃ dṛṣṭyā likhitam idam* [and below this in a mixture of Grantha, Roman and Tamil and in red ink] *itthaṃ* V. *Nārāyaṇasāmicāstiri* 17/3/1927.

On the next (unnumbered) side is written 'Transcribed in 1927–8 from a Ms. of Swaminatha Sivacarya. Mylapore.'. Described by S. Kuppuswami Sastri (1935:7342-4). (A transcript of this manuscript, IFP T. 746, is held in Pondicherry.)

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M_2 Adyar Library, Madras, MS No. 39 C 8 *de* 314. *Kiraṇa*. Feint-lined, duck-egg blue paper that is water-marked 'CONQUEROR LONDON'. Devanāgarī. In good condition. Complete. 315 numbered sides of 8″×6½″ bound in chocolate-brown buckram with 'KIRANAGAMA TANTRA' tooled in gold on the spine. Approximately fourteen lines to a side. Written with a fountain pen in black ink. Marked on first page in different hands 'TR 608', '(39. C. 8)' and '63519'. Running heads in blue ink give the *pāda* and *paṭala* number throughout.

Beginning (p. 1[1–5]):

> *śrīḥ //śrīsarasvatyai namaḥ// //kiraṇāgamatantram// jñānapāde prathamo dhyāyaḥ// kailāsaśikharāsīnaṃ* [etc.]

End (p. 314):

> *iti śrīmatkiraṇākhye mahātantre yogapāde mātṛkānyāsa-vidhir nāma catuḥṣaṣṭitamaḥ paṭalaḥ //samāptaḥ// //yogapādaḥ samāptaḥ//*

There follow the two verses in *mālinī* metre that are 64:21–2 in E_D and then (p. 315[2–4]):

> *//karakṛtam aparādhaṃ kṣantum arhantu santaḥ//* V. *Nārāyaṇaśarmaṇā likhitam idam pustakam//* 1925-6-11 11-6-1925

Below this is written the same signature that appears at the end of M_1: 'V. *Nārāyaṇasāmicāstiri*'. Listed by Kunhan Raja (1928:192). (A transcript, IFP T. 401, of this manuscript is held in Pondicherry.)

M_3 Uncatalogued. Government Oriental Manuscripts Library of Madras, MS R. No. 16784. *Kiraṇa*. Feint-lined paper bound in green buckram. Devanāgarī. Eighty-six folios. In good condition, but copied from a fragmentary, disordered manuscript. The scribe has copied fragments in the order he found them and has repeatedly started the pagination afresh. Sporadically another hand has numbered the sides in pencil. The last such number on the verso of the last folio is 160. Occasionally other folio numbers, presumably those of the exemplar, are written in the margin. On the recto

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of the first page (numbered 393) after the yellow endpaper is written 'R. No. 16784 *kiraṇāgamaḥ* Transcribed from the manuscript of Kunnakkudimath Ramanad' and a stamp of the Government Oriental Manuscripts Library, Madras, states that it was 'RECEIVED 19 JUN 1962'. There follow three blank sides numbered 394, 399, 400; then pp. 1–17, which give the last four verses of 27 up to the end of 36; then pp. 2–15, which give 37 to 43:22a; 1 blank side; pp. 1–14, which give 43:22c–51:1; 6 blank sides; pp. 1–15, which give the rest of 51 up to 54:16; 1 blank side (numbered 60); pp. 1–16, which give the rest of 54 up to 57:11; pp. 1–19, which give the rest of 57 up to the end. The final colophon on p. 19[11–12] (also numbered p. 96 in pencil) reads:

> *iti śrīmatkiraṇākhye mahātantre yogapāde mātṛkānyāsa-vidhiḥ—catuṣṣaṣṭiḥ paṭalaḥ//*

This is followed by the *mālinī* verses that are 64:21–2 in E_D and then *hariḥ om// śubham astu//* After a further blank side (numbered 94) there follows the beginning of the *Kiraṇa* on p. 1 (also numbered 97 in pencil). The text is continuous up to to 7:5 (pp. 1–16). There then follow pp. 1–15, which give 18 to 20; 1 blank side; pp. 1–15, which give 21 to 27:16; 1 blank side (numbered 144); pp. 1–16, which give a *pavitrārohaṇapaṭala* ascribed to the *Kiraṇa* (pp. 1–8), a *navanaivedyapaṭala* ascribed to the *Uttarakāmika* (pp. 8–10), and, finally, an incomplete chapter beginning *athedānīṃ pravakṣyāmi dīkṣāṃ samayasaṃjñikām/ ācāryaḥ kṛtanityas tu kṛtamantrāditarpaṇaḥ* and breaking off with *tatas tasyāñjalau puṣpaṃ gandhaṃ dhūpādivāsitam/ nyastvā* [sic] *sarvātmanā śambhoḥ pratyekaṃ prārthayet sthi* --- (pp. 10–16).

Previous Editions of the Tantra

E =($E_D E_V$)

E_V Maria Pia Vivanti (Napoli, 1975). Edition and Italian translation of the first twelve chapters, the '*vidyāpāda*', of the *Kiraṇa*. Three sources were used: R^N, E_D, and N_2, to which were allocated the sigla A, B, and C respectively.

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E_D Edition of the *Kiraṇāgama* published from Devakōṭṭai in 1932 by the Śivāgamasiddhāntaparipālanasaṅgha. The text, divided into four *pādas* and printed in Grantha, is preceded by a three page introduction in Sanskrit and by an index of the titles of the *paṭalas* and is followed by an index of the beginnings of *ślokas* and a *śuddhāśuddhapatrikā*. From the introduction (p. 3) we learn that the editors, Ti. Rā. Pañcāpageśaśivācārya of the Śivāgamapāṭhaśālā in Ammāḷagrahāram and K. M. Subrahmaṇyaśāstrin of the Śivāgamasiddhāntaparipālanasaṅgha knew of the existence of a commentary, but had not been able to find manuscripts of one. The text was constituted with four manuscripts which have not been described. Substantive interpretable variants are occasionally given in footnotes without attribution to the manuscripts in which they occur.

Manuscripts of the Tantra not consulted

1 Saraswati Mahal Library of Tanjore, MS D. 15265, B. No. 1394. A paper manuscript in handsome Tanjore-style (i.e. with a Maharashtrian look) Devanāgarī of the '*kriyāpāda*' alone of the *Kiraṇa*. The manuscript has been described by P. P. S. Sastri (1934:8435–6).

2 The NGMPP has filmed a paper manuscript in Newari script (Reel No. A 149/6; National Archives of Kathmandu MS No. 4-1854) whose catalogue card entitles it the *Kiraṇākhyatantra*. This is in fact an incomplete manuscript of the *Prāyaścittasamuccaya* (the same that is also transmitted in Cambridge MS Add. 2883). It contains *paṭalas* 47, 42, 43, 44, and 46 of the *Kiraṇa* (E_D), but numbered 42, 43, 44, 45, and 46 respectively.

3 The *Bṛhatsūcīpatram* (Vol. 4,1, pp. 57–8, Viṣayāṅka 121) gives a brief description of a manuscript that does not tally with any of those filmed by the NGMPP: '...*nepālīyaṃ kāgatam, devanāgarī lipiḥ, paṅktayaḥ 7, ākāraḥ* $11\frac{1}{2}3 \times \frac{4}{5}$ [sic], *granthasaṃkhyā 5300, patrasaṃkhyā 83, khaṇḍitam*.'

4 After K_1 (q.v. above) in the same codex (ff. 108–140) the text of the *Kiraṇa* has been copied again, apparently from a different exemplar. The foliation continues from the previous text. F. $108^{r[1]}$–f. $108^{v[1]}$

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give a fragmentary text of the first *paṭala*. The remainder of the folio is blank and none of the other chapters of the '*vidyāpāda*' are given. The '*kriyāpāda*' commences at the top of f. 109^{v}. The last colophon (f. 138^{v}[5]) reads: *iti śrīmatkiraṇākhye mahātaṃtre kriyāpāde ekonatriṃśat paṭalaḥ*. The last words (f. 140^{v}[1]) are those of 30:24a (i.e. towards the end of the last *paṭala* of the '*kriyāpāda*'). The remainder of that folio is left blank. I have not incorporated the readings of this manuscript, because the microfilm is virtually illegible.

5 IFP T. 206 begins with a single *paṭala* (No. 12) of the *Kiraṇa* (pp. 1–2). This is followed by the first three *paṭalas* of the *Svāyambhuvasūtrasaṅgraha* (pp. 3–18); *Śarīrātmaviveka* (pp. 19–35); *Kālottarajñānakāṇḍe (?) Naiṣṭhikācāraḥ pañcaṣaṣṭipaṭalaḥ* (pp. 36–44); *Jñānadīpikādīkṣottaravidhi* (pp. 45–53); *Kalārūpaprakāśikā* (pp. 54–6); *Siddhāntārthasamuccaya* (pp. 57–111); *Muktivivekavṛtti* (pp. 112–133); *Siddhāntaratnāvalyām upacāravidhipaṭalaḥ* (pp. 134–5); *Upacāravidhipaṭala* of the *Kāraṇa* (pp. 135–6); *Mārkaṇḍeyacaritādhyāyaḥ* (pp. 137–155); *Gaurīsthāpana* (p. 156); *Tripuravijaya* (pp. 157–8). The last two are incomplete.

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Other Commentaries on the Kiraṇatantra

Parts of three other commentaries on the *Kiraṇa* have survived. They are those of Tryambakaśambhu, Siṃharāja, and of a certain Aghoraśiva. The commentaries of the latter two I have only in a single source, Pondicherry IFP T. 322. This has been entitled *aghoraśivaviracitakiraṇaṭīkā* and it comprises commentary on the first, second, sixth, seventh, ninth and tenth *paṭalas* of the *vidyāpāda* and on the first nine chapters (13–21) of the *kriyāpāda*. The colophons of the chapters of the *kriyāpāda* that survive give the chapters the titles that they have in E_D with slight variations: *snānādhikāra, pūjāpaṭala, mudrāpaṭala, agnikārya, kuṇḍalakṣaṇapaṭala, adhivāsanapaṭala, gṛhanirmāṇavidhi, maṇḍalādhikāra*. (The twenty-first chapter is incomplete.) It is conceivable that this commentary is the source of these titles, which appear only in very few South Indian manuscripts. It is a transcription into Devanāgarī on 348 half foolscap pages (written on only on the rectos) copied from a palm-leaf Grantha manuscript belonging to Tiruvāvaṭuturai Swaminatha Sivacarya. The exemplar (not located) is said to have been in good condition and $1'7'' \times 1\frac{3}{4}''$ containing folios 1–99.

The colophons and other evidence that I shall present below suggest that the commentary on the chapters of the *jñānapāda* is by a certain Siṃharāja, whose *dīkṣānāma* may or may not have been Aghoraśiva, and that that on the chapters of the *kriyāpāda* is the work of another author, whose *dīkṣānāma* again may have been Aghoraśiva, but who is very probably not the famous bearer of that name.

The colophon to the first *paṭala* of the *vidyāpāda* reads *iti śrī aghoraśivācāryaviracitāyāṃ kiraṇajñānakāṇḍaṭīkāyāṃ prathamaḥ paṭalaḥ*. All subsequent colophons for the *vidyāpāda* substitute the name *vyākhyānikācārya*.[190] The last chapter from the *vidyāpāda* that has been included is followed by pages of garbled genealogy of which this is the final sentence (p. 193[11–15]): *bhagavadattātmajodbhūtakamarūpeśasūnunā śrīmadā siṃharājena kṛteyaṃ śiśubodhinī/ iti śrī dvyākhyānikācāryaviraciteyaṃ kiraṇajñānakāṇḍaṭīkāyāṃ bālabodhinīkānā samāptā daśaḥ* (sic). The colophon for the first *paṭala* of the *kriyāpāda* (No. 13) begins: *śrīmadaghoraśivācāryaviracitāyāṃ cintāmaṇiṭīkāyāṃ*. The colophons for

[190] Mr. T. Ganesan of the IFP observed that this is used as a soubriquet for the famous Aghoraśiva. I have not found colophons that describe him thus; but in the final verse of the *Dviśatikālottaravṛtti* he calls himself Vyākhyānibodhapati (IFP T. 176, p. 80[11]).

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Nos. 14, 15, 20 also use the name *cintāmaṇi* for the commentary, and the colophon to No. 16 again states that Aghoraśiva is the author of the work.

The pedestrian style of the commentary on the *vidyāpāda* is strikingly different from that of the published doctrinal works of Aghoraśiva. It is evidently a commentary intended for beginners, as indeed he declares in an invocatory verse (p. 1^{11-12}): *jagadutpattisaṃhārakāraṇam parameśvaram/ praṇamyāham pravakṣyāmi ṭīkāṃ śiśuvibodhinīm*. Although the commentary on the so-called *kriyāpāda* is not prefaced by a *maṅgala* verse and contains no obvious marker that it is the work of a different author, it is less repetitive than the earlier material. Neither work can ever have been elegant and both have been scarred by bad transmission. I give below a sample of commentary on *vidyāpāda* 1:7ab (p. $25^{[4-12]}$) which illustrates this: *jaya jaya vīraparispandadakṣayajñaniṣūdana jayety etat kriyāpadam/ vīrāṇāṃ parispando vīraparispandaḥ vīraparispande yasmin dakṣayajñe sa vīraparispandadakṣayajñaḥ/ dakṣasya yajño dakṣayajñaḥ vīraparispandaś cāsau dakṣayajñaś ca sa vīraparispandadakṣayajñaḥ/ athavā vīrāḥ parispando yasminaparispando vyāpāraṃ vīro vīsṛvyaḥ sa vīraparispandadakṣayajñaḥ tasya sūdako vināśakas tasya sambodhanam/*

Some verses are given in the transcript in full, often contradicting the commentary and often garbled, and some are referred to with *pratīkas*. It cannot always be deduced how the commentator read. The transmission is so poor that this manuscript is valueless as an independent testimony of the tantra and unreliable as a witness of Siṃharāja's text of the tantra. My apparatus accordingly does not report IFP T. 322's readings nor the readings presupposed by Siṃharāja's commentary.

Siṃharāja's interpretation of the verses does not accord with that of Rāmakaṇṭha, nor does he refer to Rāmakaṇṭha's commentary or to those of others. In both Siṃharāja's commentary and in the *cintāmaṇi* there are very few quotations and none identified by which they might be dated or pinned down to a particular region. From the attribution to Siṃharāja, from the style of the Sanskrit, and from the absence of any evidence of knowledge of the ideas of Rāmakaṇṭha or indeed of any other Saiddhāntika it should be clear that Siṃharāja's *bāla-* (or *śiśu-*) *bodhinī* on the *vidyāpāda* of the *Kiraṇa* is not the work of the celebrated Aghoraśiva. Again the pedestrian style and the absence of references to other sources make it unlikely that it was the celebrated Aghoraśiva who composed the *cintāmaṇiṭīkā*. Aghoraśiva's works are almost invariably

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copiously cross-referenced,[191] yet he nowhere refers to a commentary of his on the *Kiraṇa*, though he knows and cites both the *Kiraṇa* and Rāmakaṇṭha's *Kiraṇavṛtti* (e.g. *Mṛgendravṛttidīpikā* ad 8:6, p. 226), nor does the *cintāmaṇiṭīkā* refer to any of Aghoraśiva's other works.

I have gone to some trouble to prove that IFP T. 322 does not contain a commentary of Aghoraśiva on the *Kiraṇa*, because in Bhatt's *upodghāta* to the first volume of the *Mataṅgavṛtti* (p. xli) among unpublished works of Rāmakaṇṭha there appears the following listing: '7. *kiraṇāgamasya vṛttiḥ (asya aghoraśivavyākhyāpy upalabhyate)*'. Other than IFP T. 322 there are no sources that transmit the latter work mentioned either in the typed hand-list of the IFP or in the card index of transcripts belonging to the IFP. The erroneous French translation of Bhatt's listing gives rise to a further misconception (p. x): '7. *vṛtti* du *Kiraṇa* accompagnée d'un sous-commentaire d'Aghoraśiva.' There is no evidence that the celebrated Aghoraśiva wrote a commentary on the *Kiraṇa* or a sub-commentary on the *Kiraṇavṛtti*.

There is recorded to have been one other palm-leaf manuscript of a commentary on the *Kiraṇa* in the collection at Pondicherry. IFP 45959, mentioned in the accessions list of the IFP and in the typed handlist, is said to contain a *Kiraṇavyākhyā* of Vyākhānikācārya, the *Aṣṭaprakaraṇa*, and the *Mataṅgavṛtti* of Rāmakaṇṭha.[192] Unfortunately this manuscript is missing. Presumably it is this missing manuscript (and not IFP T. 322) that was listed as a commentary of Vyākhyānikācārya on the *Kiraṇa* in the appendix to the second volume of the Pondicherry catalogue (Varadachari 1987).[193] It is probable that the commentary it preserved was the *Cintā-*

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[191] I have however not yet found him to refer anywhere to his *Dviśatikālottaravṛtti* or to his *Sarvajñānottaravṛtti*. Both works however abound with echoes of Rāmakaṇṭha, a hallmark of the style of the true Aghoraśiva, and both cross-refer, e.g. in the *Sarvajñānottaravṛtti*, IFP T. 83, p. 13[11–12]) to Aghoraśiva's *Mṛgendravṛttidīpikā*, and in the *Dviśatikālottaravṛtti*, Trivandrum MS 4509, f. 4r[8–10]: *eṣā* (em.; *eṣa* MS) *ca nādasiddhis tatkāraṇabhūtamahāmāyāsiddhiś ca tatrabhavatā rāmakaṃṭhena nādakārikābhir vistareṇa pradarśitā prakāśitā cāsmābhir mṛgendravṛttidīpikāyām*.

[192] It seems that Bhatt did not use this manuscript for his edition of the *Mataṅgavṛtti*. Some other manuscripts of the *Mataṅgavṛtti* in the IFP, at least three in Tiruvāvaṭuturai, and possibly many other accessible manuscripts in South India were also not used.

[193] That appendix is not an exhaustive list of as yet uncatalogued manuscripts: thus it records that the IFP has a single manuscript of Rāmakaṇṭha's *Kiraṇavṛtti* containing 12 *paṭalas*. Only R^N extends this far and so it must be concluded that this refers to IFP T. 290, the copy of R^N held at Pondicherry, to which I have referred above.

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maṇiṭīkā, but until it can be found again, the hope[194] cannot yet be laid to rest that a manuscript still exists in Pondicherry of an ancient commentary on the *Kiraṇa* by the Vyākhyāniguru known to Somānanda (see *Śivadṛṣṭi* 3:14).

For the commentary of Tryambakaśambhu I have three palm-leaf manuscripts (palmyra), IFP 47625 and IFP 47658 in Grantha, and Mysore Oriental Research Institute No. P.5040/1A+1B in Kannaḍa script (see description of K_1 above). All are badly damaged and incomplete. Unless otherwise specified, I use IFP T. 1102 (a transcript of IFP 47625) to refer to the text of the first four chapters and IFP 47658 for chapters 5 and 6. (The unfocussed microfilm from Mysore is barely legible.)

IFP T. 1102 consists of 101 pages of half foolscap paper written on in blue ball-point on one side only and was copied by V. Krisnamachari. IFP 47625, from which it was copied, is written on numbered palm-leaves of $1'3\frac{1}{2}'' \times 1\frac{1}{4}''$. The numeration reaches 62, but many leaves are missing, broken and worm-eaten, a number are out of order and some no longer have their marginal numeration. The manuscript includes, with many lacunae, the text of the commentary on *paṭalas* 1–4. It was probably part of the same manuscript as IFP 47658, which is of the same dimensions, is in a similar state and comprises commentary on *paṭalas* 5–6.

This commentary, referred to in its opening verse as a *śiśuhitavivṛti*, is more engaging in style and content than the *Cintāmaṇi* or that of Siṃharāja. Tryambakaśambhu quotes from other *tantras*, generally without attribution.[195] He refers to the *kośa* of Halāyudha (p. 4[16]), and mentions the opinion of a certain Gaṅgādharācārya (p. 41[5]) and of a Paṭṭapāda (p. 44[11]). He never refers to Rāmakaṇṭha, nor does his interpretation anywhere appear to be dependent on that of Rāmakaṇṭha. Indeed he seems to be wholly unaware of the theology of the mature Śaiva Siddhānta as formulated by Rāmakaṇṭha's lineage and by Aghoraśiva. In Chapter 5, for example, he gives a straightforward interpretation of the text's presentation of *karmasāmya* without once mentioning *malaparipāka* or suggesting that there were rival opinions. This ignorance is all the more extraordinary because he is conversant with Kṣemarāja's *Svacchandatantroddyota*, from which he borrows without attribu-

[194] Expressed, for example, by Sanderson, 1985b:568.

[195] Among the attributed quotations are ones from the *Mṛgendra* (pp. 33 and 40), from the *Mataṅga* (p. 21), the *Rauravasaṃhitā* [not located] (p. 22), and the *Yogāmṛta* (p. 9).

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tion ad *Kiraṇa* 1:1a,[196] and ad *Kiraṇa* 1:2ab quotes his commentary on *Svacchanda* 10:356ab, introducing it thus (IFP T. 1102, p. 32[15–17]): *tad uktaṃ śrīmallalite 'bandhatrayasamāyukto vāmāśaktyā tv adhiṣṭhita iti/ asyārtho 'pi yam āha kṣemarājaḥ—...* Here, as elsewhere (e.g. p. 20), he uses the title *Lalita* to refer not to a South Indian Siddhānta of that name (which appears to exist only in stray *paṭala*s on particular rituals), but to the *Svacchanda*, the name of which in the colophons of many of its manuscripts is the *Svacchandalalitabhairava*.[197]

His text of the verses differs from that of Rāmakaṇṭha, and he reports variant *pāṭha*s. He knew of otherwise exclusively South Indian readings (e.g. 4:15a and the half verse inserted after 1:23b) and of otherwise exclusively Nepalese readings (e.g. in 1:4a, 1:9c). Tryambakaśambhu's commentary is not of use in constituting that of Rāmakaṇṭha; but it is important for an understanding of the South Indian transmission of the tantra, as we shall see below. The readings that are presupposed by Tryambakaśambhu's commentary or that he quotes as *pāṭhāntara*s have therefore been incorporated into the apparatus and marked with the sigla *Try* and *Try*^{vl}. These are necessarily hypothetical: they are partly inferred from his commentary and partly drawn from the text of the *mūla* embedded in the commentary as given in IFP T. 1102 and IFP 47658.

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[196] T. 1102, p. 2: *tad ucyate ke mastake elā* (conj.; *lā* MS) *kuṇḍalinī śaktis tasyām* (conj.; *śakam* MS) *āsanam āsa uparisthiti≪r ya≫sya vyāpinīsamanāmanonmanātmanaḥ śikharasya tat kailāsaśikharam.* Cf. Kṣemarāja ad *Svacchanda* 1:1a: *ke mūrdhanye brahmabile elā sphurantī śaktis tasyām āsaḥ āsanam uparisthitir yasya vyāpinīsamanātmanaḥ śikharasya sarvādhvoparivartinaḥ padasya tat kailāsaśikharam.*

[197] Professor Sanderson (in a letter of 14.v.97) informs me that this is so in all the surviving Nepalese manuscripts of the text, whose colophons 'always begin *iti svacchandalalitabhairave mahātantre mantrapīṭhe* or *iti svacchandalalitabhairave mantrapīṭhe mahātantre*; see NAK 1-224, palm-leaf, dated 188 (AD 1068/9), f. 172^{v}[4]; NAK, unnumbered (cover slip: *maṃtrapīṭha svacchandalalitabhairavatantra ko tārapatra ko 182 lip mola akṣara ko naṃ 68*), palm-leaf, undated, early, f. 183^{r}[11]; NAK 1-43, paper, dated 846 (AD 1646/7), f. 91^{v}[9]; NAK 1-224, paper, dated 774 (AD 1654/5), f. 84^{r}[11]; NAK 1-177, paper, dated 785 (AD 1665/6), f. 137^{v}[6–7]; NGMPP E 137/3, paper, dated 807 (AD 1687–8), f. 108^{r}[11]; NAK 5-4974, paper, undated, f. 135^{v}[5]; NAK 1-11, paper, undated, f. 171^{r}[6]; NAK 5-6165, paper, undated, incomplete, f. 70^{v}[3] (Paṭala 9).' South Indian sources prefer the title *Svacchandalalita* (e.g. IFP T. Nos. 1032 and 507). In the same letter Professor Sanderson also records the use in Kashmir of the titles *Lalitasvacchanda* (e.g. *Kalādīkṣāvidhi*, Bhandarkar Oriental Research Institute MS No. 1147 of 1886–93, f. 6^{r}[8]) and *Lalitasvacchandabhairava* (e.g. *Kalādīkṣāvidhi*, Bhandarkar Oriental Research Institute MS No. 157 of 1886–92, f. 9^{r}[8]).

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Both are lacunose, full of copying errors, and intermittently show evidence of having had their *mūla* text supplied from or conflated with another source.[198]

I have found no evidence that precisely dates Tryambakaśambhu, but it is probable that he wrote in or before the early sixteenth century. Brunner (1992a:267–8 and footnote 28) mentions that Vedajñānaśivācārya II's *Dīkṣādarśa* (IFP T. No. 76, p. 21) quotes a verse to the effect that a *saṃhitā* must have four *pāda*s and ascribes it to Rāmakaṇṭha's commentary on the *Kiraṇa*: *tathā kiraṇavyākhyāne rāmakaṇṭhācāryeṇāpy uktam:*

> *pādānāṃ pravibhāgena caturdhā nāmadheyataḥ*
> *siddhiḥ* (em.; *siddhaḥ* Brunner) *pradṛśyate yasmin saṃhitā*
> *sābhidhīyate*

Rāmakaṇṭha's *Kiraṇavṛtti* does not discuss this matter and does not contain this verse; but Tryambakaśambhu's quotes it (prefaced by *uktaṃ ca*) ad 1:13 (p. 15[6–7]). We may assume, therefore, that the author of the *Dīkṣādarśa* quoted this passage from Tryambakaśambhu's commentary but wrongly remembered it to belong to the more famous *Kiraṇavṛtti*, or that the attribution *rāmakaṇṭhācāryeṇa* was added subsequently in the course of the transmission of the text. Dagens (1979:7) argues that the author of the *Dīkṣādarśa* flourished in the second half of the sixteenth century (his guru died in 1563 or 1564 AD).

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[198]They sometimes have what is found in other South Indian manuscripts but evidently not commented upon by Tryambakaśambhu, e.g. in 3:14c Tryambakaśambhu comments on *dvisvabhāvagato*, but IFP T. 1102 reads *dvidhābhāvagato* with $R^N V_1 G_2 A_1 M_3 E_V$.

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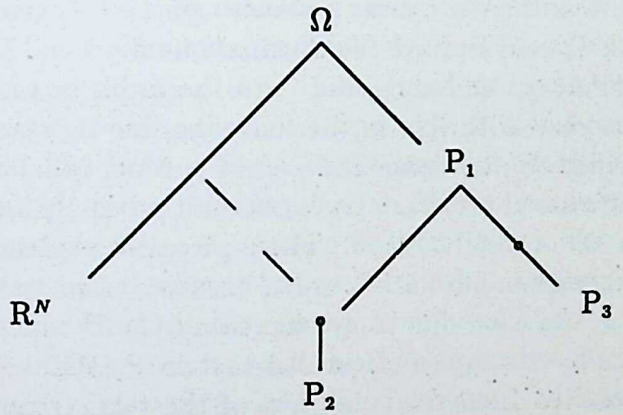
EDITORIAL POLICIES

A Stemma of the Manuscripts of the Kiraṇavṛtti

The provisional stemma drawn up for the manuscripts of the commentary is as follows:



If my conclusions are correct, then it means that P_3's readings can be ignored wherever we have the testimony of P_1, because P_3 has all P_1's errors together with its own; but the readings of P_2 may occasionally be of value for the constitution of the text even where we have the testimony of P_1, because its scribe seems occasionally to have looked at another source close to R^N.[199] I leave all P_3's readings in the apparatus so that the evidence is there for testing its position in the stemma.

[199]Instances of P_2's usefulness are a reading very close to *himamakkolādiṣu* (supported by parallels in the *Nareśvaraparīkṣāprakāśa* and the *Mataṅgavṛtti*) in 3:12.25, the more unusual and thereore probably primary *kadarthyante* in 2:5.13, *pāratah* in 4:13.2, and the required *vyāpyaṃ* in 2:19.12.

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The agreement in all the **P** group manuscripts in many cases of omission or augmentation of passages of text is immediately striking. It could be argued that instances of such agreement in **P** are rather to be seen as instances of deviation in R^N, but some omissions in **P** seem clearly erroneous and are best explained as having arisen on account of eyeskip on the part of the scribe of P_1, e.g. 2:17.8–11; 2:24.17–2:25.2; and 3:16.8–11.

Occasionally P_3 has correctly modified the text of P_1 where that is erroneous—in 1:9.52, for example, P_3 has corrected to °*skandhāv ūrdhva*° and P_2 has uncritically copied P_1's erroneous °*skandhād ūrdhva*°—but generally it is P_2 that deviates from P_1 because its text is conflated with that of a source close to R^N. On every page of text there are instances of agreement between R^N and P_2 against P_1 and P_3, but most cannot be used to prove P_2's position in the stemma, since they are not demonstrably instances of shared common error, either because both readings are equally plausible,[200] or because the reading shared by R^N and P_2 is more plausible;[201] nevertheless there are clear instances where P_2 agrees with R^N in error: in 1:12.3: P_1 and P_3 have °*siddhyānabhibhāvya* and P_2 has written °*siddhi-ānabhibhāvya* and corrected it to the unlikely variant °*siddhānabhibhāvya* to read with R^N; in the following line P_2 reads *siddhalakṣaṇo* with R^N against *siddhilakṣaṇo* in P_1 and P_3. More conclusive than these instances of shared error are passages omitted in P_1 and P_3 but present in P_2 and R^N, e.g. 3:12.13–15. These pieces of evidence cannot point to vertical transmission from R^N to P_2, because, as we have seen, there are instances of omission due to eyeskip in all the **P** manuscripts. Furthermore there are examples of garbled text in P_2 that can be explained as having resulted from the conflation of the two streams of transmission, e.g. in 1:16.12 P_2 gives a pleonastic combination (*yathā ghaṭādivat*) of the readings of P_1P_3 (*ghaṭādivat*) and R^N (*yathā ghaṭādi*).

The following considerations have led me to represent P_2 as a manuscript copied from an already conflated source: after the hand changes on f.52^r[3] the relatively poor quality of the text and the quantity

[200] e.g. 1:13.8 °*bhramavad* P_1P_3—a closer echo of the *Sāṅkhyakārikā*, or °*bhramaṇavad* R^NP_2—a deliberate paraphrase of the *Sāṅkhyakārikā*. In the preceding line the same problem must be resolved: *karmakṣayataḥ* R^NP_2 against *karmmaṇaḥ k⟨ṣayataḥ⟩* P_1P_3—a closer echo of *Paramokṣanirāsakārikā* 55d. Involuntary compounding of words in an obvious genitive relationship with each other is more common than the reverse process, according to Srinivasan (1967:35–6, §1.4.5.9), but the assertion is not proven.

[201] e.g. 1:12.12 *svīkārakam* R^NP_2 against *svīkāram* P_1P_3.

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of conflation of the two streams of transmission appear to remain consistent; occasional gaps are marked even where the *akṣaras* are plainly legible in P_1 (and indeed in the other manuscripts), for example *jñ* ⊔ *tvā* for *jñātvā* in 3:23.37 and °*dy* ⊔ *tmanā* for °*dyātmanā* in 3:18.2; and because in the portion that the scribe accidentally recopied out of context on f.49^v (2:24.11—2:25.3) two identical errors recur (2:24.14 °*syāmala*° for °*syād āmala*° $R^N P_1 P_3$ and 2:24.16 *tasya śrayas* for *tasyāśrayaḥ* $R^N P_1 P_3$) that were therefore presumably already present in the source from which P_2 copied. I therefore posit a lost intermediary, the scribe of which must be responsible for the conflation and for some of the errors in P_2. P_3 too has probably been copied from a copy of P_1 because on occasion (e.g. 2:12.21 *cāyamaci* ⊔ *tu*° for *cāyam asiddho hetu*° $R^N P_1$, and 4:14.1 *e* ⊔ *van* for *yāty evaṃ* $R^N P_1$) the scribe seems not to have been able to read his source even where P_1 is clearly legible.

I arrived at a prototype for this stemma by a method suggested by reading Dearing's *Manual of Textual Analysis* (1959). For each instance where the manuscripts of the **P** group disagreed I noted down their sigla, separating the ones that disagreed by colons, and ignoring whether readings had been provisionally accepted into the text. The purpose of this was to construct a non-directional tree of relationships. West (1973:70–2) is disparaging about this sort of process; but it seemed a good starting point, because it obviated the well-known logical quandary that die-hard stemmaticists face: they must build a stemma after making decisions about which readings are primary and which secondary and they require a stemma in order to make those decisions. One striking fact did emerge from it: there are virtually no instances where the readings of P_1 are not shared either by P_2 or by P_3.

As the stemma suggests, the extant manuscripts all descend from a common archetype. This is clear from the instances where all the manuscripts, including R^N, share errors. I shall draw attention to just two here by way of demonstration: In 1:9.24 R^N, P_1 and P_3 (P_2 is broken here) all transmit a hypometric *pāda* of the verse which Rāmakaṇṭha quotes. I discuss a tentative emendation in my notes. In 1:1.2 all (again except P_2) read the implausible *varṇyamāna⟨tvād⟩* for *vakṣyamāṇatvād*.

This relative closeness is unremarkable in view of the fact that the representatives of both groups of manuscripts could be from areas not far distant and are unlikely to be of great antiquity. Gaur (1979:12) mentions that in South India and Sri Lanka only a few surviving examples of palm-

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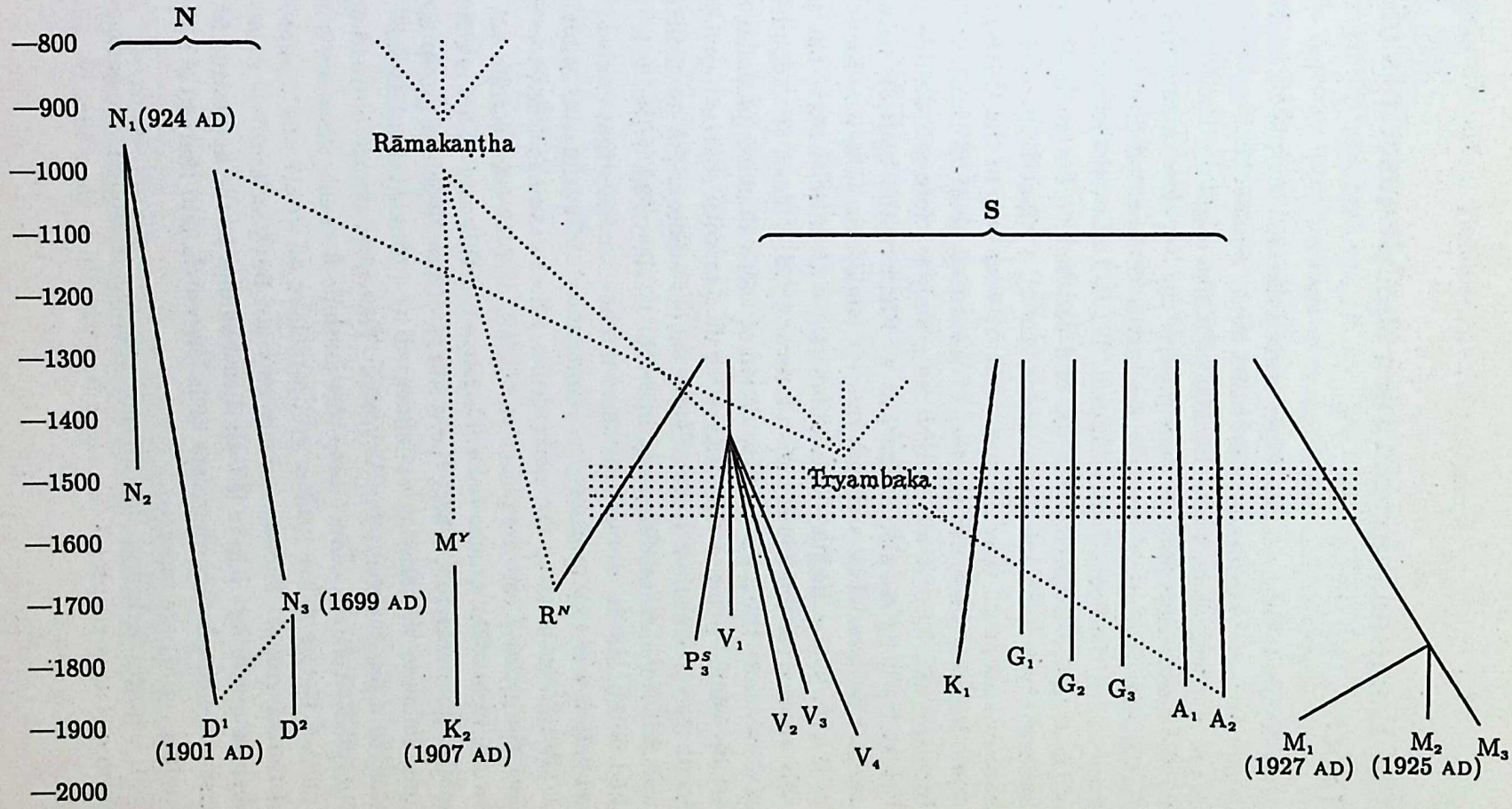
leaf manuscripts have pre-sixteenth century dates. (I can do no more than guess at the ages of the South Indian palm-leaf manuscripts consulted.)

The nature of the transmission might be judged to call stemmatic editing into question. The short life of palm-leaf manuscripts kept in South India suggests that the text is likely to have been copied a number of times in its transmission and therefore to contain a relatively plentiful scattering of errors. The same consideration makes it seem likely that some copyists of earlier manuscripts in the tradition had, like the scribe of P_2's source, more than one exemplar before them. As Srinivasan asserts (1967:iii), eclecticism in the transmission means that each manuscript of a work must be assumed to have an uneven distribution of true, dubious and false readings. An editor is compelled also to work eclectically, following a procedure little different from the copyists of the manuscripts he consults. In the case of the *Kiraṇavṛtti* the small number and fragmentary condition of the surviving manuscripts have in any case dictated exactly this in many places; but even when all the manuscripts provide testimony, the stemma reveals no more than that there are essentially two groups, neither more likely to preserve the truth than the other, and so, unless he emend, the editor must choose between two stemmatically equally weighted readings. Thus, although I believe that the stemma presented above is a plausible model of the relationships between the remaining manuscripts, and although putting it together was instructive, the stemma has not and could not have been 'used' in a mechanistic fashion to arrive even at the common archetype of the surviving manuscripts, let alone at what Rāmakaṇṭha wrote.

This conviction has obliged me to make frequent attempts to emend the text; indeed after reading George Kane's persuasive defence of conjectural emendation (1969:155–169)—in which he underlines that an editor's not challenging bad manuscript readings can do more damage to the text than offering unsatisfactory conjectures—I am convinced that if I have erred in this, it has been on the side of caution. I have been guided by Srinivasan's discussion of constituting texts whose transmission is contaminated (outlined 1967:29–53) and have relied heavily on parallels in Rāmakaṇṭha's published works.

—700 DIACHRONIC DIAGRAM OF THE RELATIONSHIPS BETWEEN THE SOURCES FOR THE TEXT OF THE TANTRA



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The Relationships between the Manuscripts of the Tantra

The diagram tabling relationships between the manuscripts of the Tantra cannot be used to determine the Urtext in the manner that a stemma codicum that represents only vertical transmission might be. Broadly speaking the manuscripts fall into three groups: the Nepalese manuscripts, the manuscripts that attempt to give the text as commented upon by Rāmakaṇṭha, and the South Indian Sources. If I had allowed the vertical lines of transmission to meet at the top and had had no dotted lines (which indicate horizontal transmission or conflation), a tripartite stemma would have resulted, such that the agreement between two of the three groups would logically determine the text of the archetype of all three. If it had been my aim here to reconstruct something as close as possible to an Urtext (rather than simply the text as Rāmakaṇṭha had it), then this would have worked as a thumb-rule. It could not, however, have been used as a firm principle. Conflation with each others' texts has probably affected all the South Indian sources (= **S**)—hence the broad band of dots across the lines of transmission of the **S** manuscripts; and there are occasional pointers that suggest conflation with sources outside the Southern transmission: certain South Indian manuscripts intermittently transmit Nepalese readings, e.g. in 1:11b, 1:12b, 1:12d, 1:18c, 2:4c, 2:6c, 3:5d, 3:18b, etc. In all these instances the intermediary that enabled such conflation was very probably the commentary of Tryambakaśambhu.

Within each group the manuscripts whose readings I have weighed with the greatest care are placed on the left, and the least significant ones on the right. The groups too are arranged in this way. This is reflected in the apparatus too, where the readings of the Nepalese group appear first, followed by those most influenced by Rāmakaṇṭha, viz. M^Y, R^N and, to a lesser extent, the **V** group. Thereafter come the readings of $G_1G_2G_3K_1A_1A_2$. I cannot map relationships between these six sources (neither **G** nor **A** are genetic groups). Last of all are the manuscripts of the **M** group. Their testimony may not be valueless, but it has not been of use so far. I have left all their readings in the apparatus for the first three chapters to illustrate their low worth, and thereafter only the readings of M_2 are reported.

It requires little argument to show that the **N** group belongs together. From collating chapter 7 (in which N_1 starts) it is clear that N_2 and D^1

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are both apographs of N_1; from considerations of space I do not present that evidence here, but even without that it will be clear that they belong closely together from instances of common error (e.g. 3:11d *karttṛkaḥ* for *karṣakaḥ*; 3:16a *pumānneva* for *pumān naiva*) and D^1 reveals that it is copied from N_1 by repeating the date of N_1's copying before giving its own date in the first of its post-colophon verses (quoted above in the description of D^1 and D^2). That N_3 and D^2 belong together is clear from frequent shared errors (e.g. 3:1d, 3:11a, 3:11d, 3:12a, 3:13d). D^2 is possibly an apograph of N_3, for many of D^2's deviations from N_3 are interpretable as copying mistakes or obvious corrections; but there are occasional instances where D^2 hits upon a correction that might have been difficult to guess (e.g. 1:11a, 2:12c and 2:29c).

Systematic attempts were made at some point in their separate transmissions to make the texts of M^Y and of R^N conform to that presupposed by Rāmakaṇṭha's commentary.[202] Sometimes M^Y and R^N alone share Rāmakaṇṭha's text (e.g. 2:28b, 3:3b, 4:4cd, 4:9b); occasionally M^Y alone does (e.g. 2:12a, 2:26a) and occasionally R^N alone does (e.g. 2:13cd). Genetically M^Y seems not to be related to any other extant manuscript (other than to its apograph, K_2, whose relation is clear from common errors, e.g. in 1:9b, 1:19d, 2:19a, 2:20a, 2:20d). R^N shows signs that its unmodified text was genetically related to the Southern group (e.g. the inclusion of the South Indian half-verse after 1:23b, the inclusion of a South Indian version of 2:1 after the version common to NM^Y).

All members of the Southern group (**S**) transmit a text that is in some degree conflated. That this is so is most obviously revealed by the variant readings that are given (usually followed with the words *iti pāṭhāntaram*) sometimes in almost all the manuscripts of **S** and sometimes in just a few and in a way that cuts across other recognisable groupings. Thus $V_1G_2G_3$**AM** give the accepted text of 2:9c as a varia lectio ($P_3^sV_2V_3V_4$ give it as the only reading) and G_1 conflates two versions. $P_3^sV_2$**G**K_1**A** give the accepted text of 4:7cd as a varia lectio, and a variety of different readings for their accepted versions of the half verse. For 4:8a G_1K_1 give as a varia lectio what most of the rest of **S** give as the only version. The accepted text of 4:21c is shared by $M^YR^NV_4$; something similar is transmitted in the other **V** manuscripts and in $G_2G_3K_1$**A**, and another

[202]This seems more likely than that M^Y descended from a Kashmirian archetype or that its independent transmission preserves a text close to that of Rāmakaṇṭha.

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pāda is transmitted (with small variations) as a varia lectio in **VGK**$_1$ and A$_1$. As a varia lectio to 4:21d **V** transmits *sthūlasyāsya nibandhanam* and **GA** transmit *mūlasyāsya nibandhanam*.

In spite of the horizontal transmission throughout the **S** manuscripts, two genetic groups can be identified, **V** and **M**. The **M** manuscripts share countless common errors (e.g. in 1:4b, 1:4d, 1:11a, 1:20b, 2:21b; omission of 2:31a–32b) that demonstrate their relationship. The manuscripts of **V** do not, but they transmit only the *vidyāpāda* and share many readings, some of which are found in no other manuscripts of **S**, e.g. in 2:12a, 2:12b, 2:19d (shared error), 3:5b, 3:11b, 3:21b, 4:20a, 4:23a, 4:24–5. Because of the degree of conflation I do not think that it is possible to map on a stemma the relationships between the **V** manuscripts. They may in certain instances (e.g. 3:9c, 4:23a, 4:24–5) have been influenced by Rāmakaṇṭha's commentary. The other manuscripts of the **S** group give intermittent signs of affiliation with each other or with **V** or **M** (e.g. an identical copying error in the final colophons of G$_2$ and G$_3$, for which see their respective descriptions above), but the degree of conflation is such that no stemma seems possible. The group sigla **G** and **A** are a convenient way of reducing the bulk of the apparatus; they stand neither for hyparchetypes nor for genetic groups.

It must be reiterated that I have done no more than attempt to constitute the text of the verses as Rāmakaṇṭha must have read them. This is not to say that the text of the *sūtrapāṭha* as transmitted to Rāmakaṇṭha was without its problems, or that Rāmakaṇṭha's text is likely to be closer to the Urtext than a text that might be constructed on the basis of the *sūtrapāṭha* manuscripts alone. Rāmakaṇṭha's own remarks on textual transmission constituting the sixth, seventh and eighth of the introductory verses to the *Mataṅgavṛtti* are worth quoting in this regard:

> *pāṭhabhedo 'tra sādhur vā tadanyo vā na mūlataḥ*
> *kiṃ tv adhyetṛbhramāt tena tatpradarśanam ajñatā.*
>
> *†athaikaḥ pustakebhyo 'sau† pāṭho grāhyo vicārya cet*
> *sādhur eva tu saṃgrāhyaḥ sādhūnām api bhāvataḥ.*
>
> *tataś ca pāṭhabhedebhyaḥ proddhṛtaiḥ sādhubhiḥ padaiḥ*
> *tadabhāvād yuktam anyais tantram etat prakāśyate.*

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> Variant readings in this work, whether good or bad, are not original but stem from the error of students and therefore to point them out is foolishness. †Now if, after reflection, one reading has to be selected from the manuscripts then only a good one must be accepted since the good ones too are found.† And so this *tantra* is published with good [or perhaps 'correct'] words selected from among variants, and when they are not there [among the variants] then with others.

It is clear then that in the *Mataṅga*, and the *Kiraṇa* is certainly unlikely to have been different in this respect, Rāmakaṇṭha often had a variety of readings to choose from, that he proceeded eclectically, and that he is likely to have emended the text conjecturally where he felt it necessary. (Nevertheless, only once in the first six chapters of the *Kiraṇavṛtti* does Rāmakaṇṭha make reference to a variant (ad 5:8d), and there it is to one which he will not allow to be significant.) Furthermore numerous passages in the *Kiraṇa* are so awkward for Rāmakaṇṭha to interpret, that we can assume that they were already corrupt by the time they reached him.[203] Thus although in most cases what was accepted by Rāmakaṇṭha becomes immediately clear from his commentary, it is not always what would have been accepted into an edition without his commentary (see, e.g., 1:7a; 2:13cd).[204] This is not to say that the manuscripts without Rāmakaṇṭha's commentary do not help in reconstructing the verses as Rāmakaṇṭha had them. A case of their evident usefulness is in 1:11b: the Nepalese manuscripts are almost alone in preserving *visphuraccandraśekharaḥ* and this is confirmed by the gloss *viśeṣeṇa sphurat* in the **P** manuscripts. (In general it is also the Nepalese transmission—of which the earliest manuscript must predate the writing of the commentary—which has the most interesting variants.)

Given these straightforward principles governing the constitution of the *mūla* text, I have nevertheless produced a large and unwieldly apparatus, and this requires some defence. The arguments come under five heads:

1 A relatively full apparatus seems to me to be desirable for Sanskrit, in which almost any string of *akṣaras* can be made to yield meaning.

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[203]The final verses of *paṭala* 6, for example, seem viciously corrupt, and Rāmakaṇṭha seems to interpret them in an order that none of the manuscripts, except M^Y and its apograph, K_2, give.

[204]These and other instances of this kind have been pointed out in the notes ad loc.

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Works of *śāstra* are especially prone to misconstruction, not because they are inherently full of ambiguity, but because their correct interpretation depends on the familiarity of the reader with a corpus of related scriptural and śāstric literature. Probably few readers today are immersed in this scholastic tradition.

2 The text has been read and copied for use over many centuries and across much of the subcontinent and has been subject to revisions throughout its transmission. Many variants may be conscious 'improvements' deliberately introduced to make the text conform to that assumed by a particular commentary. This makes them (in some cases) intrinsically interesting as the readings of manuscripts of a certain region or of manuscripts that are intended to accompany a certain commentary.

3 It is impossible to draw up a plausible stemma that tables only vertical transmission between the manuscripts. This makes it often impossible to rule out even patently erroneous readings on the grounds that they are not significant to the constitution of the text. I am therefore reluctant to cut down the readings given in the apparatus by the sort of simplification that West's handbook demonstrates (1973:44–6).

4 In general West addresses his remarks to would-be editors of classical texts and considers their particular problems. This is partiularly clear from the beginning of Part II which opens (1973:61): 'Is your edition really necessary?' It is unproblematic to provide an elegantly slim apparatus to a text that has been edited more than half a dozen times in the last two centuries, of which there are published collations, and the problems of whose transmission have been voluminously discussed by other scholars—a situation in which editors of some classical texts find themselves;[205] but for a previously un-

[205] E. R. Dodds (1960:v) in a preface to his edition of Euripides' *Bacchae* (chosen more or less at random to illustrate the point) has this to say: 'In the field of language and textual criticism a twentieth-century editor is unlikely to better very substantially the work of Elmsley and Hermann, Paley and Sandys and Wecklein, except where he is lucky enough to be armed with new evidence: the solid scholars of the last century stated all the major linguistic and textual problems of the play, and brought most of them as near to solution as they are likely to be brought in the absence of such evidence.' Dodds himself reproduces the text and *apparatus criticus* of a previous

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edited work—and few Sanskrit works have been critically edited—a fuller apparatus is defensible.

Thus justifiably, I think, the apparatus for the *mūla* of the *Kiraṇa* comes close to being a full collation (though some sorts of trivial error have been expunged, for which see below). It is, furthermore, fully positive, that is to say that each reading, including that accepted into the critical text, is followed by the sigla of all the sources that have it. This adds considerably to its bulk, but also to its clarity in two important ways:—

- It can be time-consuming and confusing for a reader to reconstruct from a negative apparatus which of twenty sources have read with the accepted text, particularly when many of those sources are lacunose. A fully positive apparatus makes this immediately clear.
- From a negative apparatus, particularly in editions of prose texts, it is often not certain exactly how much of the accepted text is to be understood to have been replaced by a variant. The lemmata in a positive apparatus remove such uncertainties.

Conventions in the Apparatus

The critical apparatus is divided into four registers:

- The bottom and fullest register reports the variants from the *textus criticus* of Rāmakaṇṭha's commentary. Each entry is preceded by paragraph and line number and followed by a lemma sign:]. There follow the sigla of the manuscripts which read as printed. Finally the variants are reported, followed by the sigla of the manuscripts that give them and separated from one another by semicolons. A siglum with superscript *ac* (ante correctionem) marks readings of a manuscript before alteration (e.g. P_3^{ac}), and a siglum with a superscript *c* marks readings of a manuscript as altered (e.g. P_3^{c}). Text in the apparatus bracketed by × ... × has been cancelled. Small repairs to the text are marked *em*[*endation*]; bolder conjectures are marked *conj*[*ecture*]. (The difference is of course subjective.)

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twentieth-century editor, Murray.

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- The register which reports the readings of the verses appears at the top of the apparatus (on every page but the first of the *paṭala*, where it is second from the top). The readings are presented in much the same way as in the bottom register, but they are preceded by the verse number and a letter to indicate to which *pāda* they belong. A spot (•) separates different entries within the same *pāda*. The siglum Σ in this register is used to mark readings that are shared by all except a single codex or group of codices that can be represented by a single siglum. Sigla in bold face stand for groups of manuscripts, not for hyparchetypes. This means that I do not use the siglum **N** except to mark readings shared by all manuscripts of the group **N** that provide testimony for the *paṭala* in question. A single illegible syllable is signified in the apparatus with an anceps symbol: ≍. Where the scribe has marked a syllable as illegible to him, this is represented in the apparatus with a raised dash (⁻), in imitation of a convention often used in Devanāgarī manuscripts. In some places gaps have been left in the manuscripts and these are signified with a ⊔. These might have been ignored, but they seem to show that the scribe was in doubt and often appear where the text in that manuscript is corrupt. A siglum with superscript *vl* (*varia lectio*) marks a reading labelled in the manuscript itself as a *pāṭhāntara*.

- On the first page of a *paṭala* the top register lists the codices for that *paṭala* and mentions large lacunae. For the lacunae in manuscripts of the **P** group I have another convention: portions unreadably damaged or missing in P_2 are bracketed thus: [ ]; such portions in P_1 are bracketed thus: ⟨ ⟩; and in P_3, thus: { }. When the whole of the text of a lemma is taken from a portion that is bracketed, I have not entered anything for the manuscript in question in the apparatus. I have done so however when the lemma only partially overlaps with a lacuna. In such cases I have reported the legible syllables, preceded or followed by a triple dash: ---.

- On any page (other than the first of the chapter) where four registers appear the register second from the top gives information about the lacunae and omissions. Thus '**6** (a^2–b^3) N_2' would mean that N_2 was broken or illegible from the second syllable of the first *pāda* of verse 6 up to and including the third syllable of the second *pāda*. '**6** [a^2–

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b³] N_2' would mean that N_2 had left a gap or in some other way marked a lacuna for the same syllables. This register is unsightly, but it compresses a lot of information. Almost all the South Indian manuscripts are extremely lacunose.

- On any page (other than the first of the chapter) where four registers appear the register second from the bottom identifies quotations in the commentary, reports testimonia and locates passages from other works or references forward and back.

In the lemmata I have attempted to reproduce the fragments of text as they are printed in the *textus receptus*. The advantage of doing this is that they are more easily recognisable; but there is a disadvantage too. Because the apparatus is positive the manuscript readings that appear behind the lemma sign] are occasionally falsified. A *daṇḍa* or an *avagraha* might, for instance, occur in the middle of a lemma, not because they are to be found in the readings of the manuscripts which share the accepted text, but because they appear in the text as printed. The punctuation of the manuscripts has not been reported because it seemed rarely helpful and in those rare instances this might have been due to chance. Another instance of such falsification is the suppression of variant orthographies in a lemma. In the apparatus to 1:12d, for example, the lemma given is *padārthoddyo°*. All the manuscripts that read thus write *-dy-* (perhaps because they do not have a convention for *ddy*), and many of them, particularly the grantha manuscripts, write *rtth* for *rth*. I have ignored most instances of gemination and degemination of consonants in ligature with semivowels (e.g. *dharmma* and *tatva*). Such divergences are reported when they occur within variant readings (at least in those variants which deviate from the *textus receptus* in more than that they contain such variant orthographies), but they are silently ignored in a lemma. The falsification is relatively trivial, and it removes some clutter from the apparatus.

The confusion of *s* and *ś* in the Nepalese manuscripts that are direct apographs of N_1 (that is to say N_2 and D^1) has also not been reported. These consonants are in any case frequently confused in Nepalese manuscripts; but in N_1 they are (to me) virtually indistinguishable. The **P** group manuscripts write a retroflex *ḷ* in *praḷaya* and *parivartuḷa* and in some other words. No special entries have been made in the apparatus to report this.

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Placing the Verses in the Text of the Commentary

The text of the tantra has not been transmitted embedded in the commentary in **P**, and even in R^N it may also have been supplied from another source (see below). Srinivasan (1967: 44–47, §1.4.5.18) discusses the various ways in which the text of the *Sāṅkhyakārikā* has been transmitted within the text of the *Tattvakaumudī*. He lists four procedures:

a) citation of the whole or part of the *kārikā* before an *avatārikā* with or without a lemma of the same or of different length before the discussion of the *kārikā*.

b) whole or partial citation after the *avatārikā* with or without a further lemma.

c) citation of the whole *kārikā* in the centre of the page with or without a further lemma.

d) no citation with or without lemmata, but an independent *mūlapāṭha* at the end.

R^N has followed procedure **b.** without extra lemmata, **P** may all have followed procedure **d.** with lemmata; but only in the codex to which P_3 belongs does an independent *sūtrapāṭha*, P_3^S, survive (in this case before and not after the commentary). Srinivasan's discussion of these procedures is prefaced with the assertion that it is impossible to infer the way in which the *kārikās* were originally cited in the text. Bhatt's policy in the first volume of the *Mataṅgavṛtti* was to print the *pratīkas* followed by the verses, but in the second volume (where he was using only Kashmirian manuscripts) and in the *Sārdhatriśatikālottaravṛtti* he has just the verses without the *pratīkas*. In the clause *tantram etat prakāśyate* in the eighth of Rāmakaṇṭha's introductory verses to the *Mataṅga* (cited on p. cxviii above) it is implicit that Rāmakaṇṭha supplied the text of the verses with the commentary. Kashmirian manuscripts that I have seen of other texts also most commonly transmit the text of the verses embedded within the text of the commentary and without extra *pratīkas*. (This is the procedure followed, for instance, in the Śāradā manuscript of Rāmakaṇṭha's *Nareśvaraparīkṣāprakāśa* kept in the Wellcome Institute.)

In this edition I have imitated the practice commonest in the Kashmirian scribal tradition, assuming that this is most likely to have been

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the way Rāmakaṇṭha himself treated the text of the tantra. Wherever a *pratīka* is given in **P**, I have substituted it with the appropriate verses, verse, or portion of a verse (i.e. as much of the text of the tantra as falls between that *pratīka* and the next), and I have gathered the *pratīkas* together in Appendix I. Occasionally the placing of these *pratīkas* appeared to me wrong (e.g. for *Kiraṇa* 5:12cd) and has not been followed. The footnotes to the translation draw attention to such deviations.

I have not followed R^N's positioning of the verses, because there is evidence to suggest that the scribe of R^N (or a scribe of an exemplar in his line of transmission) supplied the text of the tantra from another source and that the version of the commentary he had before him was one in which the text of the tantra had already been reduced to a series of *pratīkas*. The evidence is that a number of *pratīkas* have not been recognised as such and have not been removed from the text (e.g. 1:18a, 2:5c, 2:10a, 2:13a, 2:25a, 2:25c, 3:9c, 3:17c, 3:22a, 3:27e, 4:8c) and that verses have sometimes been wrongly placed (frequently a *pratīka* has simply been substituted by an inappropriately long sequence of text from the tantra, e.g. the *pratīka* for 2:5ab has been replaced with the text of 2:5–6) or occur twice (e.g. 2:26a), sometimes even with substantial variants (e.g. 2:1).

Although none of the manuscripts of the commentary give the speaker indications of the tantra, and although it is possible that Rāmakaṇṭha did not embed them in his commentary, I have included them.

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TEXT

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भट्टरामकण्ठविरचितायां
किरणवृत्तौ
प्रथमं प्रकरणम् ॥ १ ॥
(पशुपटलः)

[⟨तं नत्व⟩ा विमलं शिवार्ककिरणे शास्त्रे] ⟨परे⟩ रच्यते
सङ्क्षेप[ाद्विवृतिः पदेषु गमिका विद्याख्यपादे यतः।
3 ⟨प्रोक्तो विस्त⟩रतः ⟨प]द⟩ार्थविषयो युक्त्यागमैर्निर्णयः
†प्र⟨ायो ऽन्यत्र मया [कृतान्तविमतिच्छेदाय साधार⟩णः†॥

पुरा किल भगवतोमापति]ना गरुत्मतो ऽनुग्रहं कुर्वता यथा यादृग्रूपं च
6 शा[स्त्रमुपदिष्टं तथा तादृग्रूपं च कश्चित्तच्छिष्यः प्रशिष्यो वा स्व]शिष्येभ्यः
कथयति⟨

कैलासशिखरासीनं सोमं सोमार्धशेखरम्।
हरं दृष्ट्वाब्रवीत्तार्क्ष्यः स्तुतिपूर्वमिदं वचः॥ १॥

Codices for the *mūla* of the first *paṭala*: N(=N_3D^2 and, from 8d^4 to 17a^4, N_2)M^YR^NS[=V(= $P_3^sV_1V_2$ and, from 11c, V_4)G(= G_1G_2 and, from 16a, G_3)K_1A(= A_1A_2) M(= $M_1M_2M_3$)] E(= E_VE_D). The siglum Σ is used to mark readings that are shared by all except a single codex (or group of codices that can be represented by a single siglum). Codices for the *vṛtti*: R(=R^NP(=$P_1P_2P_3$)). P_2,P_1 and P_3 give the *mūla* only in occasional *pratīkas*. P_2 is missing between 1:1.10 *kiṃ ca* and 1:9.40 *mohajālam eva*. This and other portions unreadably damaged or missing in P_2 are bracketed thus: [ ]; such portions in P_1 are bracketed thus: ⟨ ⟩; and in P_3, thus: { }.

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1 a. कैलास°] Σ; टलास° M_3 • °शिखरा°] Σ; शिखलो(ला N_3^{ac}) N_3 • °सीनं] $M^YR^NP_3^sV_2G_1K_1$AMETry; °रूढं N; °सीनां V_1 1c. हरं] $NM^{Y\,ac}R^N$VGAM_1ETry; भवं M^{Yc}; ईशं K_1; हरिं M_2M_3 • तार्क्ष्यः] Σ; तार्क्षः D^2

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1 (a^1–b^4) G_2; (b^3, c^7–c^8) V_1

0.1 तं नत्वा] P_3; ---ा P_1; तत्वं त्वां R^N 0.1 विमलं] P_1P_3; विजयः R^N 0.1 परे रच्यते] P_3; ---रच्यते P_1; परेणोच्यते R^N; परैरुच्यते P_2^c; परेरुच्यते P_2^{ac} 0.3 °विषयो] R^N; °विषये P 0.3 युक्त्यागमैर्निर्णयः] R^N; युक्तश्चवृत्य(त्त्य P_3^c)न्तर° P 0.4 कृतान्त°] *conj. Sanderson*; कृतार्थ° R^N; तद्वक्त° P_3 0.5 किल] R^N; खलु P_1P_3 0.5 °नुग्रहं कुर्वता] R^N; °नुग्रहपूर्वं P

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)[यत्तु प्रथममेवोत्सूत्रं कैश्चिच्छास्त्रस्वरूपं तत्सम्बन्ध]ाभिधेयादि चात्र वर्ण्य[ते तत्सूत्रै]रेव ते[षां वक्ष्यमाण(त्वाद)युक्तमेव। अथादौ प्रवृत्तिहेतुत्वेनावश्यं त(द्व-क्तव्यमिति चेत्]। शास्त्रान्त)राणामिव[ात्र तदभिधानेन प्रवृत्त्ययोगात्। अत्र 3
हि गुरूपसदनात्प्रभृति गुरुवाक्यादेव सर्वत्र प्रवर्तितव्यं ना]न्यत इति दर्श-यिष्यामः। तत्र [कैलास]स्य शिखरमग्रप्र[देशः। तस्मिन्न(ासीनं तं दृष्ट्वेत्यने-न योगिमध्य)स्थितत्वेन वक्ष्यमाणाद]स्य ब्रह्मविष्णुलोकाभ्यामूर्ध्वमण्डलमध्ये 6
वक्ष्यमाण[स्य देवस्य विशेषः। सहोमया वर्तते यस्तमित्यनेन कैलासशिख-रासीनान्तराच्छ्री]मन्नन्दिके(श्वरादेर्विशेषः॥

अथ रू)ढिर्योगमपह[रतीति न्यायतो ऽत्र सोमशब्देन कश्चिच्चन्द्रमेव प्र- 9
त्येष्यतीति तदर्थमेतत्सोमा]र्धं [शेख]रे शिरसि यस्य तं दृष्ट्वेति। किञ्च [हरति बन्धनानि पुंभ्यः पुंसो ऽप्यूर्ध्वं पद(मिति हरः तं स्वगुरुं ताक्ष्यों) दृष्ट्वेत्यर्थः। अत एवास्य निर्वाणदीक्षा सम्पन्नेति प्रतीयते। नादीक्षितानां श्रवणाधिकार 12
इति वक्ष्यति यतः। हरशब्दस्य रूढ्यैवोमापत्यर्थत्वे व्याख्यायमाने गतार्थत्वं व्यव(च्छेदान्तराभावादिति विशिष्टक्रियायोगाभि)धानेनैव व्याख्यानं ज्या-यः। अत्र च प्रणामसामर्थ्यादेव दर्शनस्य सिद्धेर्नायमर्थो हरं दृष्ट्वेति। अपि 15
तु स्तुतिपूर्वं दृष्ट्वेति स्तुतिपूर्वमिति पदमत्र क्रियाविशेषण(त्वेन व्याख्येयम्। न तु वचोविशेषण)त्वेन। ततश्च वक्ष्यमाणान्धकमथनादिकर्मस्तुत्या विशि-

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1.4 Testimonium: यद्वक्तमाचार्यैरपि सर्वत्र तैर्गुरूपसदनात्प्रभृति गुरुवाक्यादेव सर्वत्र प्रवर्तितव्यम्। इति *Mṛgendravṛttidīpikā* of Aghoraśiva p. 5.
1.12–13 Testimonium: तथा किरणवृत्तौ भगवता रामकण्ठाचार्येण 'अत एवास्य निर्वाणदीक्षा सम्पन्नेति प्रतीयते। नादीक्षितानां श्रवणाधिकार इति वक्ष्यति' इति *Śaivāgamādimāhātmyasaṅgraha* IFP T. 372, p. 1125, lines 11–14 and IFP T. 1059, p. 33. (See also 1:10.17–20.)
1.12–13 नादिक्षितानां श्रवणाधिकार इति वक्ष्यति See 1:10.17–20.

1.2 तत्सूत्रैरेव] R^N; सूत्रैरेव P_1P_3; ---रेव P_2 1.2 वक्ष्यमाण॰] *conj.*; वर्ण्यमान॰ $R^NP_1P_3$ 1.2 अथादौ] P_1P_3; अथैतत् R^N 1.2–3 ॰वश्यं तद्वक्तव्यमिति चेत्] R^N; ॰वश्यं त--- P_1; ॰वश्य-मिति चेत् P_3 1.3 ॰भिधानेन] R^NP_1; ॰भिधानो P_3 1.5 कैलासस्य] R^NP_1; ---स्य P_2; कैलास॰ P_3 1.5 तस्मिन्ना॰] R^N; तस्मिन्न--- P_1; तस्मिना॰ P_3 1.5 तं] R^N; *om.* P_3 1.7 देवस्य] R^N; *om.* P_1P_3 1.7 सहोमया] R^NP_1; सहोमाया P_3 1.9 रूढिर्योगमपहरतीति] R^N; रूढि-योगमपह--- P_2; ⊥ढिरपहरतीति P_1; योगं रूढिरपहरतीति P_3 1.9 कश्चिच्च॰] R^NP_1; कश्चिच्च॰ P_3 1.10 शेखरे] R^NP_1; ---रे P_2; शिखरे P_3 1.10 यस्य। तं] $R^NP_1P_3$; यस्य तस्य तं P_2 1.10 हरति] R^N; *om.* P_1P_3 1.11 पुंभ्यः पुंसो ऽप्यूर्ध्वं पदमिति] R^N; पुंसाश्चोर्ध्वं पद--- P_1; पुंसोश्चोर्ध्वं पदम् हरतीति P_3 1.13 रूढ्यैवोमापत्यर्थत्वे व्याख्यायमाने] R^N; तु रूढ्या व्याख्यायमाने P_1P_3 1.13–14 गतार्थत्वं व्यवच्छेदान्तराभावा॰] R^N; गतार्थत्वं सवह--- P_1; गतार्त्थव्यव⊥राभावा॰ P_3 1.14–15 ॰धानेनैव व्याख्यानं ज्यायः] *em.*; ॰धानेनैवाख्यानञ्ज्यायः P_1; ॰धानेनैव व्याख्यानच्छा-या R^N; ॰धानेनैव्याख्यानञ्ज्यायः P_3 1.15 प्रणाम॰] *em.*; प्रणामः R^N; प्रश्न P_1P_3 1.15 अपि] R^N; अत्र P_1P_3

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18 ष्टकर्मयुक्तं भगवन्तमाराध्येदं वचनं वैनतेयो ऽब्रवीदित्यत्रार्थः। तन्न दोषः कश्चिदिति॥

अथ कासौ ⟨स्तुतिर्यत्पूर्वं दृष्टेत्युक्तम्। तत्रोच्यते⟩

जयान्धकपृथुस्कन्धबन्धभेदविचक्षण।
जय प्रवरवीरेशसंरुद्धपुरदाहक॥ २॥
जयाखिलसुरेशानशिरश्छेदभयानक।
जय प्रथितसामर्थ्यमन्मथस्थितिनाशन॥ ३॥
जयाच्युततनुध्वंसकालकूटबलापह।
जयावर्तमहाटोपसरिद्वेगविधारण॥ ४॥
जय दारुवनोद्यानमुनिपत्नीविमोहक।
जय नृत्तमहारम्भक्रीडाविक्षोभदारुण॥ ५॥
जयोग्ररूपसंरम्भत्रासितत्रिदशासुर।

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2. Before a. E insert गरुडः 2a. °न्धकपृथु°] $M^{Y}R^{N}P_{3}^{S}V_{2}G_{1}K_{1}A_{2}M_{1}M_{2}ETry$; °न्धकवृष° N; °न्धकारपृथु° A_{1}(unmetrical) 2b. °विचक्षण] $NM^{Y\,c}R^{N}V_{2}^{c}A_{2}ETry$; °विचक्षणः $M^{Y\,ac}P_{3}^{S}G_{2}A_{1}M_{1}M_{2}$; °विचक्षणा $V_{2}^{ac}G_{1}$ 2c. प्रवर°] Σ; प्रवीर° N 2d. °संरुद्ध°] $M^{Y}R^{N}SE_{V}Try$; जय त्रि° N; °संक्रुद्ध° E_{D} • °दाहक] $NM^{Y}R^{N}P_{3}^{S}V_{1}GATry$; °ताहका V_{2}; °दारकः $M_{1}M_{2}$ 3b. °शिरश्छेद°] $D^{2}M^{Y}R^{N}VGAM_{1}M_{2}ETry$; °शिरच्छेद° N_{3}; °शिरभेद° K_{1} • °भयानक] $NR^{N}M^{Y}P_{3}^{S}V_{2}GAETry$; °भयानकः $K_{1}M_{1}M_{2}$ 3d. °मन्मथ°] $NM^{Y}R^{N}P_{3}^{S}V_{2}GK_{1}A_{2}ETry$; °मन्मद° $A_{1}M_{1}M_{2}$ • °नाशन] $D^{2}M^{Y}R^{N}P_{3}^{S}V_{2}GAETry$; °नासन N_{3}; °नाशनः $K_{1}M_{2}$; °नाशकः M_{1} 4a. जयाच्युततनुध्वंस°] Σ; जय प्रलयकालाग्नि° $NTry^{vl}$; जयाच्युततनुध्वंसि° *Try* 4b. °वलापह] $NM^{Y}R^{N}VG_{1}AETry$; °विलापहा G_{2}; °वलापहः K_{1}; °वलावहः (हम् M_{3}) M; °विषाशन Try^{vl} 4d. °सरिद्वेग°] $NM^{Y}R^{N}VGA_{2}M_{2}ETry$; °सरिद्वे--- K_{1}; °सरिद्वेह° $A_{1}M_{1}$; °सरिद्वैभ° M_{3} • °धारण] $M^{Y}R^{N}VGA_{2}ETry$; °धारक N; °धार--- K_{1}; °दारणः (णम् M_{3}) $A_{1}M$ 5ab.] *om.* V_{2} 5b. °पत्नी°] $NM^{Y\,c}R^{N}GK_{1}A_{2}ETry$; °पत्नि° $M^{Y\,ac}P_{3}^{S}A_{1}M$ • °मोहक] $NM^{Y}R^{N}P_{3}^{S}GAM_{3}ETry$; °मोहकः $K_{1}M_{1}$; °मोहितः M_{2} 5c. नृत्त°] $M^{Y}R^{N}P_{3}^{S}GAMETry$; नृत्य° NK_{1} 5d. °क्रीडाविक्षोभ°] $NM^{Y}R^{N}P_{3}^{S}V_{1}G_{2}A_{1}M_{3}ETry$; °क्रीडां विक्षोभ° V_{2}; °क्रीडाभिक्षोभ° G_{1}; °क्रीडान्विक्षोभ° K_{1}; °क्रीडाविक्षोप° $A_{2}M_{1}M_{2}$ • °दारुण] $NM^{Y}R^{N}P_{3}^{S}V_{1}GK_{1}A_{1}ETry$; °दारुणा $V_{2}A_{2}$; °दारुणः M 6a. °रम्भ°] Σ; °रभ° M(unmetrical) 6b. °त्रासित°] $NM^{Y}R^{N}VGAME_{D}Try$; °त्रासितं K_{1}; °त्रसित° E_{V}

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2 $(a^{1}-b^{8})$ V_{1}; $[a^{1}-d^{8}]$ M_{3}; $(a^{3}-a^{8}, b^{6})$ G_{2}; $(a^{6}-d^{8})$ K_{1}
3 $[a^{1}-d^{8}]$ M_{3}; $(b^{6}-d^{8})$ V_{1} 4 $(a^{1}-a^{7})$ V_{1}; $[c^{1}-c^{8}]$ M_{3}; (d^{4}, d^{8}) K_{1}
5 $(a^{1}-a^{2})$ K_{1}; $(a^{1}-d^{1})$ V_{1}; $[c^{1}-c^{5}]$ M_{3}; $(c^{3}-c^{4})$ V_{2}

1.18 °ब्रवीदित्यत्रार्थः] R^{N}; °ब्रवीत्यत्रार्त्थः P_{1}; °ब्रवीदित्यर्त्थः P_{3} 1.18 तन्न दोषः] R^{N}; तस्मात्र दोषः P_{1}; तस्मन्न ोषः P_{3} 1.20 स्तुतिर्यत्°] P_{3}; स्तुतिर्या R^{N}

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जय क्रूरजनेन्द्रास्यदर्शितासृक्सुनिर्झर॥ ६॥
जय वीरपरिस्पन्ददक्षयज्ञविनाशन।
जयाद्भुतमहालिङ्गसंस्थानबलगर्वित॥ ७॥
जय श्वेतनिमित्तोग्रमृत्युदेहनिपातन।
जयाशेषसुखावासकाममोहितशैलज॥ ८॥
जयोपमन्युसन्तापमोहजालतमोहर।
जय पातालमूलोर्ध्वलोकालोकप्रदाहक॥ ९॥

अन्धकस्य महासुरस्य यौ विस्तीर्णौ स्कन्धौ तयोर्बन्धो विचित्रः सन्निवेशः तस्य भेदो विदारणम्। तस्मिन्यो विचक्षणः पण्डितस्त्वमेव नान्यः तस्यामन्त्रणं हे तथा(भूत भगवन् जयेति। किञ्च प्रकृष्टो वरो) ब्रह्मदत्तो येषां ते 3
प्रवराश्च वीराश्च प्रवरवीरेशाः। तैरेव समुपरुद्धं यत्त्रिपुरं तस्य दाहक हे भगवञ्जयेति। तथाखिलानां सु(राणामीशानो ब्रह्मा तस्य यच्छिरः तस्य

6 c. °जनेन्द्रास्य°] $M^{Y}R^{N}P_3^{S}GAE_{V}Try$; °जनेन्द्रस्य NV_2M; °जने ≃स्य K_1; °गजेन्द्रस्य E_D 6 d. °दर्शिता°] Σ; °दर्सिता°N_3 • °सृक्सुनिर्झर] $N_3M^{Y}R^{N}P_3^{S}V_2GA_2ETry$; °सृक्षुनिर्झर D^2; °सृक्सु--- K_1; °सृक्सुनि--- रः A_1; °सृक्सुनिर्धरः M_1M_3; °स्रक्सुनिर्झरः M_2 7 a. °स्पन्द°] Σ; °स्कन्द° N 7 b. °विनाशन] $M^{Y}P_3^{S}V_1GAE$; °निसूदक $NTry$; °निषूदन R^{N}; °विनाशना V_2; °विनाशनः K_1M 7 c. जयाद्भुत°] $M^{Y}R^{N}SETry$; जयोद्भुत° N_3; जयोद्भूत° D^2 7 d. °संस्थान°] Σ; °सस्थान° N • °गर्वित] $NM^{Y}R^{N}P_3^{S}GK_1A_1METry$; °गर्वितः V_1; °गर्विता V_2A_2 8 a. °निमित्तोग्र°] Σ; °हयावाहु° Try^{vl} 8 b.] $M^{Y}R^{N}P_3^{S}V_2GAM_1M_2ETry$; °मृत्युदेहनिसूदक N; °मृत्युदेहनिपातनः K_1; °मृत्युदेहनपातन M_3; बलदर्पनिपातन Try^{vl} 8 c. °सुखावास°] $NM^{Y}R^{N}P_3^{S}V_2G_2ATry$; ---वास° V_1; °सुरावास° $G_1K_1E_D$; °सुरावत्स° M; °सुखवास° E_V(unmetrical) 9 a. °मन्यु°] Σ; °मृत्यु° N_2; °मस्यु° N_3D^2 • °सन्ताप°] Σ; °सत्ताप°N_3 9 b. °मोहजाल°] $NM^{Y}R^{N}VGK_1ATry$; °तमोजाल° M_1; °मोजाल° M_2M_3(unmetrical) • °तमोहर] $NR^{N}P_3^{S}G_2K_1A_2METry$; °तमोपह $M^{Y\,c}K_2$; °तमोपम $M^{Y\,ac}$; °त--- V_1; °तमोह--- V_2; °तमोपहर G_1(unmetrical); °तमो--- A_1 9 c. पातालमूलोर्ध्व°] Σ; विश्व(स्व N_3)त्रयान्त(न्तः Try)स्थ° $NTry^{vl}$ 9 d. °लोकालोकप्रदाहक] $NM^{Y}P_3^{S}V_2GAETry$; °लोकप्रदहनक्षम R^{N}; ---कः V_1; °लोका(क K_1)लोकप्रदाहकः K_1M

6 (c^1–c^3, c^7, d^6–d^8) K_1; (c^2–d^8) V_1
7 (a^1–a^5) V_1; (c^3–c^4) G_2 8 (a^1–a^6) A_1; (a^2–c^6, d^1) V_1; (c^4) G_2; [c^7–d^7] M_3
8 Testimony of N_2 begins with d^4.
9 (b^6–d^7) V_1; (b^7–b^8) A_1; (b^8) V_2; (c^1–c^3) G_2
9.3 From the न् of भगवन् to the यो of यो रौद्रमूर्तिः all upper vowel mātras broken off in R^{N}.

9.1 अन्धकस्य] R^{N}; ≃येत्यादि अन्धकस्य P_1 9.1 तयोर्बन्धो] R^{N}; तयोर्य्योबन्धो P_1P_3 9.1 विचित्रः सन्निवेशः] $R^{N}P_1$; विचित्रसन्निवेश P_3 9.2 विदारणम्] R^{N}; व्यदारणं P_1P_3 9.2 यो विचक्षणः] R^{N}; यः P_1P_3 9.2 त्वमेव] P_1P_3; तत्त्वमेव R^{N} 9.3 हे] $R^{N}P_1$; *om.* P_3 9.4 वीराश्च] $R^{N}P_1$; वीशाश्च P_3^{ac}; वीरेशाश्च P_3^{c} 9.4 प्रवरवीरेशाः] $R^{N}P_1$; प्रवरवीरेशा P_3 9.4 समुपरुद्धं] $R^{N}P_1$; समुपरुद्ध P_3 9.4 दाहक हे] $R^{N}P_1$; दाह अहे P_3

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6 च्छेदः पुराणेतिहासादिभिरुक्त)स्तेन भयानको रौद्रमूर्तिः तस्य सम्बोधनम्। किं च सकलत्रैलोक्यमोहकत्वेन यः प्रथितसामर्थ्यो मन्मथः कामस्तस्य भो(गादिस्थितिहेतुत्वात्स्थितिः शरीरं तस्य नाशन हे भगवन् जयेति। अ-
9 पि चा) (P_1 f.1^v) च्युतस्य विष्णोस्तनुध्वंसनहेतुत्वात्तनुध्वंसः कालकूटस्तस्य वेगस्तमपहरतीति। यदुक्तं वायुपुराणे

विषेणोद्भूतम(त्रेण तेन कालानलत्विषा।
12 निर्दग्धो रक्तगौराङ्गः कृतः कृष्णो जनार्दनः)॥ इति

तस्य बलान्यपहरतीति बलापहो यस्तस्य सम्बोधनम्। किञ्च आवर्तः परिभ्रमस्तेनात्यन्तभीषणाटोपो वेगवत्प्रवाहः स यस्याः (सरितः प्रकर)णा(ज्जाह्नव्याः सावर्तमहाटोपसरित्। तस्या वेगो बलं) तद्विधारण। किल शिरसि
15 तथाभूता महानदी भगवतैव धार्यते नान्येनेत्यतिशयस्तुतिः॥ २–४॥

किञ्च दारूणि देवदारूणि (तेषां व)ने यदुद्यानमाश्र(मस्तस्मिन्ये मुनय-
18 स्तेषां तेषां च याः पत्न्यस्तासां) विमोहक। अविजितकामक्रोधादीन्मुनीन्पत्नीश्च केनापि प्रयोजनेन विमोहयतीत्यत्र प्रशंसार्थो ऽन्यथा कुत्सैवेयं कुतः स्तुतिरिति। तथा नृत्तं विचित्राभिनयाद्यात्मको गात्रवि(क्षेपस्तस्य महार-
21 म्भलक्षणा क्रीडा। अस्य) वैलक्षण्येन ताण्डवरूपं विहरणम्। तया विक्षोभो ऽनवस्थितिर्जगतस्तेन दारुण भीषण हे भगवञ्जयेति। तदिदमुक्तम्।

चलति मही दलन्ति गिरयः स्खलन्त्युदधयो नमन्ति (खेचरा इत्यादि

9.11–12 विषेणोद्भूत°···जनार्दनः *Vāyupurāṇa* 54:58.
9.23–4 चलति मही···नो हरः Source unknown.

9.6 पुराणे°] P_3; पुराणा° R^N 9.6 °भिरुक्तस्तेन] R^N; ---तेन P_1; °भिस्तेन P_3 9.6 भयानको] P_1P_3; भयानको यो R^N 9.7 मन्मथः] P_1P_3; मन्मथो R^N 9.7 कामस्तस्य] R^NP_1; कामतस्य P_3 9.8 शरीरं] P_3; शरीरः R^N 9.9 विष्णोस्तनु°] P_1P_3; विष्णोस्तस्य तनु° R^N 9.9 °ध्वंसन°] P_1P_3; °ध्वंस° R^N 9.9 °त्तनुध्वंसः] R^NP_1; °त्तनुंसः P_3 9.9 कालकूटस्तस्य] P_1P_3; कालकूटस्य बलं R^N 9.11 विषेणो°] R^NP_1; विशेषेणो° P_3 (unmetrical) 9.12 कृतः कृष्णः] P_3; कृतकृष्णः R^N 9.13 बलान्यपहरतीति] P_1; बलं सामर्थ्यमपहरतीति R^N; बलान्युपहरतीति P_3 9.14 तेनात्यन्तभीषणाटोपो] P_1P_3; तेनात्यन्तमहाभीषणो महाटोपो R^N 9.15 तद्विधारण] R^N; तं विधारयतीति विधारणः P_1P_3 9.15 किल शिरसि] R^N; किञ्चित्कृत्वा स्वशिरसि P_1P_3 9.18 तेषां तेषां] *conj.*; तेषां R^NP_3 9.18 विमोहक। अविजित°] *conj. Sanderson*; विमोहक विजित R^NP_1; मोहविकजित° P_3 9.18–19 मुनीन्पत्नीश्च] *conj. Sanderson*; मुनींश्चयः R^N; मुनीन्पत्न्यः P_1P_3 9.19 विमोहयतीत्यत्र] R^NP_1; विमोहतीत्यत्र P_3 9.19 प्रशंसार्थो] R^NP_1; प्रशासार्थो P_3 9.20 नृत्तं विचित्राभिनया°] *em. Sanderson*; नृत्तविचित्राभिनया° R^N; चित्रं विचित्राभिनया° P_1P_3; चित्राचित्राभिनया° P_2 9.21 वैलक्षण्येन] R^NP_3; वैलक्षिण्येन P_1 9.21 ताण्डवरूपं विहरणम्] R^N; ताण्डवरूपभरणं P_1P_3 9.22 °स्थितिर्जगत°] R^NP_1; °सिर्ज्जगत° P_3 9.23 मही] R^N; मह्यो P_1; मह्यो P_3 (both unmetrical) 9.23 खेचरा] R^N; खचरा P_3 (perhaps unmetrical)

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त्रिभुवनमस्वतन्त्रमिह यस्य नृ)त्तसमये स पातु नो हर इत्यन्तम्। 24
किञ्च उग्रं भीषणं यद्भैरवाकारं रूपमुमासन्त्रासदानाय घटत इतीतिहासपुरा-
णादिगीतं तस्य संरम्भो जगत्त्रासल(क्षणाभिनयानुकारस्तेन त्रासिता दे)वा-
सुरा येन तस्य सम्बोधनम्। किञ्च क्रूरजनानां रक्षसामिन्द्रो रावणस्तस्या- 27
स्येषु दर्शितो ऽसृगेव सुनिर्झरः प्रपातो येन तस्यामन्त्रणम्। किञ्च वी(रो
वीरभद्रः तस्य परिस्पन्दः प्रेषणं) तेन दक्षस्य प्रजापतेर्यज्ञविनाशन हे भगव-
ज्जयेति प्रशंसार्थो ऽन्यथा निन्दैव कुत्सितत्वादस्येति। किञ्च अद्भुतमाश्चर्यभूतं 30
यन्महालिङ्गं सकलत्रैलोक्य(स्य व्यापकं तस्य संस्थानमाकारवि)शेषो ज्वा-
लात्मकः तस्य बलं तेजसो ऽसह्यत्वं तेन गर्वित ब्रह्मविष्ण्वादिभ्यो ऽपि
सातिशय हे भगवज्जयेति। यदुक्तं वायुपुराणादौ 33

अकस्माद्ब्रह्मविष्ण्वाद्यैर्ज्वालालिङ्गं (तदद्भुतम्।
दृष्टमभ्युद्गतं येन व्या)प्तं सर्वं चराचरम्॥ इति॥ ५–७॥

किञ्च श्वेतो महामुनिः तन्निमित्तमुग्रस्य मृत्युदेहस्य निपातन हे भगवज्जयेति। 36
अपि चाशेषस्य सुखस्याभिरतेरावासः स्थानं कामस्तेन मोहिता (शैलजा
गौरी येनेति कामो ऽपि यस्य) वशे गौरी वा सर्वलोकेश्वरी यं प्रति सा-
भिलाषेति प्र(शंसा)र्थः। किञ्च उपमन्योर्यः सन्तापस्तपोजनितशरीरक्लमः 39
(य)च्च](P₂f. 5ʳ) मोहजालमेव पञ्चविधविपर्ययात्मकं तमो(वृत्ति[त्वात्तमस्तद्धर-
ति यस्तस्य सम्बोध)नम्। (Rᴺf. 126ʳ) किञ्चान्यत्। (P₃f. 1ᵛ)पातालानां] मूलं

9.34–5 अकस्माद्···चराचरम् Not traced.

9.24 °मिह] Rᴺ; °मिह हि P₃ (unmetrical) 9.24 नो] *conj.*; *om.* RᴺP₁P₃ (unmetrical) 9.24 इत्यन्तम्] Rᴺ; इत्युक्तम् P₁P₃ 9.25 यद्भैरवाकारं] P₃; यद्भैरवम् ~कारो Rᴺ; यद्भैरवमाकारं P₁ 9.25 °सन्त्रासदानाय घटत इतीति°] Rᴺ; °सन्त्रासनायेतीति° P₁P₃ 9.26 °गीतं] Rᴺ; गदितं P₁P₃ 9.26 °नुकारस्] Rᴺ; °नुकारि P₃ 9.26 त्रासिता] Rᴺ; त्रासिना P₃ 9.27–28 तस्यास्येषु] Rᴺ; तस्यास्यास्तेषु P₁P₃ 9.28 दर्शितो ऽसृगेव] *conj.*; दर्शितासृगेव RᴺP₁P₃ 9.28 सुनिर्झरः] Rᴺ; निर्ज्झरः P₁P₃ 9.28 प्रपातो] *conj.*; प्रपातितो RᴺP₁; प्रतिपादतो P₃ 9.29 वीरभद्रः] Rᴺ; वीवीरभद्रः P₃ 9.30 कुत्सितत्वादस्येति] Rᴺ; कुत्सितत्वादस्य P₁P₃ 9.31 सकलत्रै°] Rᴺ; सकलन्त्रै P₁P₃ 9.31 °स्य व्यापकं तस्य] Rᴺ; °व्यापकत्वात्तस्य P₃ 9.31 संस्थानम्] Rᴺ; संस्थान P₃ 9.31–32 ज्वाला°] RᴺP₁; ज्वला° P₃ 9.32 °सह्यत्वं] RᴺP₁; °ह्यत्वं P₃ 9.32–3 °विष्ण्वादिभ्यो ऽपि सातिशय] P₁P₃; °विष्ण्वादिभ्योसातिशय Rᴺ 9.34 °विष्ण्वाद्यैर्ज्वाला°] P₁P₃; °विष्ण्वाद्यैज्वाल° Rᴺ 9.36 निपातन] P₁P₃; निपातनं तस्य सम्बोधनम् Rᴺ 9.37 °वासः स्थानं] P₁P₃; °वासमाधानं Rᴺ 9.37 कामस्तेन] P₁P₃; कामो इच्छा तेन Rᴺ 9.37 शैलजा] P₃; सैलजा Rᴺ 9.38–39 प्रति साभिलाषेति] *conj.*; साभिलषति Rᴺ; साभिलाषेति P₁P₃ 9.39 सन्ताप°] RᴺP₁; सुताप° P₃ 9.39 °शरीरक्लमः] Rᴺ; °शरीरश्रमः P₁P₃ 9.40 °विपर्ययात्मकं] RᴺP₁P₃; °विपर्यायार्थन् P₂ 9.40–41 तद्धरति] *em.*; तं हरति Rᴺ; त हरतीति P₃ 9.41 यस्तस्य] Rᴺ; यस्य P₃

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42 कालाग्निभुवनं तत ऊर्ध्वं लोकः स्थावरादिम⟨नुष्यान्त⟩[ः षड्विधो भूतस-
मूहः। अलोकस्तु] तद्विलक्षणः पिशाचादिपितामहा⟨न्तो ऽष्टविधो दैवसर्गः।
यदुक्तं [सां⟩ (P₁f. 2ʳ) ख्यैः

45 अष्टविकल्पो दैवस्तैर्य]ग्योनिश्च पञ्चधा भवति।
मानुष्यस्त्वेकविधः समासतो भौतिकः सर्गः॥ इति।

[तस्य दा⟨हकेत्युप⟩लक्षणम्। स्थितिसंरक्षण]ा⟨दा⟩नभवानुग्र⟨हक[र्तः] हे भगवन्
48 जय। जयेति जयत्येव[ास्य श्रीक⟩ण्ठनाथस्याधिकारात्। तदेवमपदानषोड-
शकात्मिकय⟨ा⟩ स्तु] (P₂f. 5ᵛ) त्या भगवतः श्रीकण्ठनाथस्या⟨स्यैव⟩ दर्शनं न
योगिनां विद्येशा[नां वा मध्यपठितस्येति दर्श्यते। तथै⟨तावद्भिरेव]ापदानैरियं
51 स्तु⟩तिर्दृष्टा नापदानान्तरैश्चक्रप्रसाददेहार्ध[ग⟨ौरीध⟩ारणादिभिरपीति।

अन्ध]यतीत्यन्धको मलः तस्य पृथुस्कन्धावूर्ध्वाधोदृक्प्रतिरोधशक्ती
ता⟨भ्यां [बन्धनं पुंसां दृक्क्रियावरो⟩धः। तस्य] भेदे दीक्षाद्वारेण यो विचक्षण-
54 स्तस्य सम्बोधनम्। इत्येवं सर्वथेय[मत्र दीक्षानिर्वर्त्यकार्य⟨स्तु⟩तिर्गौणलाक्ष-
णिकया] वृत्त्येति व्याचक्षते। तेषां प्रसिद्धस्यार्थ⟨स्य [परित्यागे ऽत्रासिद्धस्य
च⟩ कल्पने किं ⟨कारणमिति व⟩क्तव्यम्। कारणं विनैव] (P₂f. 6ʳ) हि तथात्वे
57 सर्वत्र गौणमुख्यार्थाव्यवस्थितिः पदवाक्ययोरप्रतिप[त्तिरेव। त⟨दुक्तम्⟩।

9.45–6 अष्ट···सर्गः: *Sāṅkhyakārikā* 53.

9.42 °मनुष्यान्तः षड्विधो] P₃; °मनुष्यान्तषड्विधो R^N; °म---ष्षड्विधो P₁; °मनुष्यान्त--- P₂ 9.43 °पितामहा°] P; °महापितामहा° R^N 9.43 दैवसर्गः] R^N; देवस्य वर्गः P₂; देवसर्गः P₃ 9.45 °स्तैर्यग्योनिश्च] R^N; °स्तिर्यग्योनिश्च P₁P₃; ---ग्योनिश्च P₂ 9.46 मानुष्य°] R^N; मानुष्ये° P₁P₃; मनुष्य° P₂ 9.47 °भवानु°] R^N; °तिरोभावानु° P 9.48 जयेति जयत्ये°] R^N; जय जयेत्ये° P₂P₃ 9.48 तदेवमपदान°] R^N; तदेवापदान° P₁; तदेवादान° P₃ 9.48–49 °षोडशका-त्मिक°] R^NP₁; °षोडशात्मक° P₃ 9.49 भगवतः] R^N; भगवत P 9.49 °नाथस्यास्यैव] P₂; °स्यास्यैव P₃; °नाथस्याव° R^N; °नाथस्या--- P₁ 9.49 दर्शनं न] R^NP₁P₂; दर्शन P_3^{ac}; दर्शन्न P_3^c 9.50 विद्येशानां] R^N; विद्येशा--- P₂; वि⌣श्वराणां P₁; विद्येश्वराणां P₃ 9.50 वा मध्यपठितस्येति] P₁P₃; च मध्यपतितस्येति R^N 9.50 दर्श्यते] R^N; तद्दर्श्यते P₁P₃ 9.50–51 °रियं स्तुति°] P₂P₃; °रीशस्तुति° R^N 9.51 दृष्टा नापदानान्तरैश्च°] R^N; दृष्टानामपदानानाम(मा P₃)न्तरैश्च° P₁P₃; दृष्टानामपदानामन्तरैश्च°P₂ 9.51 °प्रसाददेहार्ध°] P₁; °प्रसाददेहाद्ध° P₂; °प्रसाददहार्द्ध° P₃; °प्रसाददेह° R^N 9.51 °णादिभिरपीति] R^N; °णादिभिरभिधेया इति P₁P₃ 9.52 अन्धय-तीत्यन्धको] P₃; योन्यंधयतीत्यन्धको R^N; अन्धयतीत्यको P₁; ---यतीत्यन्धको P₂ 9.52 पृथु°] R^NP₁P₂; प्रथु° P₃ 9.52 °स्कन्धावूर्ध्व°] R^NP₃; °स्कन्धाद्वूर्ध्व° P₁P₂ 9.52 °प्रतिरोधशक्ती] R^NP₂; °प्रतिरोधकशक्ती P₁P₃ 9.53 दृक्क्रिया°] P₃; दृक्रिया° R^N 9.54 सम्बोधनम्] R^NP₁P₂; सम्बोधनिम् P₃ 9.54 सर्वथे°] R^NP₂; सर्वधे° P₁P₃ 9.54 दीक्षानिर्वर्त्य°] R^N; दीक्षान्निर्वर्त्य° P₁; दीक्षान्निवर्त्य° P₃ 9.54 °स्तुतिर्] P₃; °स्तुतिर्भगवतो R^N; ---तिर् P₁ 9.54–55 गौणलाक्षणि-कया] R^N; गौण्या लाक्षणिकया वा P₁P₃ 9.55 तेषां प्रसिद्ध°] R^N; तैरप्रसिद्ध° P 9.55 परित्यागे ऽत्रासिद्धस्य] R^N; *om.* P₃ 9.56 °क्तव्यम्] R^N; °क्तव्यमिति P₁P₃ 9.56 तथात्वे] P; तथा R^N 9.57 °मुख्यार्थाव्यवस्थितिः] R^N; °मुख्यात्र्थोव्यवस्थितेः P₂; °मुख्यात्र्थोव्यवस्थितः P₁P₃

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नर्ते प्रयोजनादिष्टं मुख्यशब्दा]र्थलङ्घनम्। इति।
श्रीमद्गौर(वादौ परमशिववि(षयत्वात्) स्तोत्रस्य परम[शिवे चाशरीरत्वेन
शशाङ्कार्धशेखरत्वा]द्यसम्भवाद्युक्तैवाप्रसिद्धार्थकल्पनेत्यविरोधः॥ ८-९॥ 60

अथ किं तद्व[चो यदब्रवीत्तार्क्ष्यः स्तुतिपूर्वं दृष्टे(त्युक्तम्। तत्रो]च्य)ते

भक्तस्य मम भीतस्य शिवज्ञानं परं वद।
यदवाप्य नराः सर्वे मुक्तिमायान्ति केवलाम्॥ १०॥

भजतीति भक्तः सेवकः बिभे[तीति च भीतः। तस्य यद्यपि दीक्षया संसा-
रभीतत्वमपाकीर्णं त]थापि नित्यनैमित्तिकादिकर्म चोदितत्वादनुष्ठेय[म्। त-
द(ननुष्ठाने विप)रीतानुष्ठाने वा पुनरपि संसाराङ्गीतत्व] (P₂f. 6ᵛ) मस्त्येव। 3
यदुक्तम्

आज्ञाविलङ्घनात्प्रोक्तं क्रव्यादत्वं श(तं) [समाः।

इत्यदोषः। ततश्च यथा पूर्वं मम भक्तस्य सतो भी]तस्य दय(यैव दीक्षा- 6
ख्यो ऽ)नुग्रहस्त्वया कृतस्तथै[वाधुना शिवस्य सर्वज्ञस्य श्रेयोहेतोर्भगवतः
का]र्यरूपतया प्राप्यत्वेन च सम्बन्धि ज्ञानं शास्त्रं वदेति। शिवज्ञ[ानपदे-
न कौलम(हाव्रतादिनिरासस्ते]षामस)र्वविषयत्वेन वैशेषिकादेरिव सर्वज्ञकृत- 9
त्वाभावात्। [परमित्यनेन स्रोतोन्तरेभ्यो वामदक्षिण]गारुडभूततन्त्रेभ्यो ऽस्य

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10 b. °ज्ञानं] Σ; °ज्ञान V_2 • परं] Σ; पुरं G_2 • वद] $NM^YR^NP_3^sV_1GK_1AM_3E$ *Try*; वदा V_2; विद M_1M_2 10c. यदवाप्य] $N_2M^YR^NP_3^sGAME$*Try*; यमवाप्य N_3D^2; यदवा--- V_1; यदवाच्यन् V_2 • नराः] Σ; नरा N_2 10d. °यान्ति] Σ; °यात्ति N_3 • केवलाम्] $N_2M^YR^NP_3^sV_2G_1AME$*Try*; केवलम् $N_3D^2G_2K_1$

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10 (a^1–a^3, c^4–c^5, d^5–d^8) V_1; (c^1–c^8, d^5–d^7) K_1; [c^3] M_3; (d^2, d^4) G_1

9.58 नर्ते···लङ्घनम् Source unknown. Quoted also ad *Mataṅgavidyāpāda* 3:20 and on p. 12 of the *Hetubinduṭīkā*.
10.5 आज्ञा°···समाः attributed with the expression *pauṣkarādau* by Rāmakaṇṭha ad *Mataṅga vidyāpāda* 5:6, p. 108.

9.58 °शब्दा°] P_1P_3; °शब्दो° R^N 9.60 शशाङ्कार्धशेखरत्वाद्यसम्भवाद्यु°] P_1P_3; शशाङ्कशेखराद्य-सम्भवाद्यु° R^N; ---द्यसम्भवाद्यु° P_2 9.60 °क्तैवाप्रसिद्धा°] P; °क्तैवनाप्रसिद्धा° R^N 9.60 °कल्पने-त्यविरोधः] $R^NP_2^{ac}P_1P_3$; °कल्पनेत्यपि रोधः (or perhaps °कल्पनेत्यपि विरोधः) P_2^c 9.61 तत्रो-च्यते] R^N; ---च्यते P_2; ---ते P_1; अत्रैच्यते P_3 10.2 °भीतत्व°] R^NP_1; °भीत्व° P_3 10.2 चो-दितत्वादनुष्ठेयम्] R^NP_1; चोदित्वादनुष्ठेय--- P_2; चोदितत्वानुष्ठेयम् P_3 10.4 यदुक्तम्] R; युक्तम् P_2^{ac} 10.6 दययैव] R^N; दयेयैव P_2; दये--- P_1; दययैवं P_3^c; दययेवं P_3^{ac} 10.7 श्रेयो°] R^NP_1; श्रयो° P_3 10.8 प्राप्य°] R^N; प्राप्त° P 10.8 वदेति] $R^NP_2P_3$; वदेदिति P_1 10.9 °सर्वविषय°] P_2P_3; ⊔र्वविषय° P_1; °सर्वज्ञविषय° R^N 10.10 °गारुड°] $R^NP_1P_2$; °का ⊔ ड° P_3

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विशेषस्तेषां शिवकृतत्वे ऽपि सिद्धि⟨प्र[धानत्वेनापरत्वात्।

12 ननु वेदादिज्ञा⟩नान्येवं ह्[रिहरहिरण्य⟨गर्भ⟩ाद्यात्मकप्रसिद्धशिवकृतानि पराणि भविष्यन्तीति। तदयुक्तं तेषामशिव[त्वरूपमुक्त्युपदेशकत्वेन शिवकृतत्वा]सिद्धेः। सम⟨लत्वमेव ह्यात्मनामशिवता। तद्विरहः केवलित्वं⟩ शिवतेति।

15 मलकै[वल्यं च तैर्मुक्तावुपदिष्टं मलस्वरू]पस्यापरिच्छेदात्। अपरिच्छिन्नस्य ह⟨र्तुम⟩शक्यत्वादिति। ⟨यज्⟩ज्ञानं प्राप्य [नरा मुक्तिम⟨ाया⟩न्ति ⟨केवलां तद्वदेति वेदा]दिशास्त्रनिषेधः। †सर्व इति

18 ब्रा⟩ (P_1f. 2^v) ह्मणाः क्षत्रिया वैश्याः शूद्रा म्लेच्छादयो ऽपि हि। इति [श्रुत्यधि⟨कारि⟩ण ⟨एव। गरु⟩त्मतो ऽधिकारः प्रकृतं] ⟨सर्व⟩पदस्य नियतार्थत्वात्†। यदुक्तम्

21 अर्थः ⟨प्र⟩क⟨रणं लिङ्गं शब्दस्यान्यस्य सन्निधिः।

प्रो[क्ताः सामान्य⟩शब्दानां विशेषस्थितिहेतवः॥ इ]ति।

एवं च दीक्षितत्वे ऽप्यविदितशास्त्रविवेकस्य तार्क्ष्यस्यायं प्रश्नस्तथाभू[तशा-

24 स्त्रा (R^Nf. 126^v) धिगमायेति प्रतीयते न तु ज्ञ⟨स्ये⟩ति॥

अथ प्रतिवचनम्

एवमुक्तो हरः प्राह विस्फुरच्चन्द्रशेखरः।

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11 Before a. A_2E_D insert भगवान् 11 a. एवमुक्तो] $N_2D^2M^YR^NP_3^SV_2GK_1A_2E_V$ *Try*; एवमुक्ता N_3E_D; एवं मुक्तो A_1; एवमुक्ते M • हरः] $NM^YR^NG_2AE$*Try*; हर $P_3^SV_2G_1$; हरेः M 11 b. विस्फुरच्चन्द्र°] NA_2*Try*; प्रस्फुरच्चन्द्र° $M^YR^NP_3^SGE$; विस्फुरच्छन्द्र° V_2; ---च्चन्द्र° K_1; प्रस्फुटच्च (च A_1M_3) न्द्र° A_1M

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11 (a^1–b^8) V_1; [a^5–b^3] K_1

10.17–20 Testimonium: तथा किरणवृत्तौ भगवता रामकण्ठाचार्येण···(See 1:1.11–12) यदवाप्य नरास्सर्व इत्यत्र 'सर्व इति "ब्राह्मणाः क्षत्रिया वैश्याश्शूद्रा म्लेच्छाद्यो पि ही"ति श्रुत्यधिकारिण एव गरुत्मतो धिकारप्रक्रमतस्सर्वपदस्यानियतार्थत्वाद्' इति व्याख्यातम्। *Śaivāgamādimāhātmya* IFP T. 372, p. 1225, lines 11–16.
10.21–2 अर्थः···हेतवः *Vākyapadīya* 2:315cd and 316cd.

10.12 °हरहिरण्य°] P; °हिरण्य° R^N; °हयहिरण्य P_2^{ac} 10.13 पराणि] R^N; च पराणि P_1P_2; पुराणि च P_3 10.13 °शिवत्वरूप°] P_1P_3; °शिवरूप° R^N; °शिव--- P_2 10.14 °त्वमेव] R^NP_3; °त्वमेवा P_2 10.14 केवलित्वं] $R^NP_2^{ac}P_1P_3$; कैवलित्वं P_2^s 10.15 मुक्तावुपदिष्टं] P_1P_3; मुक्ता उपदिष्टं R^N 10.15 °रूपस्यापरि°] P_1P_3; ---पस्यापरि° P_2; °रूपापरि° R^N 10.16 हर्तु°] P_2P_3; हातु° R^N; ह--- P_1 10.16 °शक्य°] $R^NP_1P_3$; °शिक्य° P_2 10.17 °शास्त्रनिषेधः] P_2P_3; °शास्त्रानिषेधाः R^N 10.18 शूद्रा म्लेच्छादयो ऽपि हि। इति] *conj.* (see testimonium); शूद्रा म्लेच्छादयो ऽपीति P; शूद्रा म्लोदयेपीति R^N 10.19 °धिकारः प्रकृतं] R^N; °धिकारप्रक्रमतः P_1P_3 10.19–20 °पदस्य नियतार्थत्वात्] R^NP_2; °पदस्यानियतार्थत्वात् P_1P_3 10.21 अर्थः] $R^NP_1P_2$; अर्त्थं P_3 10.21 शब्दस्यान्यस्य] R^NP_2; शब्दस्य P_3 (unmetrical) 10.24 न तु ज्ञस्येति] P_3; तत्वज्ञ° R^N; न तु ज्ञ--- P_1 10.25 अथ] P_2P_3; *om.* R^N

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एवं स्तु)तिपूर्वदर्शनपूर्वकं शास्त्रवि[षयाविवेकप्रदर्शनतः शास्त्रं वैनते]येन प-
र्यनुयुक्तः सन् सविस्मयत्वे सत्युत्पन्नशिरःकं(प)त्वाद्विशेषेण [स्फुरच्चन्द्रशे-
ख(रः श्रीकण्ठदेवः प्राह। किञ्च] प्राहेत्युच्य)ते। 3

भद्रमेतत्त्वया पृष्टं शृणु ज्ञानं महोदयम् ॥ ११ ॥
किरणाख्यं महातन्त्रं परामृतसुखप्रदम्।
सर्वानुग्राहकं शुभ्रं पदार्थोद्योतकं स्फुटम्॥ १२ ॥

यदेतद्भद्रं सकलान्यशास्त्रफलविलक्ष[णश्रेयःसाधकं शास्त्रं वदेति त्वया पृष्टं
तच्छृणूच्यत इति प्रतिज्ञा। अत एवात्र भद्रपदस्यैव मङ्गलाद्य(र्थत्वादादिसू-
त्रत्वे ऽपि [नाथ)शब्दानुपादानादेर्दोषः। मह्यांश्च दर्शनान्तरसिद्धानभिभाव्य 3
उदयः सिद्धिलक्षणो यस्मादित्यनेनास्य शास्त्रस्य प्रयोज[नमुक्तम्। अत एव
तथाभूतार्थप्रकाशकत्वात्] किरणा(ख्यमेतदुक्तम्)। महच्च तत्परमेश्वरप्रयुक्त-
त्वात्। तन्त्रमित्यनेनास्य प्रामाण्यमुक्तम्। [ईश्वरकृतत्वेनैव शास्त्र]स्य प्रामा- 6
ण्यात् नाकृतकत्वेनासंभवात्। रचना कर्तारं न व्यभिचरतीति (यतः। परं
च तत्) स[र्वार्थव्यापकत्वादमृतं चाविनश्वरमि]ति परामृतं यत्सुखं परा प-
रिपूर्णता सर्वज्ञत्वकर्तृत्वाभिव्यक्तिः। [तद्दातीत्युपायत्वेनाभिव्यनक्तीत्यर्थः। 9

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11 Before c. M^Y inserts भगवानुवाच; ईश्वर उवाच $P_3^S G_1$; ईश्वरः V_2; भगवान् E_V 11 c. भद्रमेतत्] $N_2 M^Y R^N P_3^S V_1 V_4 G K_1 AME$; गुह्यमेतत् $N_3 D^2$; भद्रमेव V_2 11 d. ज्ञानं] Σ; ज्ञान° N_2 12 b. परा°] $M^Y R^N P_3^S V_2 GME$; सारा° $NV_4 G_1^{ac} A_2 Try$; ---रा° $V_1 A_1$ • °मृत°] Σ; °भूत° V_2 12 c. °नुग्राहकं] $N_3 D^2 M^Y R^N VAMETry$; °नग्रहकं N_2; °नुग्रहकं G_1; ---कं G_2; °नुग्रह--- K_1 • शुभ्रं] $N_2 M^Y R^N VGK_1 A_1 ME$; शुद्धं $N_3 D^2 A_2 Try$? 12 d. पदार्थोद्यो°] $N_3 M^Y P_3^S V_4 GAME_D$; मदार्थोद्यो° N_2; पदार्थोयो° D^2; पदार्थद्यो° $R^N V_2 K_1 E_V Try$

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11 (d^6–d^8) A_2; (d^8) $V_1 K_1$ (*Try*'s readings cannot be deduced for 11cd.)
11 c. The testimony of V_4 commences.
12 (a^1–a^2, b^1–b^2, b^5–d^4) V_1; (a^1–a^2, d^5–d^8) A_2; (a^1, a^7–b^7, c^6) K_1; (a^5–b^1) A_1; (c^4–c^5) G_2

12.7–9 Testimonium: श्रीमता रामकण्ठेन किरणवृत्तौ किरणाख्यं महातन्त्रं परामृतसुखप्रदं। इत्यत्र परच्च

11.1 °पूर्वदर्शनपूर्वकं] P; °पूर्वकं R^N 11.1–2 पर्यनुयुक्तः] $R^N P_1 P_3$; पर्यनुक्तः P_2 11.2 विशेषेण] P; विशिष्टः R^N 11.3 किञ्च] R^N; किम् P_3 12.2 तच्छृणूच्यत] P; तच्छास्त्रमुच्यत R^N 12.2 भद्रपद°] $R^N P_1 P_2$; भद्रभद्रपद° P_3 12.2–3 °सूत्रत्वे ऽपि] R^N; °सूत्रेपि $P_2 P_3$ 12.3 °दानादेर्दोषः R^N; °दानादेदोषः P_1; °दानाद्दोषः P_3 12.3 °सिद्धानभिभाव्य] $P_1 P_3$; °सिद्धानभिभाव्य $R^N P_2^c$; °सिद्धिनभिभाव्य P_2^{ac} 12.4 सिद्धिलक्षणो] $P_1 P_3$; सिद्धलक्षणो $R^N P_2$ 12.5 °प्रकाशकत्वात्] $P_1 P_3$; प्रतिपादकत्वात् R^N 12.6 तन्त्रम्] P; तन्नम् R^N 12.6 ईश्वरकृतत्वेनैव] $R^N P_3$; ईश्वरकृत्वेनैव P_1 12.6–7 प्रामाण्यात्] $R^N P_1 P_3$; प्रमाणात् P_2 12.7 °भवात्। रचना] R; °भवात् नचना P_2^{ac} 12.7 व्यभिचरतीति यतः] $P_2 P_3$; व्यभिचरतीति--- P_1; व्यभिचरति नियतं R^N 12.8 परामृतं] R^N; परमामृतं P 12.8 सुखं] $R^N P_1 P_3$; सुखं परामृतं यत्सुखं P_2 12.9 तद्दातीत्यु°] $R^N P_1$; तद्दात्यु° P_3

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त]देतन्मुक्तिलक्ष(णं प्रयोजन)ान्तरम्। सम्बन्धस्तूपायोपेयत्वादिलक्षणो ऽत्रा-
र्थ[सिद्धः। सर्वेषां तु भक्तानां ब्राह्मणादीनामनु प] (P₂f. 8ᵛ) श्चात् शक्तिनिपा-
12 तात् ग्राहकं स्वीकारकम्। न तु शक्तिपातं विना ब्र(ाह्म)णजातिमात्रस्य[(ापि
विशिष्टतर)ाधिकारविषयत्वमित्य]र्थः।

शुभ्रमिति वक्ष्यमाणपादचतुष्टय(शो)भायुक्तत्वात्। न त्वानर्थक्यलूनवि-
15 शीर्णात्मकमिति विशि[ष्टस्वरूपकथनम्। पदार्था अर्थराशयः (षट्) पश्चा-
दयो व(क्ष्यमाणास्तेष)ामुद्द्योतकमित्यनेनास्याभिधेयकथ]नम्। स्फुटमित्यनेन
संहितान्तरे]भ्यो ऽस्य विशेषः। तानि ह्यस्फुटं (कृ)त्वा पदा(र्था)नामुद्द्यो-
18 तकान्यतस्तैरगतार्थत्वमित्य[र्थः। एवं (च स्वरूपागता]र्थत्वप्रामा)ण्याधिका-
रिसम्बन्धाभिधेयप्रयोजनानि शास्त्रस्योक्तानीति प्रतिज्ञारूप[मेतदेवादिसूत्रम्
अथातो ऽनादि]मध्यान्तेत्यादि श्रीमद्रौरव इव अथाणोर्ब(न्धसो(P₃f. 2ʳ){पान
21 इत्यादि श्रीमन्मत}ङ्ग) इव चैवंरूपत्वादादिसूत्रस्य। न तु [पशुप]ाशेत्यादि
तस्यैतत्सूचितार्थान्तरप्रतिज्ञारूप(त्वेनो)त्तरसूत्रत्वादिति दर्शयिष्यामः। य-
त्त्वत्र स(म्बन्धादीनामेतदभि[ध]ानं प्रमा) (P₁f. 3ʳ) णत्वादकर्तव्यमिति चोद-
24 यित्वा लोक इव संशयहेतुत्वेनापि कर्तव्यमिति केनापि प्रतिविहितं तद-
युक्तमेव। तर्कशास्त्राणामिव लौकिकवाक्यस्येव चास्य सू[त्र]स्याभिधानमात्र-
त्वासिद्धेः। परमेश्वरप्रणीतं ह्येतदागमरू(पं प्रमाणमिति कथं सन्दिग्धविषयं)

तत् सर्वार्थव्यापकत्वादमृतश्चाविनश्वरं। यत्सुखं। परा परिपूर्णता सर्वज्ञत्वसर्वकर्तृत्वाभिव्यक्तिः तद्ददात्युपायत्वेना-
भिव्यनक्तीति परामृतसुखप्रदमिति। Jñānaprakāśa's *Śivajñānabodhavṛtti*, pp. 23–4.
12.20 अथातो ऽनादिमध्यान्तं *Rauravasūtrasaṅgraha* 1:1a.
12.20 अथाणोर्बन्धसोपान° *Mataṅgavidyāpāda* 2:1a.

12.10–11 °त्रार्थसिद्धः] P₁P₃; °त्रार्थ--- P₂; °त्रार्थः सिद्धः R^N 12.11 तु भक्तानां] P₁P₃; चोक्तादीनां R^N 12.12 स्वीकारकम्] R^N P₂; स्वीकारं P₁P₃ 12.12 ब्राह्मणजातिमात्रस्यापि] *conj.*; ब्राह्मणादिमात्रस्यापि R^N; ब्राह्मणजातिमात्रस्यास्य--- P₂; ब्र---णजातिमात्रस्य--- P₁; ब्राह्मणजातिमात्रस्य अस्य P₃ 12.13 विशिष्टतराधिकार°] R^N; ---धिकार° P₁; विशिष्टाधिकारि° P₃ 12.13 °विषयत्वमित्यर्थः] R^N; °विषयत्वान्नाधिकारमित्यर्थः P₁P₃ 12.14 °पादचतुष्टय°] P; °विद्यादिपादचतुष्टय° R^N 12.14 °युक्तत्वात्। न त्वानर्थक्यलून°] P₁; °युक्तत्वात् न त्वलून° R^N; °युक्तत्वान्न त्वानर्त्थलून° P₂; °युक्तत्वानर्त्थक्यलून° P₃ 12.14–15 °विशीर्णात्मक°] R^N P₁P₃; °विशीर्णात्म° P₂ 12.17 तानि ह्यस्फुटं कृत्वा] R^N P₁P₃; तास्फुटंकृत्वार P₂ 12.18 °कान्यतस्तैर°] R^N P₁P₂; °कान्न्यतत्वेस्तर° P₃ 12.18 °गतार्थत्वमित्य°] *conj. Sanderson*; °गतार्थमित्य° R 12.18 स्वरूपागतार्थत्व°] *conj.*; स्वरूपगतार्त्थत्व° R^N; ---र्त्थत्व° P₂; स्वरूपमङ्गळाद्यर्त्थत्वम् P₃ 12.18–19 °धिकारि°] P; °धिकार° R^N 12.21 °मतङ्ग] R^N; मत P₂ 12.21 चैवं°] R^N P₁P₃; चैव P₂ 12.21 पशुपाशेत्यादि] R^N P₁P₃; ---शेत्यादिना P₂ 12.22–23 यत्त्वत्र] R^N P₂; यत्तुक्तं P₁P₃ 12.23–4 चोदयित्वा लोक इव संशयहेतुत्वेनापि कर्तव्यमिति] R^N; *om.* P 12.24 प्रतिविहितं] R^N P₂; प्रतिविहितमिति P₁P₃ 12.25 तर्कशास्त्रा°] R^N; तच्छास्त्रा° P 12.25 °वाक्यस्येव] R^N P₁P₂; °वाक्यस्येव वाक्यस्येव P₃ 12.25 चास्य] R^N; वाक्यस्य P 12.26 ह्येतदागम°] R^N; ह्येवैतदागम° P 12.26 प्रमाणमिति] P₂P₃; प्रमाणमिह R^N

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स्या[त्] प्रमाणस्य स्वप्रमेयनिश्चयरूपत्वेन तद्विषयसंशयनिवृत्तिफलत्वादिति सम्बन्धादिनिश्चयत्वेनैवात्र प्रतिविधे[यमिति॥ 27

अथ (P_2f. 9^v) किं तस्य शुभ्रत्वम्। कीदृशाश्च ते पदार्था येष(ामेतद्द्योतकमुक्तम्। कियत्सं)ख्याश्चे[ति] तदर्थमेतत्प्रतिज्ञासूत्रान्तरम्॥ 30

पशुपाशपतिज्ञानविचारप्रतिपादकम्।
क्रियाचर्यासमोपेतं योगभूतिभरावहम् ॥ १३॥

पशुशब्दो निर्मलानामप्रयोगात्समलानामेवात्मना(मभि)धायकः। ते च बहवो ऽपि सकलाक (R^Nf. 127^r) लभेदेन द्वि(रूपाः। तत्र सकला द्विरूपाः सूक्ष्म)देहाः स्थूलदेहाश्च। अकला अपि विज्ञानाकलाः प्रलयाकलाश्चेति द्विरूपा एव। ते सर्व एव पशवः पशुशब्दवाच्याः तावदत्रैकः पदार्थः पशुरित्युच्यते। 3

पाशा(स्तु मलकर्ममायीयाः [ते]षां पशू)नां त्रिविधाः। तथा हि विज्ञानकेवलिनो मल एव। प्रलयकेवलिनो मलः कर्म च। सकलस्य तु मलकर्ममायीय[ाः पा]शाः। कस्यचिच्च विज्ञानयोगसन्न्यासैर्भो[गाद्वा] कर्मक्षयतः (संस्कारवशेनैव चक्र)भ्रमणवद्धृतशरीरत्वान्मलमायीयावेवेति [स]र्वमेतद्वक्ष्यामः। तत्र मल एक एवानेकपुरुषावारकानेकशक्तिः। न पशुतत्त्वात्तत्त्वान्तरं 6 9

13 a. °पतिज्ञान°] Σ; °परिज्ञान° N 13 b. °पादकम्] Σ; °पादकः M_1M_2 13 c. °चर्या°] Σ; °चर्य° V_2; °चर्यो° V_4 • °पेतं] NM^YSE_D *Try*; °पेत° R^NE_V 13 d. योगभूतिभरावहम्] $M^YR^NP_3^sG_1E_V$ *Try*; योगभूतिभ ⊔ वहां N_2; योगस्तुतिवरावहम् N_3D^2; योगभू--- V_1; योगभूतिपरावहम् $V_2G_2K_1A_1ME_D^{vl}$; योगभ्रतिचरावहम् V_4; योगभूतिर्भरावहं A_2; योगज्ञानोपपादकम् E_D; योगं ज्ञानचतुष्टयम् E_D^{vl}

13 (a^1–a^3) A_2; [a^3–b^3] K_1; [a^5–a^8] M_3; (b^7–c^2, d^4–d^8) V_1

13.5 Testimonium: पाशस्तु मलकर्ममाययोस्तेषां पशूनां त्रिविधा। इति रामकण्ठे (sic) *Īśānaśivagurudevapaddhati* Vol. III, p. 23.
13.7 विज्ञानयोगसन्न्यासैर्भोगाद्वा कर्मक्षयतः cf. *Paramokṣanirāsakārikā* 55cd which reads भोगाद्वा कर्मणः क्षयात् to give a metrical last *pāda*.
13.8 सर्वमेतद्वक्ष्यामः *Kiraṇavṛtti* 1:20.1–5 and 1:22c–23b and commentary ad loc.

12.27 स्वप्रमेय°] R^N; स्वयमेव P 12.27 °फलत्वादिति] P; °फलत्वादिभि R^N 12.28 सम्बन्धादिनिश्चयत्वेनैवात्र] P_1P_3; सम्बन्धानिश्चयत्वेनैवात्र R^N; सम्बन्धादिनिश्चायत्वेनैवात्र P_2 12.28 प्रतिविधेयमिति] R^N; न प्रतिविधेयमिति $P_1P_3^c$; न प्रतिविधे--- P_2; न प्रतिषेधमिति P_3^{ac} 12.29 तस्य] P_1P_3; तदस्य R^N; इदं तस्य P_2 12.30 °तत्प्रतिज्ञा°] P_1P_3; °तत्सूत्रं प्रतिज्ञा° R^N; °तत् P_2 13.2 वहवो] $R^NP_1P_2$; वहलो P_3 13.4 पशुशब्द°] P; पशुत्वशब्द° R^N 13.6 मलः] P; मलश्च R^N 13.7 कर्मक्षयतः] R^NP_2; कर्म्मणः क्--- P_1; कर्म्मणः क्षयतः P_3 13.8 °भ्रमणवद्धृत°] R^NP_2; °भ्रमवद्धृत° P_1P_3 13.8 °मायीयावेवेति] *em.*; °मायीया ⊔ वेति R^N; °मायीया एवेति P 13.9 °पुरुषावारकानेक°] $R^NP_1P_3$; °पुरुवारकानेक° P_2 13.9 °शक्तिः। न] R^N; °शक्तिः न च P_1P_3; °शक्तिन्न च P_2 13.9 पशुतत्त्वात्तत्त्वान्तरं] R^N; पशुतत्वान्तरं P

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तेन विना पशुत्वायोगात्। वस्त्वन्तरं [तु] भवत्येव। क⟨र्मापि न तत्त्वान्तरं⟩ धर्मादिभावाष्टकभेदेन प्रकृतिसंस्काररूपत्वात्तेन विना प्रकृतेर्ब[न्ध]त्वायोगात्।
12 प्रतिपुरुषमनुष्ठेयत्वेन भिन्नत्वात् विचित्रत्वादनेकप्रत्ययात्मनोपभोग्यमनन्तमेव।

मा⟨यीयस्तु [क]लादि⟩क्षित्यन्तत्रिंशत्तत्त्वात्मकः प्रतिपुरुषं सूक्ष्मदेहात्म-
15 ना भिन्नो नवत्यधिकशतत्रयभुवनात्मना चाभिन्नः प्रतिभुवनं भूतात्मक[स्थूल] (P_2f. 10^v) देहत्वेन भिन्नश्चाभिन्नश्च स्थूलदेहस्यात्मान्त⟨रैरपि भोग्यत्वादि⟩त्यपि निवेदयिष्यामः। मायापि पाशयोनित्वात्पाश[ः। ति]रोभावनश-
18 क्तिरपि मायागर्भाधिकारीश्वराभिव्यक्ता पाश एवेत्येतावदर्थजातमत्र द्वितीयः पदार्थः पाश इत्युच्यते।

[प]⟨तिस्तु भगवान् शिवसदाशिवरूपतत्त्वद्व⟩यभेदेन भुवनपञ्चकभेदेन व-
21 क्ष्यमाणः परमेश्वरः सह मुक्तैस्तृ[ती]यः पदार्थः कथ्यते। ज्ञानपदेन च ज्ञायते ऽनेनेति कृत्वा शक्तिपदार्थो ऽत्रेश्वरतत्त्वत्वेन वक्ष्यमा⟨णभुवनचतुष्टययुक्तश्चतुर्थो ऽ⟩भिधीयते। तदधिष्ठानं विना पुंसां ज्ञानानुत्पादात्। तथा च श्रुतिरपि
24 धियो यो नः [प्रचो]दयादिति। विचारयति पुरुषकर्मानुसारेण जगतः साधारण⟨साधारणात्मनः⟩ सृष्टि⟨संहारादिकमिति विचारो ऽत्र पञ्चमपदा⟩र्थतया विद्या[विद्ये]शात्मकतत्त्वद्वयरूपषड्विंशतिभुवनभेदभिन्नो ऽर्थराशिः प्रतिपा-

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13.20–1 Testimonium: अत्र रामकण्ठः—पतिस्तु भगवाञ्छिवसदाशिवादितत्त्वभेदेन भुवनपञ्चकभेदेन च वक्ष्यमाणः परमेश्वरः इति *Īśānaśivagurudevapaddhati* Vol. III, p. 25.
13.20–1 भुवनपञ्चकभेदेन वक्ष्यमाणः *Kiraṇa* 8:139–41.
13.22–3 Testimonium: तथा च रामकण्ठः—शक्तिपदार्थो ऽत्रेश्वरतत्त्वेन वक्ष्यमाणभुवनचतुष्टययुक्तश्चतुर्थो ऽभिधीयते। तदधिष्ठानं विना पुंसां ज्ञानानुत्पादनात् इति *Īśānaśivagurudevapaddhati* Vol. III, p. 26.
13.22 वक्ष्यमाणभुवनचतुष्टययुक्तः *Kiraṇa* 8:138c–139a.
13.24 धियो यो नः प्रचोदयात् *Ṛg Veda* 3.62.10

13.10 वस्त्वन्तरं] $R^N P_1 P_2$; वस्त्वरन् P_3 13.12 विचित्रत्वादनेक॰] $P_1 P_3$; विचित्रत्वाद्दनेक॰ R^N; विचित्रत्वानेक॰ P_2 13.12 ॰प्रत्ययात्म॰] $R^N P_1 P_2$; ॰प्रत्यात्म॰ P_3 13.14 ॰क्षित्यन्तत्रिं॰] $R^N P_1 P_2$; ॰क्षित्यन्तन्त्रिं॰ P_3 13.14 प्रतिपुरुषं] P; प्रतिपुरुष R^N 13.16 भिन्नश्चाभिन्नश्च] $R^N P_1 P_3$; भिन्नग ⊔ भिन्नश्च P_2 13.16 ॰देहस्यात्मा॰] P; ॰देहस्याप्यात्मा॰ R^N 13.16–7 भोग्यत्वादि॰] $P_2 P_3$; भोग्यत्वाद्दि॰ R^N 13.17 ॰रोभावन॰] $R^N P_1 P_2$; ॰रोभावेन P_3 13.20 ॰सदाशिव॰] R^N; *om.* $P_2 P_3$ 13.20 ॰तत्त्वद्वय॰] $R^N P_2$; ---य॰ P_1; ॰त्वात् द्वय॰ P_3 13.20 भुवनपञ्चकभेदेन] P; *om.* R^N 13.21 ज्ञानपदेन च] R^N; ज्ञानपदेनापि P 13.23 ॰त्पादात्] R^N; ॰त्पादनात् P 13.24–25 साधारणासाधारणात्मनः] R^N; साधारणात्मनः P_2; साधारण--- P_1; सा ⊔ रणात्मनः P_3 13.25 सृष्टि॰] $R^N P_1 P_3$; सृष्टिं P_2 13.26 ॰शात्मकतत्त्व॰] $R^N P_1$; ॰शात्मतत्व॰ $P_2 P_3$ 13.26 ॰भुवनभेद॰] $R^N P_1 P_2$; ॰भुवनदेह॰ P_3 13.26 ॰भिन्नो] R^N; ॰भिन्ना P 13.26–7 प्रतिपाद्यते] $R^N P_1 P_2$; प्रपाद्यते P_3

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द्यते। एषां पञ्चानां पदार्थानां प्रतिपादकं शास्त्रं ⟨विद्यापाद[ात्म]कं शृण्विति 27
प्रतिज्ञातार्थानुषङ्गः। न तु पशुपाशपती⟩ (P_1f. 3^v) नां यत् ज्ञानं यश्च विचा-
रो ऽनुमानं तयोः प्रतिपाद[क]मेतच्छास्त्रं शृण्विति व्याख्येयम्। ⟨शास्त्रस्य
शब्दात्मकत्वे⟩नानन्वयात्। न हि ⟨शब्दात् ज्ञानं प्रतीयते। †वाचकत्वेनास्य 30
वा[च्यसंकेतित्वात्†। अ]पि त्वर्थ एव⟩। ज्ञानं तु ततो ऽनुमेयम्। ⟨अथ⟩
ज्ञानशब्दो ऽत्रार्थात्पश्वादिज्ञानहेतौ वाक्ये प्रयुक्तो वि[चारशब्दो ऽ]पि [तदनु-
मा]नहेतौ लिङ्ग इति व्याख्या⟨यते। †एवमपि रू[ढ]र्थत्यागेनानयोरत्र प्रवृत्ते- 33
रविशेषाद्वरं⟩† पदार्थ[विषयतैव युक्तेति]।(P_2f. 11^v) पदार्थानां पञ्चत्वसिद्धिः।
यदुक्तं श्रीमद्रौरवे

पदार्थाः पञ्च विख्याता विद्येशवदनो⟨द्भव⟩ाः। 36
विधिः क्रिया कला[यो]ग⟨ौ शिवश्चे⟩ति स⟨मासतः।

इति पूर्वैव व्याख्या युक्ता। क्रि⟩या करणं संस्करणं दीक्षेति। चर्या च-
रणं नित्यादिकर्मानुष्ठानं ताभ्यां समं तुल्यत्वेनोपेतं क्रियाचर्यात्मकपादद्व- 39
ययुक्तमप्येत⟨च्छा⟩स्त्रं शृण्वित्यर्थः। यो योगश्चेतसो ⟨ध्येयेना[र्थे]न सम्बन्ध-
स्तद्विष⟩यः समाधिरेकाग्रतारूपो वा तस्य भूतिः प्रत्याहाराद्यङ्गावैकल्येन
भवनं तस्या भरो ऽनन्तफ[ला]विर्भावः तमावहति यच्छास्त्रं तच्छृण्विति 42
चतुर्थस्य पादस्य प्रतिज्ञेत्यर्थादत्र पा⟨दसंख्यापि प्रतीता। क्रियादिपा⟩दत्र-
यप्रतिपाद्य (P_2f. 12^r) श्चार्थः षष्ठः पदार्थः कथ्यते यः श्रीमतङ्गादावुपाय[प-

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13.36–7 पदार्थाः···समासतः *Rauravasūtrasaṅgraha* 4:48; cf. विधिः क्रिया कला योगः शिवश्चेति समासतः। पदार्थाः पञ्च विज्ञेयाः शैवशास्त्रे ह्यनुत्तरे quoted by Alaka ad *Haravijaya* 6:147.

13.27 पञ्चानां] $R^N P_1 P_2$; *om.* P_3 13.27 विद्यापादा°] P_3; विद्या॒पादा° R^N; विद्यापाद--- P_2 13.28 प्रतिज्ञातार्था°] R^N; प्रतिज्ञार्था° $P_2 P_3$ 13.28 यश्च] $R^N P_1 P_3$; यच्च P_2 13.29 °नुमानं तयोः] $P_1 P_3$; °नुमानज्ञानं तयोः $R^N P_2$ 13.29 शास्त्रस्य] $P_2 P_3$; शास्त्रस्य च R^N 13.30 ज्ञानं] $R^N P_2$; अज्ञानं P_3 13.30–1 वाचकत्वेनास्य वाच्यसंकेतित्वात्। अपि त्वर्थ एव] P_3; वाचकत्वेन वास्यवा---अपित्वत एव P_2; वाचकत्वेन वा स तत्र संकेतितो ऽपि तदर्थ एव R^N 13.33 °नयोरत्र] P_2; °नयोरन्यत्र P_3; °नन्वयोक्तात्र R^N 13.36 विख्याता] $R^N P_1 P_3$; विख्याताः P_2 13.37 विधिः] $P_1 P_3$; विधि° $R^N P_2$ 13.37 कला°] $P_1 P_3$; °काल° $R^N P_2$ 13.37 °योगौ] P_3; °योगाः R^N; ---गो P_2; °योग--- P_1 13.38 क्रिया करणं] $R^N P_2$; ---या करणं P_1; क्रिया कारणम् P_3 13.38 संस्करणं] $P_1 P_2$; संस्करण $R^N P_3$ 13.38–39 चरणं] $R^N P_1 P_3$; चरण P_2 13.39 नित्यादि°] $R^N P_1 P_2$; नियुक्तादि° or perhaps निवृत्तादि° P_3 13.39 तुल्यत्वेनोपेतं] $R^N P_2$; तुल्यन्तेनोपेतं $P_1 P_3$ 13.39 क्रियाचर्या°] P; चर्या°R^N 13.39–40 °द्वययुक्त°] $R^N P_1 P_3$; °द्वययुत° P_2 13.40 °च्छास्त्रं] $R^N P_2$; ---स्त्रं P_1; °च्छास्त्रच्छास्त्रं P_3 13.40 यो योग°] R^N; योग° P 13.41 °द्विषयः] $R^N P_2$; ---यः P_1; °द्विषयः P_3 13.41 °ङ्गावैकल्येन] $R^N P_1 P_3$; °ङ्गवैकल्येन P_2 13.42 तस्या भरो] P; तस्य भरो R^N 13.44 °श्चार्थः] *em.*; °श्चार्थो R 13.44 यः श्री°] *em.*; यच्छ्री° R 13.44 °मतङ्गादावुपाय°] $P_2 P_3$; °मतंगादा उपाय° R^N; °मतंगादौवुपाय° P_1

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45 दार्थत्वेनोक्तः। अर्थतथात्वस्थितिश्च संहितान्तरात्संहितान्तर]संशयवि⟨षये⟩षु
⟨यु⟩क्तै⟨क⟩कर्तृकत्वा[च्छ्रु]⟨त्यादि (R^N f. 127^v) शास्त्रेष्वि⟩वेत्य[दोषः। तदेवं
चतुष्पादमिदं शास्त्रं षट्पदार्थाभिधायि च।
48 इत्य]स्यानुषङ्गिकस्य प्रतिज्ञासूत्रस्यार्थः॥
अत्र पूर्वः पक्षः [

गरुड उवाच।

यद्येवं स पशुस्तावत्कीदृशो बध्यते कथम्।
मुच्यते कथमाख्याहि संदेहविनिवृत्तये॥ १४॥

यद्येवं पश्वादयः षट्पदार्थास्त्वया ⟨व्याख्येयत्वे]नो⟩द्दिष्टाः। तत्र यः प्रथम-
पदार्थत्वेन सङ्गृहीतः पशु[ः स कीदृश इति तस्य तावल्लक्षणं वक्तव्यं यतः
3 सौगतैरसौ प्र]तिक्षणं ध्वंसित्वेन विज्ञानसन्तानात्मकः। वेदान्तविद्भिश्च [कै-
श्चिद्ब्र⟨ह्मकार्यत्वे⟩नानित्य इष्यते। नैयायिकादिभिस्तु नित्यः] ।(P₂f. 12^v) तथा
चार्वाकैश्चतुर्महाभूतात्मकः। वैशेषिकादिभि[स्तु तद्विलक्षणः। तथा सांख्यैस्तु
6 बद्धावस्थायां मुक्त्यवस्था]या⟨मिव ज्ञत्वस्वभावश्चाकर्ता च। जै⟩मिनीयादिभि-
स्तु ज्ञः क[र्ता चेति। नैयायिकादिभिश्च बुद्धिसुखदुःखेच्छाद्वेषप्रयत्न[धर्माधर्म-
संस्कारैर्नवभिर्गुणैर्युक्तः। [सांख्यैस्तु निर्गुणः। एवं पुरु⟨षकारवादिभिः प्रभुः
9 स्वतन्त्रः] । दै⟩ववादिभिश्चास्वतन्त्रः। तथा दिगम्बरैर्जीवो[त्पत्तिवादिभिश्च वे-
दान्तविद्भिरव्यापकः। नैयायिकादिभिश्च व्या]पक इत्येवमनेकाप्रतिष्ठितकुयु-

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14. गरुड उवाच] NM^Y; *om.* RP₃^S; --- V₁K₁; गरुडः V₂V₄GA₁ME; गरु--- A₂; श्रीगरुड उवाच *Try* 14a. स] Σ; *om.* M₁M₃; हि M₂ 14b. कीदृशो] N₂D²M^YR^NP₃^SV₂GK₁AM E*Try*; कीदृसो N₃; वध्यते कीदृशो V₄(unmetrical) • वध्यते] N₂D²M^YR^NVGAME*Try*; वन्ध्यते N₃; बुध्यते K₁ 14d. °वृत्तये] Σ; °वर्तये E*v*

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14 (a¹–b⁸, d⁸) V₁; (a¹–a⁶) N₂; (a¹–a³) K₁A₂; (c⁸–d⁴) A₂

13.44–45 °पदार्थत्वेनोक्तः] R^NP₁; °पदार्त्थनोक्तः P₃ 13.45 °न्तरात्] P₃; °न्तरान्तरात् R^NP₁ 13.46 युक्तैककर्तृकत्वा°] R^N; युक्तैकर्तृकत्वा°P₂; ---क्तै---कर्तृत्वा° P₁; युक्तैककर्तृत्वा° P₃ 13.46 °त्यादि°] P₂P₃; °तानि R^N 13.47 °भिधायि] R^N; °भिधायी P₁P₃ 13.48 इत्यस्यानु°] R^N; अत्रानु° P₁; इति अत्रानु° P₃ 13.49 पूर्वः] R^NP₂; पूर्व° P₁P₃ 14.1 यद्येवं] R^NP₁; यद्येकवम् P₃ 14.1 व्याख्येय°] *em.*; व्याख्याय° R^N; व्याख्ये° P₃ 14.1–2 यः प्रथमपदार्थत्वे-न] P; प्रथमपदार्थत्वेन यः R^N 14.4 °नित्य इष्यते] R^N; °नितीष्यते P₁; नित्य इतीष्यते P₃ 14.5 सांख्यैस्तु] R^NP₁; सांसांख्यैस्तु P₃ 14.6 ज्ञत्वस्व°] R^N; यज्ञस्व° P₂; ज्ञस्व° P₃ 14.6–7 °भिस्तु ज्ञः] *conj. Sanderson*; °भिस्त्वज्ञः R 14.7 नैयायिकादिभिश्च] R^N; नैय्यायिकादिभिस्तु P₁; नैयायिकादिभि P₃ 14.8 °स्कारैर्नव°] R^NP₁; °स्कारैन्नव° P₂P₃ 14.8–9 प्रभुः स्व°] R^N; प्रभुस्व° P₃ 14.10–11 °ष्ठितकुयुक्त्य°] *conj.*; °ष्ठितकर्मयुक्त्य° R^N; °ष्ठितकः अयुक्त्य° P₁P₂; °ष्ठितककयुक्त्य° P₃

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त्त्यधिगमात्सं[शयो⟩ ऽस्माकम्। ततस्तन्निवृत्त्यर्थमाख्यात⟩व्यं भवता को ऽत्र पक्षः सर्वज्ञेनाने] (P₂f. 13ʳ) न दर्शनेनानुगृहीतो य आगमसंवादित्वात्प्रमा- 12
णं (P₃f. 2ᵛ) को वा[ननुगृहीतो य आगमविरु⟨द्धत्वाद⟩प्रमाणमिति। किञ्च ब-
ध्यते कथमिति केन प्र]कारेण। ⟨किं नैयायिकादीनामिव शरीरे⟩ (P₁f. 4ʳ) न्द्रि-
यैरे[वाथ सांख्यादीनामिव बुद्ध्यादिभिरपीति संशयः। किञ्च मुच्यते कथमि]ति 15
किं ज्ञानेनैव सां⟨ख्या⟩दीनामिव। किं योगेन पातञ्ज[लादीनामिव ⟨सन्न्यासे⟩न
वा वे⟨दान्तवादिनामिव क्रियया वा जैमिनी⟩या]नामिव। यदाहुः

नित्यनैमित्तिके कुर्यात्प्रत्यवायजिहा[सया। 18
मोक्षार्थी न प्रवर्तेत तत्र काम्यनिषिद्धयोः॥ इति।

एवमत्रापि] सन्देहो ऽतस्तन्निवृत्तये वक्तव्यमिति॥

अथ सन्दे⟨हाष्टकनिवृत्तये सि[द्धान्तः॥ 21

भगवानुवाच।

पशुर्नित्यो ह्यमूर्तो ऽज्ञो निष्क्रियो निर्गुणो ऽप्रभुः।
व्यापी मायोदरान्तस्थो भोगोपायविचिन्तकः॥ १५॥

⟩नित्यत्वश्रुत्यात्र सौगतादिमततिरस्कारेण नैयायिकादि] (P₂f. 13ᵛ) दृष्टहेतू-
नामनुग्रहः। किं चामूर्त इति। मूर्तिः काठिन्यं [विद्यते यस्य स मूर्तः स्पर्श-

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15. भगवानुवाच] $N_2M^YP_3^SV_4G_1K_1AE_D$; श्रीभगवानुवाच $N_3D^2G_2$; *om.* **R**; ---वानुव--- V_1; भगवान् V_2E_V; ईश्वरः M; भगवानुत्तरमुवाच *Try* 15a. पशुर्नित्यो] Σ; पशुनित्यो M_1M_2 • ह्यमूर्तो ऽज्ञो] M^YR^NVGAE*Try*; ह्यमूर्त्तज्ञो N_2M; हमूर्तज्ञो N_3; ¯मूर्तज्ञो D^2; ह्यमूर्त K_1(unmetrical) 15b. निष्क्रियो] $NM^YR^NV_2V_4GK_1A_2ME$*Try*; निष्क्रयो $P_3^SA_1$ • निर्गुणो] Σ; निर्गुणः D^2 • °प्रभुः] Σ; विभुः V_2 15c. मायोदरान्तस्थो] $N_3D^2M^YR^NP_3^SV_2GAM_2M_3$*Try*; ---योदरा--- K_1; मायो ऽन्तरस्थो M_1(unmetrical); मायोदरान्तःस्थो E 15d.] Σ; भोगैश्वर्यगुणात्मकः N_3D^2

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15 (a^7–d^3) V_1; (c^1–d^1) N_2; (c^1–c^3, c^7–d^3, d^5–d^8) K_1; (c^2–c^4) A_2; [c^1–d^8] V_4

14.18–19 नित्यनैमित्तिके···काम्यनिषिद्धयोः *Ślokavārttika sambandhākṣepaparihāra* 110.

14.11 भवता] P_1P_3; भगवता R^N 14.12 सर्वज्ञे°] R^NP_3; सा ⌣ज्ञे P_1 14.12 °नानुगृहीतो] $R^NP_1P_2$; °नानुगृहीताः P_3 14.12 आगमसंवादि°] *conj. Sanderson*; संवादि° **R** 14.13 वाननुगृहितो] R^N; वानुगृहीतो P_1; वा--- P_2; वनुगृहीतो P_3 14.13 आगम°] P_3; आगमः R^NP_1 14.13 °प्रमाणमिति] R^N; °प्र⌣माणमिति P_1 14.14 किं नैयायि°] R^N; कनैय्ययि° P_2; नैयायि° P_3 14.15 बुद्ध्यादिभिरपीति] P_1; बुद्ध्यादिभिरस्तीति R^N; ⊔ द्ध्यादिभिनवतीति P_3 14.17 वा] R^NP_1; *om.* P_3 14.17 क्रियया वा] P_3; क्रियया R^N 14.18 °नैमित्तिके] $R^NP_1P_2$; °नैमित्तके P_3 14.18 °जिहासया] R^NP_1; °जिहांसया P_3; °जिहा--- P_2 14.19 तत्र] R^NP_1; त्र P_3(unmetrical) 14.21 सन्देहा°] R^NP_2; सन्दे--- P_1; सन्देहो P_3 14.21 °वृत्तये] P_2P_3; °वृत्तयै R^N 15.1 नित्यत्व°] P_1P_3; नित्यश्च R^N 15.2 °मनुग्रहः] **P**; °माग्रहः R^N 15.2 काठिन्यं] **P**; काढिन्य R^N 15.2 मूर्तः] R^NP_1; मूर्त्त P_3

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3 वदर्थः महाभूतचतुष्टयात्मक ⟨उच्यते तद्भूपो न भवतीति भूत⟩चैतन्यवादि-
तिरस्कारेण तद्वै[लक्षण्यप्रतिपादकसौगतादिदृष्टहेतूनामनुग्रहः। अपि चाज्ञो]
निष्क्रिय इत्यकलावस्थायां ज्ञानक्रियारहित एव सक[लावस्थायां चालवण⟨:
6 सूप इतिवदल्पज्ञो ऽल्पक्रि⟩यश्चेति सांख्यादि]प्रतिक्षेपेण जैमिनीयादिपक्षानु-
ग्रहः। निर्गुण इ[त्यनेन तु नैयायिकादिदृष्टबुद्धिसुखदुःखादिनवात्मगुणप्रति-
क्षे]पेण सांख्यादिदृष्टस्य निर्गुणत्वस्यानुग्रहः। अप्रभु⟨रित्यने[नाप्यल्पप्रभु⟩त्वं
9 प्राग्वदुच्यते। इदानीमर्जनीयदृष्टादृष्टफलविचित्र] (P_2f. 14^r)ाग्निष्टोमादिकर्म-
विषय एव प्रभुः प्राग[र्जितकर्मभोगे त्वप्रभुरेवेति पुरुषकारदैववादिनोर्द्वयो-
र]प्ये⟨कांशितया⟩नुग्रहः। व्यापीत्यनेनाव्य[ापकजीवपुद्गलवादिप्रतिक्षेपेण त-
12 द्व्यापकवादिनैयायिकाद्यनुग्र]हः। इत्यत एव सर्वान्यागमदर्शनज्ञत्वात् गरु-
त्म[तो नात्रात्मनित्यत्वादिसिद्धौ ⟨हेतवः कथिताः⟩। तैर्विनापि स्थाणुपुरु-
ष]विषयसंशयस्य स्थाणुरयमित्याप्तवाक्यादि[वास्यापि संशयस्य चक्रस्यान्य-
15 तरपक्षानुग्रहेण तदुक्तहेत्वनुग्रहेण वा निवृत्तिसिद्धेस्तेषाम]⟨नुपयोगात्। यदि⟩
वानुभवसिद्धत्वमने[नात्मनः प्रतिपाद्यते अनुभवसिद्धौ हेतूनामनुपयोगात् य-
था घटो ऽयं लोहितः परिवर्तुल इ]त्यत्रानुभवसिद्धत्वान्ना[स्य हेतुः सम्भवति।
18 तथा ग्राहकात्मन्यपि ⟨परात्मप्रकाशकत⟩यानुभवसिद्धेः स्थैर्यमनु]भवसिद्धमेव
तथावगमात्। इति किमत्र हेतुना [कार्यम्। न च क्षणिके तस्मिन्कालादाविव
विभ्रमात् स्थैर्यमध्यारोपितमिति वाच्यम]। स्वा⟨त्मनि क्रि⟩याविरो⟨धेना-

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15.4 °तिरस्कारेण] R; °भिरस्कारेण $R^{N\,ac}$ 15.5 निष्क्रिय] $R^N P_1 P_3$; निष्कृय P_2 15.5 चालवणः] R^N; च लवण--- P_1; च लवणः P_3 15.7–8 °प्रतिक्षे°] $R^N P_1^{c} P_3$; °प्रतिजे° P_1^{ac} 15.8 °दृष्टस्य निर्गुणत्वस्यानुग्रहः] R^N; °दृष्टनिर्गुणानुग्रहः P 15.9 इदानीमर्जनीय°] *conj. Sanderson*; इदानीमार्ज्जीयमान° P_1; इदानीमार्ज्जनीयमान° P_3; इदानीमनुमान° R^N 15.10 °विषय एव] P; °विषयमाहुः R^N From here R^N omits all that follows until the cited verse (15.32–3) starting अनवच्छिन्न° 15.10 प्रभुः] *conj.*; प्रभुत्वम् P 15.10 प्रागर्जित°] *em.*; प्रागार्ज्जित° $P_1 P_3$; प्राग--- P_2 15.10 पुरुष°] *em.*; पुरुषा° $P_1 P_3$ 15.11 व्यापीत्यनेनाव्या°] $P_1 P_3$; व्यापीत्यनेनत्वव्य--- P_2 15.11–12 तद्व्यापकवादि°] P_1; तद्व्यापकत्वादि° P_3 15.12 इत्यत] $P_1 P_2$; इत्यनेन P_3 15.12 °ज्ञत्वात्] $P_1 P_2$; °ज्ञात्वात् P_3 15.13 नात्रा°] P_3; न्यात्रा° P_1 15.13 तैर्विनापि] P_1; तैश्च नापि P_3 15.14 °संशयस्य] $P_1 P_2$; °शंशयस्य P_3 15.14 स्थाणुरयमित्याप्तवाक्या°] *em. Sanderson*; स्थाणुरित्ययमित्याप्तवाक्या° $P_1 P_2$; स्थाणुरयमित्यादिनैयायिकाद्यनुग्रह्यप्तवाक्यावा° P_3 15.14 संशयस्य] P_1; संशय° P_3 15.15 °पक्षानुग्रहेण] *em. Sanderson*; °पक्षानुग्रहणेन $P_1 P_3$ 15.15 °स्तेषाम°] P_1; °स्तेषम° P_3 15.16 प्रतिपाद्यते] *em. Sanderson*; प्रतिपद्यते $P_1 P_3$ 15.17 घटो ऽयं लोहितः] P_1; घटोयमलोहितः P_3 15.18 °सिद्धेः] P_3; °सिद्धे P_1 15.18–19 °मेव तथा°] $P_2 P_3$; °मेवाथा° P_1 15.19 तस्मिन्कालादाविव] P_3; तस्मिन्कलादाविव P_1

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विकल्पत्वाद्वि[कल्पानामध्या)रोपासम्भवादिति दर्शितमस्माभिर्मतङ्गवृत्तौ त- 21
त एवावधार्यम्]। न च स्थिरस्यार्थक्रियानुपपत्तिलक्षणे[नानुमानेनात्र क्षणिक-
त्वं साधयितुं शक्यम् ⟨तस्याप्य)सिद्ध⟨त्वादि]दोषदुष्टत्वादित्य{पि दर्शि}त)म-
स्माभिर्नरेश्वरप[रीक्षाप्रकाशे। ततो ऽवधेयम्। 24

किञ्च अमूर्तत्वमस्य प्राग्वदेव मूर्तोपलक्षितस्पर्शयुक्त] (P_2f. 15^r) महाभू-
ताकारशरीरादन्यत्वं तद्ग्राहकतया ⟨प्रकाशनादित्यनुभवेनैव भूतात्मनिषेधः।
अत एव⟩ (P_1f. 4^v) भूतोद्भूताच्चास्य विलक्षणत्वेनानुभवान्न भूतेभ्यः समु- 27
त्पत्तिः। प्रतिजन्म पूर्वतरजन्मानुभवसंस्कारोत्पन्नस्मरणपूर्वचे⟨ष्टादर्शन)तो
⟨ऽनादित्वेन नित्यत्वेन सिद्धेश्चेति प्रदर्शितं रौरववृत्तिविवेके परमोक्ष)नि-
रासकारिकास्वस्माभिः। प्रोक्तश्चान्यैः 30

आद्यः करणविन्यास[:] प्राणस्योर्द्ध्वं समीरणम्।
स्थानानामभिघातश्च न विना पूर्ववेदनाम्॥ इति।

तथास्य किञ्चिज्ज्ञ⟨त्वकर्तृत्वाल्पप्रभुत्वम् प्राग्वदनुभवसिद्धमेव। एवं नि)र्गु- 33
णत्वमपि बुद्धिसुखदुःखादीनां कादाचित्कत्वेनानुभवतो घटादेरिव ग्राह्यत्वेन
तद्विरुद्धधर्मतयानुभवात्। सर्वदैव हि क्रमेण युगपद्वानेकग्राह्यविषयग्राह⟨करू-
पमप्यभिन्नमेवात्मतत्त्वमनुभवसि)द्धमिति दर्शितमस्माभिर्नरेश्वरपरीक्षाप्रका- 36
शे। व्यापित्वमप्यस्य दिक्कालानवच्छेदेन तद्ग्रहीतृतया प्रत्यग्रूपेण भासनात्

15.21 दर्शितमस्माभिर्मतङ्गवृत्तौ ad *Mataṅga vidyāpāda* 6:24ab.
15.23–24 दर्शितमस्माभिर्नरेश्वरपरीक्षाप्रकाशे ad *Nareśvaraparīkṣā* 1:22, pp. 52–56.
15.29–30 इति प्रदर्शितं रौरववृत्तिविवेके परमोक्षनिरासकारिकासु ad *Paramokṣanirāsakārikā* 44–6.
15.31–2 आद्यः∴पूर्ववेदनाम् *Vākyapadīya* 1:130. Quoted ad *Paramokṣanirāsakārikā* 44 and *Nareśvaraparīkṣā* 1:19, p. 45.
15.36 इति दर्शितमस्माभिर्नरेश्वरपरीक्षाप्रकाशे ad 1:22, pp. 52–6.

15.21 °विकल्पत्वाद्वि°] *em. Sanderson*; °वि(पि P_2^{ac})कल्पत्वादवि--- P_2; °विकल्पत्वादपि P_3 15.21 °स्माभिर्मतङ्गवृत्तौ] P_1; °स्माभि(र्नरेश्वरपरीक्षाप्रकाशे)र्म्मतंग ⊔ त्तौ P_3 what is bracketed is cancelled. 15.23 °सिद्धत्वादिदोषदुष्टत्वादित्यपि] *conj. Sanderson*; °सिद्ध--- P_1; ---दुष्टश्च दृष्टत्वादित्यपि P_2; °सिद्धत्वादित्यदोषश्च दुष्टत्वादित्य--- P_3 15.24 °परीक्षा°] P_3; °परीक्ष° P_1; °प--- P_2 15.25 अमूर्तत्वमस्य] P_1; अमूर्त ⊔ मस्य P_3 15.26 प्रकाशनादित्य°] *conj. Sanderson*; प्रकाशमित्य° P_3; प्रकाशकमित्य° P_2 15.27 भूतोद्भूताच्चास्य] *conj.*; भूतोद्भूतस्य चास्य P 15.28 °स्मरणपूर्वचे°] P_1P_2; °स्मरणपूर्वे चे° P_3 15.29 नित्यत्वेन सिद्धेश्चेति] P_3; नित्यत्वसिद्धेश्चेति P_2 15.29 °विवेके] P_2; °विवेक° P_3 15.31 आद्यः] *em.*; आद्यं P 15.31 °विन्यासः] *em.*; विनासम् P_1P_3; विनास--- P_2 15.32 °वेदनाम्] *em.*; °वेदिनाम् P 15.33–4 °गुणत्वमपि] P; °गुणत्वेपि P_2^{ac} 15.34 कादाचि°] P_1; कदाचि° P_2P_3 15.35 °नुभवात्] P_1P_2; °नुभयात् P_3 15.35 °विषयग्रा°] P_1P_2; °विषयाग्रा° P_3 15.35–36 °रूपमप्यभिन्नमेवात्मतत्त्व°] *conj. Sanderson*; °रूपत्वं(त्वम् P_3)विभिन्नमेवात्मत्व° P_2P_3 15.36 °परीक्षा°] P_1P_2; °परिक्षा° P_3 15.37 व्यापित्वमप्यस्य] P_1P_2; व्यापित्वमप्य P_3 15.37 °च्छेदेन] P_1P_3; °च्छेदे P_2

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न च ग्राह्येण घटादिनेव ग्राहकस्यावच्छेदो युक्तः। (तदिदमाहुः

39 अनवच्छिन्नसद्भा)वं वस्तु यद्देशकालतः।

तन्नित्यं विभु चेच्छन्तीत्यात्मनो विभुनित्यते॥ इति।

अनुभवत एव सर्वधर्मयुक्तस्यास्य सिद्धिरिति दर्शयितुं नात्र हेतवः कथिताः।

42 श्रुतिरप्येवमाह

तमेव भान्तमनुभाति स(र्वं तस्य भासा सर्वमि)दं विभाति

इत्यविरोधः। तदेवं परस्परविरुद्धार्थानेकपशुदर्शनजनितं पशुविषयसंशयषट्कं

45 तावदपाकृत्य स्वदर्श (P_2f. 16^r) नप्रसिद्धमेवास्यावस्थाभेदेन स्थानवैचित्र्य(मु-

च्यते। मायाया उ)दरश्चान्तश्च तयोः स्थित इति। तत्र मायोदरे प्रलयकेवली

स्थितः। मायाप्रान्ते तन्मस्तके तु विज्ञानकेवलीति भेदः। मायोदरमेवान्त

48 इति तु व्याख्यायमाने विशेषणमफलमेव। अ(त एव प्रलयकेव)लिगतत्वेन

प्रश्नो भविष्यति। स्थितो मायोद (R^Nf. 128^r) रे कथमिति। न तु मायोदरान्त

इति। सकलस्तु भोगोपायः कार्यकरणादिस्तत्र चिन्तको ऽनुभवितेति तत्रस्थ

51 उच्यते। यद्वक्ष्यति एवं तत्त्वकलाब(द्धस्तन्मय इति॥

अधु)ना बध्यते कथमित्यस्य संशयस्य निरासः॥

15.39–40 अनवच्छिन्नसद्भावं···विभुनित्यते *Tantravārttika* 2.1.5.

15.43 तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति *Kaṭhopaniṣat* 5:15cd., *Śvetāśvataropaniṣat* 6:14cd. and *Muṇḍakopaniṣat* 2.2.11cd.

15.49 स्थितो मायोदरे कथम् *Kiraṇa* 2:6b.

15.51 एवं तत्त्वकलाबद्धस्तन्मयः *Kiraṇa* 1:19ad.

15.38 घटादिनेव] P_1P_2; घदादिनेव P_3 15.39 अनवच्छिन्न°] The testimony of R^N resumes. 15.39 °सद्भावं] P_2P_3; °स्वभावं R^N; ---वं P_1 15.40 विभु चेच्छन्तीत्यात्मनो] *em.*; चेच्छन्ति आत्मनो P_3; विभु चेत्यात्मनो R^N (unmetrical); विभ्वमिच्छन्त्यात्मनो P_2(unmetrical) 15.40 विभुनित्यते॥ इति।] *em.*; विभुनित्यतेति R 15.41 अनुभवत एव] $R^NP_2P_3$; अनुभव एव P_1 15.42 श्रुतिरप्येवमाह] R^NP_2; श्रुतिरप्याह P_1P_3 15.44 °रुद्धार्थानेक°] P; °रुद्धानेकार्थानेक° R^N 15.44 °दर्शनजनितं] R^NP_2; °दर्शनविषयजनितं P_1P_3 15.44–5 °षट्कं तावद°] $R^NP_1P_2$; °षट्कान्तावद° P_3 15.45 °वैचित्र्य°] $R^NP_1P_2$; °वैचित्र° P_3 15.46 °दरश्चान्तश्च] P; °दरश्चान्तश्च R^N 15.46 तयोः] R^N; तयो P 15.48 इति तु] R^NP_2; इति P_1P_3 15.48 व्याख्यायमाने] $R^NP_2P_3$; व्याख्यायमाये P_1 15.48 विशेषणमफलमेव] R^N; विशेषणविफलमेव P_1P_3; विशेषणफलमेव P_2 15.49 भविष्यति] R^NP_2; भवति P_1P_3 15.50 भोगोपायः] $R^NP_1P_3$; भोगापायः P_2 15.50 °करणादि°] P_2; °कारणादि° $R^NP_1P_3$ 15.50 तत्रस्थ] R^NP_2; यत्रस्थ P_1P_3

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तस्याशुद्धस्य सम्बन्धं समायाति शिवात्कला।

तस्येत्यनेन प्रकृतस्य पशोरेव परामर्शः। नात्राशुद्धस्य मलयुक्तस्येति व्याख्येयम्। नापि कलादियुक्तस्य सकलस्य अ(नुक्रमेण वक्ष्यमाण)त्वात्। [अपि] तु मलकर्मयुक्तस्येति ततो ऽयमर्थः — तस्य पशोर्मलकर्मयुक्तस्यैव कला 3
सम्बन्धमायाति न तु कर्मरहितस्य विज्ञानकेवलिनः। यद्वक्ष्यति भोगं भुङ्क्ते स्वकर्म(त इति। विशेषणोपादान)सामर्थ्यादेवात्र विज्ञानकेवलिस्वरूपनिश्चयः। कलायांश्च भोग्यत्वं परिमितत्वमुच्यते। अत एव घटादिवदस्याः 6
कार्यत्वाचेतनत्वयोः सिद्धिरिति। कारणमस्याश्चतुर्थे ऽध्या(ये वक्ष्यति। इह तु पुरुषं प्रति बन्ध)कत्वमात्रमेव प्रतिपा(P_3f. 3^r)द्यते। सा च शिवात्तेन सह सम्बन्धमायाति। अत एवाचेतनत्वादस्वातन्त्र्येणेति एतच्च तत्त्वान्तराणां 9
वक्ष्यमाणानामपि मन्तव्यं तेषामपि परिमितत्वात्। यद्वक्ष्यति एवं तत्त्वकलाबद्ध इति। ततो ऽयमर्थः—यद्यदचेतनं तत्तद्विशिष्टज्ञानक्रियायुक्तकर्तृप्रेरितमेवान्येन सह सम्बन्धमुपयाति घटादिवत्। अचेतनं च कलाद्यतस्तदपि 12
विशिष्टज्ञानक्रियायुक्तकर्तृप्रेरितमेव पुंसा सम्बध्यत इति। यश्चासौ ⟨कर्ता स शिव इति [प] (P_2f. 17^r) तिपदार्थस्याप्यत्रै⟩ (P_1f. 5^r) व निर्णयः। न च वाय्वा-

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16a. °शुद्धस्य] $M^Y R^N P_3^S V_1 V_2 G K_1 A_1 M E Try$; °सुद्धस्य N_2; °मुद्धस्य N_3; °मूर्ध्वस्य D^2; °शुद्धस्य A_2 • सम्बन्धं] $M^Y R^N P_3^S V_1 V_2 G K_1 A M_1 M_3 E Try$; सम्बन्धात् $N Try^{vl}$; सम्बद्धं M_2
16b. कला] $M^Y R^N P_3^S V_1 V_2 G K_1 A E Try$; कलां N_2; कलात् $N_3 D^2$; कलम् M

16a. The testimony of G_3 commences.
16 (a^1–a^2) K_1; [a^1–b^8] V_4; (b^3–b^4) V_1; (b^4–b^5) G_3

16.4–5 भोगं भुङ्क्ते स्वकर्मतः *Kiraṇa* 1:20b.
16.7 चतुर्थे ऽध्याये वक्ष्यति see *Kiraṇa* 4:17–22.
16.10–11 एवं तत्त्वकलाबद्धः *Kiraṇa* 1:19a.

16.1 परामर्शः। ना°] $P_1 P_3$; परामर्शान्ना° R^N; परामार्शन्ना° P_2 16.2 कलादियुक्तस्य] $R^N P_2$; कलायुक्तस्य $P_1 P_3$ 16.2 अनुक्रमेण] $R^N P_2$; अ--- P_1; अनुक्रमे P_3 16.2 वक्ष्यमाणत्वात्] *em.*; वर्ण्यमाणत्वात् R^N; वर्ण्यमानत्वात् $P_2 P_3$; ---त्वात् P_1 16.4 °मायाति] $R^N P_2^c$; °माया P_2^{ac}; °म्रयाति P_1; आयाति P_3 16.4 °रहितस्य] $R^N P_2$; °विरहितस्य $P_1 P_3$ 16.5 °सामर्थ्या°] P; °स्यमर्थ्या° R^N 16.5 °केवलि°] $R^N P_2$; °केवल° $P_1 P_3$ 16.6 कलायाश्च भोग्यत्वं] P; कलात्वं गत्वं R^N 16.6 परिमित°] $R^N P_1 P_2$; परमित° P_3 16.6 घटादिवदस्याः] $P_1 P_2$; घटादिवदस्या R^N; घटावदंस्याः P_3 16.7 °श्चतुर्थे ऽध्या°] P; °श्चतुर्थाध्या° R^N 16.8 बन्धकत्वमात्रमेव] R^N; ---कमेव P_1; बन्धकमेव P_3; बन्धकत्वमेव P_2 16.8 प्रतिपाद्यते] $R^N P_1 P_2$; प्रतिपा P_3 16.8 शिवात्तेन] $R^N P_1 P_3$; शिवादनेन P_2^c; शिवाज्ञेन P_2^{ac} 16.9–12 अत एवाचेतनत्वाद्···सम्बन्धमुपयाति] R^N; *om.* P (P_1's eyeskip) 16.9 एतच्च] *em.*; येतच्च R^N 16.12 घटादिवत्] $P_1 P_3$; यथा घटादि R^N; यथा घटादिवद् P_2 16.12 कलाद्यत°] R^N; कालाद्यत° P_2; कलादीत्यत° $P_1 P_3$ 16.13 °कर्तृ°] R^N; °कर्त्रा P 16.13 सम्बध्यत] P; वध्यत R^N

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15 दिभिरनेकान्तः तेषामपि पक्षीकृतत्वात्। स्थूलं विचित्रकं कार्यमित्यादिना तु तस्य कार्यत्वहेतुतो ऽपि निर्णयो भविष्यतीत्यविरोधः॥

ननु कलैव तावदसिद्धे(ति कुतस्तस्याः प्रेरणतः कर्ता सिध्यतीति। त-
18 त्रो)च्यते

तयोद्बलितचैतन्यो विद्याख्यापितगोचरः॥ १६॥
रागेण रञ्जितश्चापि प्रधानं च गुणात्मना।
बुद्ध्यादिकरणानीकसम्बन्धाद्बध्यते पशुः॥ १७॥

तया कलयोद्बलितं मलनिवृत्तिद्वारेण समर्थीकृतं चैतन्यं यस्य पुंसः स तथोक्तः। एतदुक्तं भवति — वक्ष्यमाणस्य युक्तिसिद्धस्य (पुंसो दृङ्क्रियावरणात्मनो
3 मलस्या)वश्यं सकलावस्थायां कश्चित्परिमितो ऽर्थो निवर्त्तको ऽभ्युपगन्तव्यः। अन्यथा प्रलयकेवलिनां मुक्तानामिव संवेदनस्य किञ्चिद्विषयस्यानुभूयमानस्यानुपपत्तिः। स च न तावत्पुरुषः (प्राग्वदशक्तेः। नापि कर्म अत एव)
6 भोगान्यथानुपपत्तिसिद्धेश्च। न हि यत्कार्यान्तरान्यथानुपपत्त्या संसिद्धसत्ताकमत्यन्तातीन्द्रियं वस्तु तत्कार्यान्तरकारणत्वेन शक्यमध्यवसातुमनेकेन्द्रि-

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16 c. तयोद्बलित°] Σ; भयोकल्पित° V_4 • °चैतन्यो] $M^Y V_2 V_4 E_V$; °सामर्थ्यो $NP_3^S GK_1 A ME_D Try$; °चेतन्यो R^N 16 d. विद्याख्यापित°] $N_2 M^Y R^N K_1 E_V Try$; विद्यापित° N_3(unmetrical); विद्या ⁻पित° D^2; विद्याद्योतित° $P_3^S G_1 A_2 ME_D$; विद्यादर्शित° $V_2 V_4 G_3$; विद्याद्यो--- G_2; विद्याद्योदित° A_1 • °चरः] $M^Y R^N P_3^S V_2 V_4 G_1 AMETry$; °चरम् N; °चरा K_1 17 a.] $R^N VG_1 AE$; रागेण र--- N_2; रागोपि रञ्जकत्वेन $N_3 D^2 K_1 Try$; रागेण रञ्जितश्चाथ M^Y; ---गेण र ⊔ कत्वेन G_2; रागेण रजितश्चाप्य $M_1 M_2$; रागेण रञ्जितश्चा ⁻ M_3 17 b. प्रधानं च] $NM^Y R^N K_1 Try$; प्रधानेन $VG_1 G_3 AM_1 M_2 E$; प्रथनञ्च G_2; ⁻⁻⁻नु M_3 17 d. °सम्बन्धाद्बध्यते] Σ; °सम्बन्धा(म्बधा N_3)द्बुध्यते $NTry$ • पशुः] Σ; प्रभुः N

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16 (c^2, d^5–d^8) G_3; (c^5–d^8) V_1; (d^4–d^8) G_2
17 Testimony of N_2 breaks off after a^4.
17 (a^1–a^8, d^7–d^8) V_1; (a^1–b^1, c^4, c^8, d^1) G_3; (c^7–d^2) K_1; (d^1–d^8) G_1

16.15 स्थूलं विचित्रकं कार्यम् *Kiraṇa* 3:12a.

16.15 कार्यमित्यादिना] $R^N P_1 P_2$; कार्य्यमि ⊔ दिना P_3 16.17 कुतस्तस्याः प्रेरणतः] R^N; कुतस्तत्प्रेरकः P_2; कुतस्तत्प्रेरणतः P_3 17.2 दृङ्क्रिया°] $R^N P_3$; दृङ्क्रया° P_2 17.3 °मितो ऽर्थो] $R^N P_1 P_2$; °मितोर्त्थे P_3 17.3 निवर्त्तको] P; निर्वर्त्तको R^N 17.4 प्रलय°] $R^N P_1 P_3$; प्रळयं P_2 17.4 °केवलिनां मुक्तानामिव संवेदनस्य] *em. Sanderson*; °केवलिनां मुक्तानामिव वा संवेदनस्य $P_1 P_2$; °केवलिनाम् मुक्तानामिवासंवेदनस्य P_3; °केवलिनाममुक्तानामशिव ⊔ संवेदनस्य R^N 17.5 स च न] $R^N P_1 P_2$; स च र P_3 17.5 कर्म अत] $P_2 P_3$; कर्म यत R^N 17.7 °मत्यन्तातीन्द्रियं] R^N; °मतीन्द्रिय° P 17.7 तत्कार्यान्तर°] $R^N P_1 P_2$; तत्कार्य्यन्तर° P_3

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यादिकारणान्तरक्लेशेरप्यभावप्रसङ्ग(ात्। अत एव नेन्द्रियादि नेश्वरो) वेति यस्तस्य निवर्तकः सा कलेति कलालक्षणेन तावद्बन्धेन प्रथमं बध्यत इति। 9
तदनु विद्याख्यापितो गोचरो विषयो यस्य स तथोक्तः। विनिवृत्तमलस्यापि हि पुं(सः स्मृतिप्रतिभाविकल्पादिवक्ष्य)माणबुद्धिवृत्त्यात्मकसंवित्तौ अवश्यं क(रणा)न्तरेण भवितव्यं संवित्तित्वादिन्द्रियार्थसंवित्तिवत्। न चात्र बुद्धिः 12
करणं कर्मत्वात्तस्याः (P₂f. 18ʳ)। न चाप्यहंकारादयः ते(षां शरीरधार-णादिक्रियान्तरक)रणत्वेन वक्ष्यमाणत्वादत्रापि करणत्वासिद्धेर् †इत्युक्तम्†। अतो यत्तत्र करणं सा विद्येति बन्धान्तरसिद्धिः। किञ्च रागेणाभिष्वङ्गात्मना 15
रञ्जितो बद्धः। अयमर्थः — (यो ऽयं विषयविषयो) रागो ऽभिष्वङ्गात्मको नायं विषयधर्मो ऽध्यात्मन्येव परिस्पं (Rᴺf. 128ᵛ) दात्मकत्वाद्वीतरागाभाव-प्रसङ्गाच्च। नाप्यवैराग्यलक्षणो बुद्धिधर्मः। तस्य भावात्मकतया वासनारू(प-त्वेनावस्थितेरसंवेद्य)त्वात्। नापि तद्वृत्त्यात्मकः अभिलषणीयतानुसन्धाने 18
ऽपि वीतरागस्य तददर्शनात्। नापि कर्मादीनां मलनिवृत्त्यादिवदित्युक्तम्। पारिशेष्याद्यस्य धर्मः स रागो ऽन्यो बन्धः। 21

ततः प्रधा(नं सत्त्वादिगुणाकारेण स्थू)लभुवनाकारेण च सम्बध्यते। चशब्दात्कालादीन्यपि वक्ष्यमाणपृथिव्यन्ततत्त्वसहितानि स्वस्वगुणात्मना भुवनाकारेण च सम्बध्यन्त इति। तत्त्वसर्गवद्भुवनस(र्गो ऽप्यत्र बन्धत्वेनोक्तः। 24

17.7–8 °केन्द्रियादिकारणान्तरक्लेशेरप्यभाव°] *conj. Sanderson*; °केन्द्रियान्तरक्ष (क्रP₃) शेरप्यभा° P₁P₃; °कदृङ्क्रियादितत्त्वान्तरा ⊔ शेरप्यभाव° Rᴺ; °केन्द्रियतत्वन्तरक्लिशेरप्यभा° P₂ᶜ; °केन्द्रियेन्द्रियातत्वन्तरक्लिशेरप्यभा° P₂ᵃᶜ 17.8 वेति] RᴺP₁P₃; भवति P₂ 17.9 यस्तस्य नि°] Rᴺ; यस्तस्मिन्नि° P 17.9 °कः सा] P; °को सौ Rᴺ 17.10 विद्याख्यापितो] Rᴺ; विद्याख्यायापि द्योतितो P₁; विद्याख्याया विद्योदितो P₃; विद्यया ख्यापितो P₂ 17.11 हि पुंसः] P₂; हि पुं--- P₁; पुंसः Rᴺ; हि पुंस P₃ 17.11 °विकल्पादि°] *conj. Sanderson*; °विकल्पादिषु RᴺP₂P₃ 17.11 °वृत्त्यात्मक°] *conj. Sanderson*; °वृत्त्यात्मकार्थ° R 17.12 करणान्तरेण] RᴺP₂; क---न्तरेण P₁; कारणान्तरेण P₃ 17.12 संवित्तित्वादिन्द्रियार्थ°] P₃; संवित्तित्वादीन्द्रियार्त्थ° P₂; संवित्तित्वादित्यर्थ° Rᴺ; संवित्तीत्यादीन्द्रियार्त्थ° P₁ 17.14 °क्रियान्तर°] Rᴺ; °क्रिया° P₂P₃ 17.14 °करणत्वेन] *em.*; °कारणत्वेन RᴺP₂P₃; का--- P₁ 17.14 करणत्वा°] Rᴺ; कारणत्वा° P 17.15 करणं] RᴺP₁P₃; कारणं P₂ 17.16 विषयविषयो] *conj. Sanderson*; विषयिविषयोः RᴺP₂P₃ 17.16 रागो] RᴺP₁P₂; रागे P₃ 17.17 विषयधर्मो°] RᴺP₂P₃; षयधर्म्मो° P₁ 17.17 परिस्पंदात्मकत्वाद्] *conj.*; परिस्पंदात् RᴺP₁P₃; परिस्पन्दा P₂ 17.18 °राग्य°] P; °राग्यबुद्धि° Rᴺ 17.19 नापि तद्वृत्त्यात्मकः] Rᴺ; तद्वृत्यात्मकं P 17.19 अभिलषणीय°] RᴺP₁P₃; अभिलाषणीय° P₂ 17.20 वीतरागस्य] RᴺP₁P₂; वीतराग (भावप्रसंगाच्च) स्य P₃ 17.20 तददर्शनात्] P₂P₃; तद्दर्शनात् RᴺP₁ 17.21 रागो ऽन्यो] P; रागान्यो Rᴺ 17.22 प्रधानं] RᴺP₂; प्रधा--- P₁; प्रधानेन P₃ 17.22 °गुणाकारेण] P₃; °गुणकारणत्वेण RᴺP₂ 17.23 चशब्दा°] RᴺP₂; अपिशब्दा° P₁P₃ 17.23 कालादीन्यपि] Rᴺ; कालादिनापि P₁P₃; कलादीन्यपि P₂ 17.23 °पृथि°] P; °पृथु° Rᴺ 17.23 °सहितानि] RᴺP₂; °संहितेन P₁; °सहितेन P₃ 17.24 च सम्बध्यन्त] P; सम्बद्धत Rᴺ 17.24 इति] Rᴺ; इति च P 17.24 बन्धत्वेनोक्तः] P₂P₃; भुवने बन्धतेनोक्तः Rᴺ

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तत)श्च बुद्ध्यादीनि यानि सांख्यादिप्रसिद्धानि बुद्ध्यहंकारमनोलक्षणानि करणानि च यानि च पञ्चबुद्धीन्द्रियपञ्चकर्मेन्द्रियरूपाण्यनीकं च यत्समूहात्मकं
27 भूततन्मात्रात्मकं ⟨दशविधं कार्यान्तरं तत्सम्बन्धात्⟩ बद्धत इति सांख्यादिप्रसिद्धस्य बुद्ध्यादेर्वक्ष्यमाणप्रकारेण बन्धस्यानुग्रहः न तु वैशेषिकादिदृष्टस्य देहेन्द्रियात्मन एवेति। अत एव चात्र दर्शना(न्तराप्रसिद्धानां कलादीनामेव
30 बन्धानां का) (P_1f. 5^v) र्यद्वारेणोपन्यासो ऽप्रसिद्धत्वादे (P_2f. 19^r) व तत्प्रसिद्धानां चानुवादमात्रमेवेति न तेषां लक्षणानभिधा(नाद)व्याप्तिदो(ष इति। अत एव नियत्यात्मनो ऽपि बन्धस्य कार्यद्वारेण स्वरूपम् ≪उपन्यस्यते≫

ततो नियतिसंश्लेषात्स्वार्जिते ऽपि नियम्यते।

)ततः कार्यकरणसम्बन्धादनन्तरं नियत्या यः संश्लेषः सम्बन्धस्ततो हेतोः प्रागर्जिते कर्मफले नियम्यते पुरुषः। अयमर्थः—कर्मफलं प्रति नियमः
3 ⟨पुंसां न कर्महेतुकः तस्य कृष्यादिकर्मवत्⟩ स्वफलजननमात्र एवोपयोगात्। नापि तत्त्वान्तरहेतुः स्वकार्यैरेव तेषां सिद्धेः कार्यान्तरहेतुत्वे प्रमाणाभावादित्युक्तम्। अतः कृष्यादौ राजनियुक्ते(नेवात्रापि केनचिन्नियामकेन
6 भ)वितव्यम्। यो ऽसौ नियामकः स नियत्याख्यो ऽपरो बन्धः। अत एवास्य मायाकार्यत्वेन वक्ष्यमाणस्यापि कार्यकरणसम्बन्धोत्तरकालं व्यापार इति पश्चादत्र निर्देशः। तथा काल(स्यापीत्यदोषः।

9 अथ कीदृ)शो नियत्या नियम्यत इत्युच्यते।

18a. °संश्लेषा°] Σ; °संस्लेषा° N_3 18b.] $R^N K_1$; स्वार्जिते वीनियोम्यते N_3; स्वार्जिते विनियम्यते D^2M^YVGAME$_D$ *Try*; स्वर्जिते ऽपि नियम्यते E_V

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18 (a^1–b^8) V_1; (a^1–a^7) G_2; (b^1–b^8) G_3

17.25 सांख्यादि°] $R^N P_3$; संख्यादि° P_1P_2 17.25 बुद्ध्यहं°] $R^N P_1P_2$; बुद्ध्यंहं° P_3 17.26 यानि च पञ्चबुद्धीन्द्रियपञ्चकर्मेन्द्रिय°] R^N; यानि पञ्चकर्म्मबुद्धीन्द्रिय° P_1P_3; यानि पञ्चबुद्धीन्द्रिय° P_2 17.27 °त्मकं दश°] $R^N P_2$; °त्मकं--- P_1; °त्मन्दश° P_3 17.27 कार्यान्तरं तत्सम्बन्धात्] R^N; कार्य्यान्तरसम्बन्धात् P_2; तेषां कार्य्यन्तरसंबन्धात् P_3 17.28 °नुग्रहः न] P; °नुग्रहा ⊔ न R^N 17.31 लक्षणानभि°] P_1P_3; लक्षणाभि° R^N; लक्षणानाभि° P_2 17.32 बन्धस्य] $R^N P_3$; बन्धः P_2 17.32 स्वरूपम्] $R^N P_3$; स्वरूपतो P_2 18.2 प्रागर्जिते] R^N; प्रागार्ज्जिते P_1P_2; प्राकार्ज्जिते P_3 18.2 नियम्यते] $R^N P_1 P_2^{ac} P_3$; न यम्यते P_2^c 18.3 °जनन°] $R^N P_1 P_3$; °जन° P_2^{ac}; °जनर° P_2^c 18.3 एवोपयोगात्] $R^N P_2 P_3$; एवोपायोगात् P_1 18.4 तत्त्वान्तरहेतुः] $R^N P_1 P_3$; तथान्तरहेतुं P_2 18.4 स्वकार्यैरेव] $R^N P_1 P_2^{ac} P_3$; सुकार्य्यैरेव P_2^c 18.5 °नियुक्तेनेवा°] $R^N P_2$; °नियुक्ते--- P_1; °नियुक्तेन वा° P_3 18.7 °सम्बन्धोत्तर°] $R^N P_2 P_3$; °सम्बन्धोतर° P_1 18.7 °कालं व्यापार] $R^N P_1 P_2$; °कालस्यापार P_3 18.9 नियत्या नियम्यत] $R^N P_1 P_3$; नियत्याः नियम्य P_2

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कालेन कालसंख्यानकार्यभोगविमोहितः॥ १८॥

कालस्य सम्बन्धि यत्संख्यानलक्षणं कार्यं चिरक्षिप्रादि न तु दिशः क्रोश-
योजनादि नापि संख्यायाः शतसहस्रादि तेन हे(तुना कालेन भोगे) मोहितो
यः स नियत्या नियम्यते। कालस्यापि भोगहेतुत्वात्। यदाहुः 12

चिरेण बत लब्धासि न जाने करवाणि किम्।
प्रविशामि किमंगेषु पिबामि निगिरामि किम्॥ इति।

स च भोगहे(तुत्वेनाप्रसिद्धत्वादत्र का)र्यद्वारेणोपन्यस्तः। स्वरूपेण वैशेषि- 15
कादिसिद्धो ऽपि। यदाहुः

का (P_2f. 20^r) लश्चिरक्षिप्रप्रत्ययलिङ्ग इति।

यत्तु तस्य नित्यत्वादि तैर्गीयते यदाहुः 18

नित्य(मेकं) विभु द्रव्यं (परिमाणं क्रियावताम्)।
व्यापारव्यतिरेकेण कालं कालविदो विदुः॥ इति।

तन्मायाकार्यत्वेन वक्ष्यमाणत्वात् भूतभविष्यद्वर्तमानभेदेन च भेदाद्यथेह ने- 21
ष्यते तथोक्तं मतङ्गवृत्ताव(स्माभिस्तत एवावधार्य)मिति॥

अथैषां कलादीनां तत्त्वरूपत्वमव्यापकत्वं स्थूलदेहपूर्वकत्वं चोच्यते

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18 c. कालेन] $M^Y R^N VG_1ME$; कालोपि $NG_2K_1A_2Try$; • °संख्यान°] $M^Y R^N P_3^S V_1V_2 G_1G_2K_1A_1METry$; °संख्याने N; °संख्यानि V_4; °संख्यानं A_2 18 d.] $M^Y VGA_1M_1M_2E$; भवेत्तदनुषङ्गतः N; °कार्यं भोगविमोहितः $R^N M_3$; °कार्याद्व्यतमोहकः K_1(unmetrical); °कार्य्यात्सा-गविमोहितः A_2; °कार्याद्भूतविमोहकः *Try*; कार्ये तत्तनुसङ्गतः *Try*^{vl}

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18 (c^1–c^2) V_1; (c^1–d^1, d^4) G_3; (c^1–c^5) A_1; (c^4) G_1; (c^7–d^6, d^8) G_2

18.13–14 चिरेण बत···निगिरामि किम् Source unknown. Also quoted with भवन्तीं for पिबामि ad *Mataṅga vidyāpāda* 12:20–1, p. 346.
18.17 कालश्चिरक्षिप्रप्रत्ययलिङ्गः cf. *Padārthadharmasaṅgraha* p. 63, lines 15–16.
18.19–20 नित्यमेकं···कालविदो विदुः *Vākyapadīya* 3.9.1. Also quoted ad *Mataṅga vidyāpāda* 12:3–4, p. 337.
18.21 मायाकार्यत्वेन वक्ष्यमाणत्वात् *Kiraṇa* 4:22.
18.22 तथोक्तं मतङ्गवृत्तौ Chapter 12 of the *vidyāpāda*.

18.10 सम्बन्धि यत्] $R^N P_1^c P_3$; सम्बन्धिवत् P_1^{ac}; सम्बन्धवत् P_2 18.10 दिशः] P; दिशा R^N 18.11 °योजनादि नापि] R^N; °योजनादीनामपि P 18.11 संख्यायाः] $R^N P_2$; संख्याया P_1P_3 18.11 भोगे मोहितो] R^N; ---मोहितो P_1; भोगे विमोहितो P_2; भोगे विमोहिते P_3 18.14 किमंगेषु] P; किमंहेषु R^N 18.14 किम्] $R^N P_1P_2$; कम् P_3 18.15 भोगहेतुत्वेना°] R^N; भोगहे--- P_1; भोगहेतुना° P_2P_3 18.15 °सिद्धत्वादत्र] *em.*; °सिद्धत्वादत्र तु $R^N P_2P_3$ 18.15–16 वैशेषिका-दिसिद्धो ऽपि] P; विशेषिकादिधिया ⊔ R^N 18.18 यत्तु तस्य] P; यत्तस्य R^N 18.18 तैर्गीय-ते] R^N; तैरिष्यते P_1P_3; तैर्ज्जयते P_2 18.19 विभु द्रव्यं] $R^N P_1P_2$; विद्रव्यम् P_3(unmetrical) 18.19 क्रियावताम्] $R^N P_2$; कृयावताम् P_3 18.21–22 नेष्यते] $R^N P_1P_3$; नेक्ष्यते P_2 18.22 ए-वावधार्यमिति] $R^N P_2$; ---मिति P_1; एवावधा ⊔ मिति P_3

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एवं तत्त्वकलाबद्धः किञ्चिज्ज्ञो देहसंयुतः ।
मायाभोगपरिष्वक्तस्तन्मयः सहजावृतः॥ १९ ॥

तत्त्वानि चैतानि कलादिक्षित्यन्तानि प्रागुक्तानि कलाश्च ता इति कार्यत्वे(न वक्ष्यमाणत्वाद्व्यक्तत्वे) सत्यव्यापकत्वात्। यदुक्तं सांख्यैः

3 हेतुमदनित्यमव्यापि सक्रियमनेकमाश्रितं लिङ्गम्।
सावयवं परतन्त्रं व्यक्तं विपरीतमव्यक्तम्॥ इति।

ताभिरेवमुक्तप्रकारेण बद्धः सकल एव(।प्राप्तबाह्यशरीरः प्रणष्ट)बाह्यशरीरो
6 वा सूक्ष्मदेहतयेत्यर्थः। व्यापकत्वे ह्येषां सूक्ष्मदेहत्वानुपपत्तिः। यदुक्तम्

अन्तराभ (R^Nf. 129^r) वदेहस्तु निषिद्धो विन्ध्यवासिनेति।

तत्त्वकलाबद्धः सन्स्थूलदेह(संयुक्तः किञ्चिज्ज्ञो भवति न तु) तदबद्ध इति
9 सकलस्य भेदान्तरप्रतिपादनेन भूतसृष्टेरपि बन्धत्वमुक्तम्। स्थूलदेहयुक्तश्च पुमान्—मायायाः सम्बन्धी भुज्यते अनुभूयत इति मायाभोगो ऽनात्मन्यात्माभिमा(नरूपो यो मोहस्तेन परि)(P_1f. 6^r)ष्वक्तो व्याप्तः सन् तन्मयो
12 ऽनात्मन्यात्माभिमानमयो भवति। न कार्यकरणेभ्यो व्यतिरिक्तमात्मानं मन्यत इति। (P_3f. 3^v) इदमेव तन्मायाया मोहकत्वमिति व(P_2f. 21^r)क्ष्यामः। प्रोक्तं च श्रीमत्स्वायम्भुवे

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19 a. तत्त्व°] Σ; तत्त्वं N_3 • °वद्धः] $NM^YR^NVG_1G_2AE_VTry$; °सम्वद्धः G_3(unmetrical); °बन्धः K_1ME_D 19 b. देह°] $NM^YR^NVG_1G_2K_1AME_VTry$; भेद° G_3E_D • °संयुतः] Σ; °संग्रहः V_2V_4 19 c. माया°] Σ; मायो V_4 • °ष्वक्तस्] $N_3M^YR^NVG_1K_1AMETry$; °त्यक्तस् D^2; °ष्वक्तत् G_2 19 d. सहजावृतः] $NM^{Y\,c}R^NVGAETry$; सहजोवृतः $M^{Y\,ac}K_2$; सहहवृतः K_1(unmetrical); सहजाप्तुतः M

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19 (b^2–d^6) V_1; (b^7–b^8) K_1; (c^6–c^8) G_3; (d^2–d^8) G_2

19.1 कार्यत्वेन वक्ष्यमाणत्वात् *Kiraṇa* 4:22–3.
19.3–4 हेतुमदनित्यम्···विपरीतमव्यक्तम् *Sāṅkhyakārikā* 10.
19.7 अन्तराभवदेहस्तु निषिद्धो विन्ध्यवासिना *Ślokavārttika Ātmavāda* 62ab.
19.13 वक्ष्यामः *Kiraṇavṛtti* ad 2:15.

19.1 ता इति] R^NP_2; ताः P_1P_3 19.3 हेतुमदनित्य°] $R^NP_1P_3$; हेतुमतिनित्य° P_2 19.5 एवाप्राप्त°] P_3; एव--- P_1; एव प्राप्त° R^NP_2 19.6 ह्येषां] R^NP_2; ह्येतेषां P_1P_3 19.7 अन्तराभव°] R^N; अन्तराभाव° P 19.7 विन्ध्यवासिनेति] *em.*; विध्यवासिनेति R^NP_2; विभुवाचिनेति P_1P_3 19.10 मायायाः] $R^NP_1P_3$; मायाया P_2 19.10 भुज्यते] P; भुज्यत R^N 19.10 मायाभोगो] $R^NP_1P_3$; मायया भोगो P_2 19.10–11 °नात्मन्या°···तन्मयो] *om.* P_3(*eyeskip*) 19.11 °त्माभिमानरूपो] R^N; °त्माभिमा--- P_1; °त्मानुरूपो P_2 19.12 °नात्मन्या°] R^NP_1; °निनात्मन्या° P_2^{ac}; अनात्मन्या° P_2^c 19.12–13 °त्मानं मन्यत] $R^NP_1P_3$; °त्मानममान्यत P_2 19.13 तन्मायाया°] P_1; तन्माया° R^N; मायया P_2; तन्मयाया P_3 19.14 श्रीमत्°] $R^NP_2P_3$; *om.* P_1

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(इत्थं मायाञ्जनस्थो ऽणुर्निज)दोषतिरस्कृतः। 15
याति तन्मयतां तेषु मायाभोगेषु रञ्जितः॥ इति।
मलस्य त्वावारकत्वमेव बन्धकत्वं चक्षुषः पटलादेरिव प्रलयकेवलाद्यवस्थायां सिद्धमित्युक्तम् (सहजेन मलेनावृत इति॥ 18

अथ) कर्मबन्धः।

ततः सुखादिकं कृत्स्नं भोगं भुङ्क्ते स्वकर्मतः।

ततः स्थूलदेहसम्बन्धादनन्तरं प्रागर्जितशुभाशुभकर्मजनितभावप्रत्ययात्मना सुखदुःखादिकं फलं भुङ्क्त इति भावसृ(ष्टेः कर्मबन्धरूपत्वमुक्तम्। त)था कृत्स्नं निरवशेषं सर्वकर्मक्षये ऽपि तत्संस्कारशेषेण चक्रभ्रमवद्धृतशरीरत्वात्तत्संवेदनमात्रं भोगं भुङ्क्त इति सकलस्यावस्थान्तरं बन्धत्वेनो(क्तम्)। त(दियता बध्यते कथ)मित्येतत्प्रश्नस्य निरासाय पाशपदार्थः सर्वो ऽभिहितः॥ 3

अधुना मुच्यते कथमित्येतस्य समाधिः। 6

समे कर्मणि सञ्जाते कालान्तरवशात्ततः॥ २०॥
तीव्रशक्तिनिपातेन गुरुणा दीक्षितो यदा।
सर्वज्ञः स शिवो यद्वत्किञ्चिज्ज्ञत्वविवर्जितः॥ २१॥

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20 a. कृत्स्नं] $NM^{Y}R^{N}V_1V_4G_2K_1AMETry$; कृस्नम् $P_3^{S}G_1G_3$ 20 b. भुङ्क्ते] $NM^{Y}P_3^{S}V_1G_2G_3A_1METry$; भुङ्क्ते R^{N}; भुक् ⌣ V_2; भुक्तेः V_4; भु--- G_1A_2; भक्ते K_1 ∘ स्वकर्मतः] Σ; स्वकर्मभिः M 20 d. ∘वशात्ततः] Σ; ∘वसान्ततः N_3 21 a. तीव्र∘] $M^{Y}R^{N}SETry$; तीद्रे N_3 D^{2ac}; तीव्रे D^{2c} 21 b. गुरुणा] $D^2M^{Y}R^{N}VGAMETry$; गुरुना N_3; गाराणा K_1 ∘ यदा] Σ; दयाः M_2 21 c. स शिवो यद्वत्] $M^{Y}R^{N}VGK_1AETry$; स शिवो बुद्धेत् N; स शिवो य- M_1M_2; स शिवे--त् M_3; स्याच्छिवो यद्वन् Try^{vl} 21 d.] $NM^{Y}P_3^{S}V_1V_2GA_1ETry$; किंचिज्ञत्वविवर्ज्जनात् R^{N}; किंचिज्ज्ञात्वा विवर्जितः V_4; ⌣चिदब्लिर्विधस्थितः K_1; किञ्चिज्ञत्वं विवर्जितः A_2; किंचिद्भूत्वा विवर्जितः M_1; किंचिद्ज्ञत्वाविवर्जितः M_2; --ज्ञत्वविवर्जितः M_3; निर्द्वन्द्वो देहसंक्षये Try^{vl}

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20 (a^1–a^3, d^2–d^8) G_2; (a^1–a^2, d^6–d^8) G_3; (a^7–a^8) V_2; (b^3–c^1, c^8–d^1) G_1; (b^3–b^4) A_2; (c^5–d^8) V_1
21 (a^1–b^4) V_1G_3; (a^1–a^2, d^6–d^8) G_2

19.15–16 इत्थं···रञ्जितः *Svāyambhuvasūtrasaṅgraha* 1:14.

19.15 मायाञ्जनस्थो] $R^{N}P_3$; मायाञ्जनस्था∘ P_2 19.16 इति] $R^{N}P_1P_3$; *om.* P_2 19.17 मलस्य त्वावार∘] P_2; मलस्यावार∘ P_1P_3; मलस्य त्वावर∘ R^{N} 19.17 बन्धक∘] P; बन्ध∘ R^{N} 19.17 प्रलयकेवला∘] $R^{N}P_1P_2$; प्रळकेवला∘ P_3 19.18 सहजेन] $R^{N}P_2$; अतस्सहजेन P_3; अतस्स्--- P_1 19.19 कर्मबन्धः] $R^{N}P_2$; कर्म्मबद्धः P_1P_3 20.1 ∘सम्बन्धादनन्तरं] P; ∘सम्बन्धानन्तरं R^{N} 20.1 प्रागर्जित∘] R^{N}; प्रागार्ज्जित∘ P 20.1 ∘जनित∘] R^{N}; ∘जनितम् P 20.2 ∘दुःखादिकं] R^{N}; ∘दुःखादिकर्म्म∘ P 20.2 भुङ्क्त इति] P; भुङ्क्त इति R^{N} 20.2 कृत्स्नं] $R^{N}P_1P_2$; कृस्नम् P_3 20.3 ∘शेषेण] $R^{N}P_1P_3$; ∘विशेषेण P_2 20.4 भुङ्क्त] P; भुङ्क्त R^{N}

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शिवत्वव्यक्तिसम्पूर्णः संसारी न पुनस्तदा।

कालयति कृष्णतां नयति मलिनीकरोतीति कालो मलः। का⟨लनीलादीनां पदा⟩नां ⟨व⟩र्णविशेषाभिधायकत्वात्। यदाहुः

3 यन्न किञ्चिदपि तन्महात्मनः सङ्गमेन परभावमश्नुते।
चन्द्रमःकरनिपीतकालिम क्षीर⟨सिन्धु⟩रिव भाति यन्नभः॥ इति।

तस्यान्तरं परिण⟨मस्तस्य वशः सा⟩मर्थ्यं तस्मात् कालान्तरवशात् यस्ती-
6 व्रः शक्तिपातो न त्वस्माद्भूतभविष्यदादिकालान्तरवशादिति ततःशब्दस्या-
र्थः। मलपरिपाकस्यैव शक्तिपातहेतुत्वात्। यद्व⟨क्ष्यति

कृत्वा तच्छक्ति⟩[सं](P₂f. 22ʳ)रोधं क्रियते भवनिःस्पृहः। इति।

9 श्रीमत्स्वायम्भुवे ऽपि

क्षीणे तस्मिन्नियासा स्यात्परं निःश्रेयसं प्रति॥ इति।

तेन [यद]स्य सममिष्टनिमित्तमनिष्टनिमित्तं च कर्म। यदाहुः

12 न हृष्यत्युपकारेण ना⟨पकारेण कुप्यति।
यः⟩ समः सर्वभू[तेषु जीवन्]मुक्तः स उच्यते॥ इति।

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22 ab. °पूर्णः संसारी न पुनस्तदा] NM^Y SE; °पूर्णो न पुनर्भवमाप्नुयात् संसारी न पुनः ⊔ R^N (unmetrical); °पूर्णः संसारी न पुनः सदा *Try*; °पूर्णो न पुनर्भवमाप्नुयात् *Try*^vl

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22 (a⁶–b⁸) V₁; (a⁷–b⁸) G₃

22.3–4 यन्न किञ्चिदपि···यन्नभः Source unknown.
22.8 कृत्वा तच्छक्तिसंरोधं क्रियते भवनिःस्पृहः *Kiraṇa* 2:29cd.
22.10 क्षीणे तस्मिन्नियासा स्यात्परं निःश्रेयसं प्रति *Svāyambhuvasūtrasaṅgraha* 1:17cd.
22.12–13 न हृष्यत्युपकारेण···उच्यते Source unknown, but frequently cited, e.g., by Aghoraśiva ad *Ratnatrayaparīkṣā* 313–4 and in *Sarvajñānottaravṛtti*, IFP T. 985, p. 3; by Nārāyaṇakaṇṭha ad *Mṛgendravidyāpāda* 5:5, p. 136, and in the *anubandha* to vol. 1 of the *Mataṅga* on p. 579 and in the *Śataratnollekhanī* p. 82.

22.1 मलिनी°] R^N P₁P₃; नीली° P₂ 22.1 कालनीलादीनां] P₂P₃; का--- P₁; नीलादीनां R^N 22.2 पदानां] R^N; शब्दानां P₂P₃; ---नां P₁ 22.2 °विशेषा°] R^N P₁P₃; °विशेषो P₂ 22.3 तन्महात्मनः] P₁P₃; तं भवात्मनस् R^N P₂ 22.3 परभाव°] R; पराभव° P₁^ac 22.4 चन्द्रमः°] P₁P₃; चन्द्रमाः R^N P₂ 22.4 °कालिम क्षीर°] *em.*; °कालिमं क्षीर° P₁P₃; °कालिमामर° R^N; °काळिममर° P₂ (both unmetrical) 22.4 इति] P; *om.* R^N 22.6 शक्तिपातो] *conj.*; शक्तिनिपातो R^N; पारमेश्वरशक्तिपातो P₁; पारमेश्वरशशक्तिनिपातो P₂; परमेश्वरशक्तिपातो P₃ 22.6 °भविष्यदादि°] R^N; °भविष्यदादेः P 22.6 ततःशब्द°] P₁P₃; तच्छब्द° R^N; तशशब्द° P₂ 22.8 °रोधं] P₃; °रोधंxकृत्वाx P₂; °रोधः R^N; °रोध ≃ P₁ 22.8 क्रियते] R^N P₁P₂; क्रयते P₃ 22.8 °निःस्पृहः] R^N; °निष्पृह P₁; °निस्पृह P₃; °निस्पृहः P₂ 22.9 °स्वायम्भुवे] P₁P₂; °स्यायमंभुवे R^N 22.10 तस्मिन्नियासा] P₁P₂; तस्मिन्नियासा R^N P₃ 22.10 निःश्रेयसं] R^N P₁; निश्रेयसम् P₂P₃ 22.11 °मनिष्टनिमित्तं च] R^N P₁; °मनिष्टश्च निमित्तश्च P₂; °निमित्तxश्चxमनिष्टनिमित्तश्च P₃ 22.11 कर्म] P; यत्कर्म R^N 22.12 न हृष्य°] P₁P₃; न तुष्य° R^N P₂

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तस्मिन् सञ्जाते सति गुरुणा मन्त्रगणेनेश्वरेणाचार्याधिकरणेन दीक्ष्यते नान्यथा। तथाभूतकर्मसमत्वं विनाचार्यस्य शक्तिपातानि⟨श्वयात्। न त्वत्र कर्मणां वि⟩रुद्धफलानां साम्यं युगपत्परिपाकात्तीव्रवेगत्वेन वा व्याख्येयम्। तन्निमित्तस्य शक्तिपातस्य मोक्षहेतुत्वाभावात्। अत एवासौ विरुद्धकर्मद्वयापेक्षसंकटात्(P₂f. 22ᵛ)पुंसां मोक्ष⟨हेतुः न बन्धान्तरात्तस्य प्र[ाग्व]⟩दविशेषादिति दर्शयिष्यामः।

स चैवं दीक्षितः सद्योनिर्वाणदीक्षया यदा भवति तदा शिववत्सर्वज्ञः सर्वकर्ता च किञ्चिज्ज्ञत्वहेतुभिर्बन्धैर्विवर्जितश्च भवति। यदा त्वसद्योनि⟨र्वाणदीक्षया दीक्षितो न [पुनः सं]सारी⟩ यदा पतितशरीरो भवति तदा शि(R^N f. 129ᵛ)वत्वव्यक्तिसंपूर्णो भवति न प्रागारब्धकार्यकर्मभोगोपरोधे[न सर्वा]त्मना बन्धक्षयस्य शिवत्वस्य व्यक्तेश्चाकरणादि⟨ति वक्ष्यामो येनेदं तद्धि भोगत इत्यत्र। शिवत्वस्य⟩(P₁f. 6ᵛ) व्यक्तिरिह मोक्षः न [तु सिद्धे] संक्रान्तिरावेशः समुत्पत्तिर्वेत्येतदप्यतः सिद्धम्। एवं चेह दीक्षयैवेश्वरव्यापारात्मिकया पुंसां विमोक्ष[: ⟨न⟩](P₂f. 23ʳ) विज्ञानयोगसन्न्यासैः द्रव्यत्वाद्बन्धस्य चक्षुषः पटलादेरिव तेष⟩ां निवृत्तिहेतुत्वासिद्धेः। अपि तु पटलादेश्चक्षुर्वैद्यव्यापारेणेवेश्वरव्यापारेण मन्त्रकरणेन दीक्षाख्येनैवेति ज्ञानविचारोपायपदार्थानाम⟨प्यत्रैव निर्णयः सिद्धः।

अथ सर्वेषां प्रश्नसमा⟩धानानामुपसंहारः।

22.19 इति दर्शयिष्यामः ad *Kiraṇa* 5:12cd and elsewhere in the commentary on the fifth *paṭala*.
22.24–5 येनेदं तद्धि भोगतः *Kiraṇa* 6:20d.
22.27 विज्ञानयोगसन्न्यासैः *Paramokṣanirāsakārikā* 55c.

22.14 सञ्जाते सति] R^N P₁P₂; सञ्जायते इति P₃ 22.14 गुरुणा मन्त्रगणेने॰] R^N; गुरुणा न मन्त्रगतेने॰ P₁P₃; गुरूणाममन्त्रगणेने॰ P₂ 22.14 ॰श्वरेणाचार्या॰] R^N; ॰श्वरेण न चाचार्य्या॰ P 22.14–15 दीक्ष्यते नान्यथा] P; दीक्षितः। नान्यया R^N 22.15 शक्तिपातानि॰] R^N; शक्तिनिपातानि॰ P₁P₃; शक्तिपातानिनि॰ P₂ 22.16 ॰परिपाकात्तीव्र॰] P₁P₃; ॰परिपाकस्तीव्र॰ R^N P₂ 22.16 ॰वेगत्वेन वा व्याख्येयम्] P₁P₃; ॰वेगत्वं व्याख्येयम् R^N P₂ 22.17 अत] R^N P₁; तत P₂P₃ 22.17–18 विरुद्धकर्मद्वयापेक्ष॰] P; विरुद्धकर्मक्षये द्वयक्षये R^N 22.18 पुंसां मोक्ष॰] R^N P₂; पुंमोक्ष--- P₁; पुंसामोक्ष॰ P₃ 22.18 प्राग्वदविशेषादिति] *em.*; प्रग्वदविशेषादिति P₃; पायादविशेषादिति R^N; ---दविशेषादिति P₁; प्र---शदविशेषादिति P₂ 22.20 ॰दीक्षया] R^N P₁P₂; ॰दीक्षाया P₃ 22.22 संसारी यदा] R^N P₃; ---यदा P₁; ---स्कारी यदा P₂ 22.22 पतित॰] P; पति॰ P₂^ac; पादित॰ R^N 22.23 न प्रागा॰] R^N P₁P₂; नान्यदाप्रागा॰ P₃ 22.24 बन्धक्षयस्य] R^N P₁P₃; बन्धक्षयत्व॰ P₂ 22.24 शिवत्वस्य] R^N; शिवत्व॰ P 22.25 शिवत्वस्य] R^N P₂; शिवत्व॰ P₃ 22.25 सिद्धे] R^N; सिद्धेः P₁P₃; ---स् P₂ 22.26 सिद्धम्] P; सिद्धं न R^N 22.26 दीक्षयैवेश्वर॰] R^N P₁P₃; दीक्षयैवेहेश्वर॰ P₂ 22.26 ॰रात्मिकया] R^N P₁P₃; ॰रात्मकया P₂ 22.27 विमोक्षः] P₃; विमोक्ष--- P₂; हि मोक्षः R^N P₁ 22.27 ॰सन्न्यासैः] R^N P₂; ॰सन्न्यासै P₃ 22.28 ॰हेतुत्वासिद्धेः] R^N P₁P₃; ॰हेतुत्वसिद्धेः P₂ 22.29 ॰णेवेश्वर॰] R^N P₁P₃; ॰णेवं रश्वर॰ P₂^c; ॰णेवं र॰ P₂^ac

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एवं क्रमाद्विबद्धः सन्मुच्यते क्रमयोगतः॥ २२॥
केवलः सकलः शुद्धस्त्र्यवस्थः पुरुषः स्मृतः।

यदुक्तं बध्यते कथं मुच्यते कथमिति च तत्रोक्तमेवं कलादिना क्रमेण विशेषतः सर्वबन्धेन बद्धः सकलीभूतो यः स मलपरिपाकशक्ति(पातकर्मसाम्यतदनुमा-
3 नदीक्षाक्रमेणै)व मुच्यते। ततश्च यो ऽक्रमेण बद्धो विज्ञानकेवली प्रलयकेवली वा स मलपरिपाकादनन्तरं शक्तिपा(P_2f. 23^v)तमात्रादक्रमेणैव मुच्यत इत्युक्तं भवति। यदप्युक्तं स पशुः कीदृश इति (तस्याप्युपसंहारः। केवलः) कलादि-
6 रहितत्वाविशेषाद्विज्ञानाकलप्रलयाकलभेदभिन्नो ऽप्येक एवोक्तः। सकलस्तु कलादियोगाविशेषात्पूर्वं त्र्यवस्थो ऽपि प्रतिपादितो ऽत्रैकत्वेनोपसंहृतः। शुद्धस्तु दीक्षित(त्वाविशेषात्प्राक्)सदेहादेहभेदेन द्विविधो ऽप्यत्रैकत्वेनोपसंहृत
9 इति मुक्त्यवस्थाव्यतिरेकेणावस्थान्तरभेदतः संस्कार्याः षडत्र श्रीमद्रौरवादाविव त्रित्वेनोपसंहृताः। शुद्धस्यापि विद्य(ापदादूर्ध्वं सं)स्कार्यत्वात्। यदुक्तं श्रीमद्रौरवे

22c. क्रमाद्विबद्धः सन्] $K_2P_3^SV_4G_1K_1A_2E_V$ *Try*; क्रमाधि बन्धो (बन्धः N_3) सौ **N**; क्रमाद्विबन्धः (बुधः M_3) सन् R^NA_1**M**; क्रमात्प्रबद्धस्सन् V_2; क्रमाद्विद्धस्सन् G_2(unmetrical); क्रमाद्विबद्धः स E_D
23b. त्र्यवस्थः] $D^2M^YR^NP_3^SV_1V_4G_1G_3A_2$**E***Try*; त्र्यावस्थः N_3; त्रिविधः V_2; त्रिवस्थः G_2; त्र्यवस्थ A_1; त्रिचस्थः M_1; त्र्यृचस्थ M_2; त्र्यचस्थ M_3 • पुरुषः स्मृतः] **NM**^{Y}R^N**E***Try*; पुरुषस्मृतः $P_3^SV_1V_2$**GA**; पुरुषस्ततः V_4; पुरुषो स्मृतः M_1; पुरुषास्मृतः M_2; पुरुकृतमृत M_3(unmetrical) • after **23b** is added मलिनत्वाच्चितेर्मोक्षः प्राप्यते निर्मलाच्छिवात् in all manuscripts except **NM**^{Y} $K_2G_2K_1$. (*Try* places it after 23d.) Variants: चितेर्मोक्षः] $R^NP_3^SV_1A_1$**E***Try*; चितेमोक्ष V_2; चितेमोक्षः V_4; चितेर्मो (चि-मो M_3) क्षं G_1A_2**M** • प्राप्यते निर्मलाच्छिवात्] **AE**; ख्यातेर्निर्म्मलिनाच्छिवात् R^N; प्रोच्यते निर्म्मलाच्छिवात् $P_3^SV_4G_1$; ---र्म्मलाच्छिवात् V_1; प्रोक्तोवन्निर्म्मलाच्छिवात् V_2; प्राप्तते निर्मलाच्छिवात् **M**; कुतो निर्मलाछिवात् *Try*(unmetrical)

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22 (c^1–d^5) V_1; (c^1–c^7) M^YG_3; (d^6) G_2; [d^4–d^8] K_1
23 [a^1] K_1; (b^1) V_1; (b^1–b^8) K_1
23 In the two inserted *pādas*: *(a^5–b^8)* G_3; *(b^5–b^8)* V_1; *(b^3–b^4)* A_1

23.1 ...वध्यते कथम्। मुच्यते कथम् *Kiraṇa* 1:14bc.

23.1 कथं मुच्यते] $R^NP_1P_3$; कथमुच्यते P_2 **23.1** तत्रोक्तमेवं] $R^NP_1P_2$; ततोक्तम् एवम् P_3 **23.2** °भूतो यः] R^NP_1; °भूतस् P_2P_3 **23.2** °परिपाक°] $R^NP_1P_3$; °पाक° P_2 **23.2** °साम्यतदनु°] *em.*; °साम्यतदुनु° P_3; °साम्यात्तदनु° R^NP_2 **23.3** °क्रमेणैव] R^NP_2; °क्रमेणव P_3; ---व P_1 **23.3** बद्धो] P_1P_3; बन्धो P_2; बन्धो यो R^N **23.4** °परिपाका°] R^N; °पाका° **P** **23.4** °दक्रमेणैव] $R^NP_1P_2$; °दक्रमेणैवं P_3 **23.6** °रहितत्वाविशेषा°] $R^NP_1P_3$; °रहितत्वाद्विशेषा° P_2 **23.6** °कलप्रलया°] $R^NP_1P_3$; °कलाप्रळया° P_2 **23.7** कलादियोगाविशेषा°] R^NP_3; कलादियोगविशेषा° P_1; कलादियोगात् पूर्वविशेषा° P_2 **23.7** °त्वेनोप°] **R**; °त्वेनोहप° P_1^{ac} **23.9** संस्कार्याः षडत्र] R^NP_2; सांकार्य्याष्षडत्र P_1; संस्कार्य्यष्षत्र P_3 **23.9–10** °दाविव त्रि°] $R^NP_2P_3$; °दाविवात्र P_1 **23.10** °संहृताः] *em.*; °संहृतः **R**

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चेतन[स्यापि शु](P₂f. 24ʳ)द्धस्य क्षेत्रज्ञस्य शरीरिणः। 12
ज्ञस्वभावात्मनो ऽकर्तुस्तस्य संस्कार इष्यते॥
इति संक्षेपेण त्र्यवस्थः पुरुषो [नित्यत्वादिध]र्म(युक्त उपसंहृत इ)ति।

यस्तु त्र्यवस्थः पुरुष इत्येतत्सूत्रमवस्थान्तरव्युदासपरत्वेन नियमार्थ 15
[इति व्या]चष्टे तेन सकलस्य तावदवस्थाभेदेन भेदः प्रागुक्तः शुद्धस्य तु युक्तिसिद्धत्वादवश्याभ्युपगमनीय (इत्यज्ञान]त एव नि)यमः प्रदर्शितः। यदपि विज्ञानकेवलिनो ऽसम्भवात् केवलावस्थाभेदो नोपपन्न इत्युक्तं तदप्य[युक्तं 18
तस्या]सम्भवासिद्धेः। तथा हि यो यद्बन्धव्य[तिरि]क्तो यस्य बन्धः स तद्व्यतिरेकेण तस्य (सम्भवतीति निगडव्यति)रे[केणेव वै]रदण्डादि कर्ममायीयबन्धव्यतिरिक्तश्च मलो भवद्भिरपि पुंसो बन्ध इष्यते। न तदव्यतिरिक्तो 21
नैयायिका[दिभिरिवे]ति। ततः केवलमलबद्धः पुरुषः संभवति। यो ऽपि (तन्निराकरणाय प्रयोगो) रचितो मलकेवलिनो [कर्मबन्धे]नापि बद्धा अनादिमलसम्बन्धित्वात्प्रलयकेवलिवदिति। तत्र पक्षस्तावन्माता मे [वन्ध्ये]तिवत्। 24
केवलमलब(न्धत्वे कर्मणो ऽपि बन्धत्वानु)पपत्तेः। तदुपपत्तौ वा केवलार्थानुपपत्तितः स्ववचन[निरा]कृतत्वाद्दुष्ट इत्ययुक्त एव। यदाहुः (Rᴺf. 130ʳ)

न तस्य हेतुभिस्त्राणमुत्पत्स्यन्नेव यो हतः। इति। 27

आगमनिराकृतश्च। य(दु[क्तं](P₂f. 25ʳ) श्रीमन्मालिनीविजयादौ(P₃f. 4ʳ)

23.12–13 चेतनस्यापि···इष्यते Not traced.
23.27 न तस्य···हतः Source unknown.

23.12 चेतनस्यापि] $R^N P_1 P_3$; चैतन्य--- P_2 23.12 शरीरिणः] $R^N P_2 P_3$; शरीरिण P_1 23.13 ज्ञस्वभावात्मनो] $P_1 P_3$; ज्ञस्वभावात्मना P_2; स्वभावादात्मनो R^N 23.15–16 नियमार्थ इति] $R^N P_1 P_3$; नियम्यार्त्थ--- P_2 23.17 इत्यज्ञानत] *em.*; इत्यज्ञनत P_3; इति ज्ञानत R^N; ---त P_2 23.18 केवलावस्था°] R^N; केवलस्यावस्था° $P_1 P_2$; केवलाववन्ना° P_3 23.18 °भेदो नोपपन्न] $R^N P_1$; °भेदेनोपपन्नः $P_2 P_3$ 23.18 तदप्ययुक्तं] P_1; *om.* P_3; तदप्युक्तम् R^N; तदप्य--- P_2 23.20 तस्य] $R^N P_1 P_3$; तदस्य P_2 23.20 सम्भवतीति] R^N; सम्भवति $P_2 P_3$ 23.20 निगडव्यतिरेकेणेव वैर°] *em.*; निगलव्यतिरेकेणैव वैर° R^N; ---रेकेणेवैक° P_1; निगळव्यतिरे---क° P_2; निगळव्यतिरेकेणेवैक° P_3 23.21 °व्यतिरिक्तश्च] **P**; °व्यतिरेकश्च] R^N 23.21 न] $R^N P_2 P_3$; *om.* P_1 23.22 केवलमलबद्धः] $R^N P_1 P_3$; केवलबन्ध P_2 23.22 यो ऽपि] $R^N P_2$; यो हि $P_1 P_3$ 23.23 रचितो] *conj. Anjaneya Sarma*; चरितो R^N; युक्तो P_1; परितेन P_2; °प्यव्यक्तः P_3 23.23 मलकेवलिनो] *conj.*; मलकेवलिनो धर्म्मिणः $R^N P_1 P_2$; मलवन्धकेवलिनो धर्म्मिणः P_3 23.23 वद्धा] *conj.*; वद्धा इति साध्यो धर्मः **R** 23.24 पक्षस्तावन्] $R^N P_2$; पक्षधर्म्मस्तावन् $P_1 P_3$ 23.24 वन्ध्येतिवत्] $R^N P_1 P_3$; ---दिवत् P_2 23.25 केवल°] **P**; केवलं R^N 23.25 °मलवन्धत्वे] $R^N P_3$; °मलवद्धत्वे P_2; °मलव--- P_1 23.25 तदुपपत्तौ] $R^N P_2 P_3$; तदनुपपत्तौ P_1 23.26 स्ववचन°] R^N; स्वयमेव $P_1 P_3$; स्वयमे--- P_2 23.26 दुष्ट इत्ययुक्त] $P_1 P_2$; दष्ट इत्ययुक्त P_3; दृष्ट इतायुक्त R^N 23.27 त्राणमुत्पत्स्यन्नेव] P_2; तूर्णमुत्पन्नस्यैव R^N; त्राणमुत्पत्स्यन्नेव P_1; त्राणमुत्प ⊔ स्यन्नेव P_3 23.27 यो हतः] $R^N P_1 P_2$; यो ⊔ त P_3

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विज्ञा)(P₁f. 7ʳ)नकेवलानष्टौ सर्गादाविच्छया पतिः।
30 अनुगृह्णाति मन्त्रेशान्मायागर्भाधिकारिणः॥ इति।
किञ्च यावत्प्रोक्तयुक्तिसिद्ध्यसंभवात् विज्ञानकेवलिनो न निराकृतास्तावदयं हे(तुः सन्दिग्धविपक्षव्यावृत्तत्वात् अहेतुरेव)। यावच्चास्य हेतुत्वं न विनि-
33 श्चितं तावन्न ते निराकर्तुं शक्या इति इतरेतराश्रयाद्व्याप्त्यसिद्धेर्नास्य हेतुत्वम्। अत्र च हेतुत्वे प्रलयकेवलिनिरासे ऽपि हेतुत्वमेव। ते(ष)ाम(पि कलादिबन्धै-र्भवितव्यम्। अना)दिमलसम्बन्धित्वात्सकलवदिति। साधु समर्थितः स्वनय
36 इत्यलं स्वशास्त्रवेतालोत्थापकैः सह निर्बन्धेनेति।

अथ समस्तस्यास्य प्रकरणस्योपसंहारः।

पशुरेवंविधः प्रोक्तः किमन्यत्परिपृच्छसि॥ २३॥

(पशुपदार्थो ऽत्रैवं)विधः पञ्चादिपदार्थपञ्चकयुक्तः प्रकर्षतो लक्षणेनोक्तः।
39 वस्तुतः पदार्था[न्त]राणां तादर्थ्येनैव प्रवृत्तिरिति किमन्यत्परिपृच्छसि। सर्वं प्रागुद्दिष्टमत्रैव मया लक्षणेन प्रतिपा(दितमित्यर्थः॥

इति श्रीनारा)यणकण्ठात्मजभट्टरामकण्ठविरचितायां
श्रीमत्किरणवृत्तौ प्रथमं प्रकरणम्॥

23e. °विधः] $NM^{Y}R^{N}P_3^{S}V_4GK_1AM_3ETry$; °विधं $V_2M_1M_2$ • प्रोक्तः] Σ; प्रोक्तं M_1M_2

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23 (c^1–c^7) V_1; (c^1–c^2, c^7–d^4) K_1; (d^1–d^3) V_2; (d^1–d^4) G_3; (d^3) G_2

23.29 विज्ञानकेवलानष्टौ *Mālinīvijaya* 1:19a.
23.29 सर्गादाविच्छया पतिः *Mokṣakārikā* 72d.
23.30 अनुगृह्णाति मन्त्रेशान्मायागर्भाधिकारिणः *Mokṣakārikā* 78ab.

23.29 सर्गादाविच्छया] P_1P_3; तान् सृष्टाविच्छया R^N; सवर्गाविच्छया P_2 23.30 अनुगृह्णाति] $R^NP_2P_3$; अनुगृणाति P_1 23.30 मन्त्रेशान्] R^N; मन्त्रेण P 23.31 प्रोक्तयुक्ति°] *conj.*; प्रोक्तं युक्ति R 23.32 हेतुः सन्दिग्धविपक्ष°] P_3; हेतुसन्दिग्धविपक्ष° P_2; हेतु ⊔ विपक्ष° R^N; हे--- P_1 23.33 शक्या] P; शक्य R^N 23.33 °द्व्याप्त्यसिद्धेर्नास्य] $R^NP_1P_3$; °द्व्याप्यसिद्धेर्नाप्य° P_2 23.34 च हेतुत्वे] *conj.*; चाहेतुत्वे R 23.35 सकलवदिति। साधु] P_1P_3; सकलवदिति यः साधु R^N; सकलत्वा ⊔ साधु P_2 23.35 समर्थितः स्वनय] *em.*; समर्थितस्त्वनय R^N; समर्त्थि ⊔ स्वनय P_1; समर्त्थितस्वनय P_2P_3 23.36 निर्बन्धेनेति] R^N; निवन्धेनेति P_2; निर्बन्धनेति P_1; निवन्धनेति P_3 23.37 समस्तस्यास्य] $R^NP_1P_3$; समस्तस्य P_2 23.38 पञ्चादि°] *conj.*; पाशादि° P; पशुत्वादि° R^N 23.38 प्रकर्षतो] P; प्रकृतो R^N 23.39 वस्तुतः] $R^NP_1P_2$; वास्तुतः P_3 23.39 तादर्थ्येनैव] P; तादर्थ्यानैव R^N 23.40 लक्षणेन] $R^NP_1P_3$; लक्षणे P_2 Colophon: श्री°] R^N; *om.* P_2P_3 • °वृत्तौ प्रथमं] P; °वृत्तावुपोद्घात° R^N

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द्वितीयं प्रकरणम् ॥ २ ॥

(मायापटलः)

अथ तेषामेव पदार्थानां परीक्षार्थं प्रश्नपूर्वं प्रकरणान्तरमेतावत एव प्रश्नस्यावशिष्टत्वात्⟨

गरुड उवाच।

यो ऽसावात्मा त्वया प्रोक्तः किंचिज्ज्ञः सर्वविच्छिवः।
निमित्तमनयोर्ब्रूहि शुद्धाशुद्धस्वरूपयोः॥ १॥

⟩तत्रास्य तावत्प्रकरणस्यारम्भे पञ्चविधः सम्बन्धो वक्तव्यः। तदुक्तं श्रीमत्पौष्करे

3 अनन्तरं यत्पटलात्सूत्रं तन्त्रे प्रवर्तते। (P_2 f. 26^r)
वक्तव्यस्तस्य सम्बन्धः पञ्चधा समवस्थितः॥

Codices for the *mūla* of the second *paṭala*: N(= N_3D^2 and, from 33b, N_2)$M^Y R^N$S[= V(= $P_3^S V_1V_2V_4$ and, from 7b, V_3)G(= $G_1G_2G_3$)K_1A(= A_1A_2)M(= $M_1M_2M_3$)] E(= $E_V E_D$) Codices for the *vṛtti*: R(=R^NP(=$P_1P_2P_3$)).

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1. गरुड उवाच] NM^Y *Try*; गरुडः $P_3^S V_1V_2G_1G_3K_1A_2ME$; *om.* RV_4; --- ङः G_2; ग--- A_1 1a. यो ऽसावात्मा त्वया] $NM^Y R^N VE_V$; त्वयात्मा मलिनः $GAME_D$ • प्रोक्तः] $NM^Y R^N E_V$; प्रोक्तो $P_3^S V_4GAME_D$; प्रोक्ता V_2 1b.] $NM^Y R^N V_4$(E_V's verse 1); निर्मलः किल शङ्करः (र $P_3^S V_2A_2$) $P_3^S V_2GAME_D$(E_V's verse 2) 1c. °त्तमनयोर्] $M^Y R^N V_1V_2G_1G_3AM_2M_3ETry$; °त्तनेननयोर् N_3(unmetrical); °त्तेनानयोर् D^2; °त्तमनयो $P_3^S V_4G_2M_1$ • After यद्वदित्यादिना in 1.15 R^N adds त्वयात्मा मलिनः प्रोक्तो निर्मलः किल शङ्करः। निमित्तमनयोर्ब्रूहि शुद्धाशुद्धस्वरूपयोः॥ No lemma appears in **P** and this is just a repetition of the verse in the form that E_D has it. E_V prints the two versions as two independent verses. *Try* comments on both and does not call either a *pāṭhāntara*.

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1 [a^1–a^8] K_1; (a^2–b^8) V_1; (a^6) A_2; (b^7–d^8) K_1; (d^1–d^8) G_3; (d^3) G_1; (d^8) G_2

1.3–6 अनन्तरं यत्पटलात्···पटलाच्च Not traced. Quoted also at the beginnings of the third *paṭalas* of the *Matangavṛtti* and of the *Mṛgendravṛtti*.

0.1 प्रश्नपूर्वं] P; प्रश्नपूर्वं° R^N 1.1 पञ्चविधः सम्बन्धो वक्तव्यः] R^N; पञ्चविधसम्बन्धः कथ्यते P_1P_3; पञ्चविधस्सम्बन्धः कथ्यते P_2 1.1 तदुक्तं] R^N; यदुक्तं P

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तन्त्रवस्त्वात्मक(त्सूत्राद्वाक्यात्) प्रकरणात्तथा।

पटलाच्च। इति। 6

तत्रेह तन्त्रवस्तुनः षट्पदार्थात्मनः प्रतिज्ञातत्वात्तत्सम्बन्धस्तत्परीक्षात्मकः। सौत्रस्तु पदार्थोद्योतकपदेन। वाक्येन तु पशुर्नित्य इत्या(दिना। प्रकरणेन विद्या)पादेन। पटलेन तु लक्षणप्रतिपादनानन्तरं परीक्षेत्येवं विद्यापादं या- 9 वत्सूत्रप्रकरणपदार्थसम्बन्धाः प्रतिपटलमनुसन्धेयाः। वाक्यपटलसम्बन्धौ तु भेदे(नैव प्रतिपटलमवस्थि)ताविति तथैव दर्शयिष्यामः।

अयञ्चात्र प्रश्नार्थः—यो ऽसौ नित्यत्वादिधर्मयुक्तः सकलाकलाद्यवस्था- 12 भेदेन किञ्चिज्ज्ञ इत्यशुद्धः पशुरात्मा त्वया (P_2 f. 26^v) प्रोक्तः प्रागुक्तः पशुर्नित्य इत्या(दिना। यश्चासौ सर्वज्ञः स)र्वकर्ता च शुद्धः शिवो दृष्टान्तत्वेनोक्तः सर्वज्ञः स शिवो यद्वदित्यादिनानयोः शिवात्मनोः सम्बन्धिनी ये शुद्धाशुद्धे 15 निर्मलमलयुक्ते स्वरूपे तद्विषयनिमित्तं ब्रूहि। (केन निमित्तेन शिव एव शुद्धो ना)त्मा केन निमित्तेनात्मैवाशुद्धो न शिवः। न ह्यहेतुर्नियमो युक्त इति प्रश्नः।

18

अत्र समाधिः।

भगवानुवाच।

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2. भगवानुवाच] $NM^Y P_3^S V_1 V_4 G_1 G_2 A_2 E_D$ *Try*; *om.* RM; भगवान् $V_2 E_V$; --- G_3; श्रीभगवानुवाच K_1; ---नुवाच A_1

1.8 and 1.13 पशुर्नित्यः: *Kiraṇa* 1:15a.
1.14–16 Testimonium: रामकण्ठो ऽप्याह—यश्चासौ सर्वज्ञः सर्वकर्ता च शुद्धः शिवः तथा किञ्चिज्ज्ञो ह्यशुद्ध आत्मा। तयोः शिवात्मनोः सम्ब(न्धी ये? न्धिनी) तु शुद्धाशुद्धे निर्मलमलयुक्ते स्वरूपे इति [sic] *Īśānaśivagurudevapaddhati* Vol. 3, p. 2.
1.15 सर्वज्ञः स शिवो यद्वत् *Kiraṇa* 1:21c.

1.7 तन्त्र°] $R^N P_1 P_3$; तत्र P_2 1.8 पदार्थोद्योतक°] P; वादिरत्थोद्योतक° P_2^{ac}; पादार्थिकः। सोद्योतक° R^N 1.8 वाक्येन] $R^N P_1 P_3$; वाक्येन न P_2 1.8 इत्यादिना] $R^N P_3$; इत्यादिनः P_2; इत्या-- P_1 1.8 प्रकरणेन] $R^N P_3$; प्रकारेण P_2 1.9 लक्षणप्रतिपादनानन्तरं] *conj. Hanneder*; लक्षणेन प्रतिपादनानन्तरं R^N; लक्षणं प्रतिपादितम् तदनन्तरम् $P_1 P_3$; लक्षणप्रतीपः तदानादरं P_2 1.10 सूत्र°] P; सुत्र° R^N 1.10 °प्रकरणपदार्थ°] R^N; °पदार्त्थप्रकरण° P 1.10 °सम्बन्धाः] $R^N P_1 P_3$; °सम्बन्धः P_2 1.11 °वस्थिताविति] $R^N P_3$; °वस्थातावित्ति P_2; ---ताविति P_1 1.12 सकलाकला°] R^N; सकला° P 1.13 प्रागुक्तः] $R^N P_2 P_3$; प्रागुक्तः प्रागुक्तः P_1 1.14 शुद्धः] $R^N P_1 P_2$; शुद्ध P_3 1.15 स] $R^N P_1 P_3$; *om.* P_2 1.16 एव] $P_2 P_3$; येव R^N 1.17 नात्मा] $R^N P_2^c$; नात्म $P_2^{ac} P_3$; ---त्मा P_1 1.17 केन] R^N; केन वा P 1.17 ह्यहेतुर्नियमो] $R^N P_1 P_3$; ह्यहेतुनियमो P_2

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अनादिमलसम्बन्धात्किञ्चिज्ज्ञो ऽसौ मयोदितः।
अनादिमलमुक्तत्वात्सर्वज्ञो ऽसौ ततः शिवः॥ २॥
आदिमत्त्वं यदा सिद्धं निमित्तं कल्प्यते तदा।
ईदृग्रूपं स्मृतं ताभ्यां शुद्धाशुद्धं यथार्थतः॥ ३॥
विशुद्धः स्फटिकः कस्मात्कस्मात्ताम्रं सकालिकम्।
यथास्मिन्न निमित्तं हि तथा नैव शिवात्मनोः॥ ४॥

यथा ह्यात्मनो ऽनादित्वान्नान्यत्स्वरूपे निमित्तं (तथा कालिकया सह वर्तत इति सका)लिकस्य ताम्रादेरिवाशुद्धत्वे ऽपि। यथा चेश्वरस्य प्रोक्तेन वक्ष्यमा-
3 णेन च प्रमाणेन सिद्धस्यानादित्वान्नान्यत्स्वरूपे निमित्तं तथा स्फटिकादी-
ना (P_2 f. 27^r) मिव शुद्ध(त्वे ऽपीति। आदिमतो हि वस्तुनो निमित्तमन्विष्य-

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2 a. °सम्बन्धात्] D^2M^YVATry; सम्बन्धा N_3; °सम्बन्धान् R^NGK_1E; °संबन्धो M_1; संबन्धां M_2; संबन्धौ M_3 **2 b.** किञ्चिज्ज्ञो ऽसौ मयोदितः] $P_3^sV_1V_2$; किञ्चिज्ज्ञानात्मयोगिनः N; मलिनत्वमसौ स्थितं M^Y; मलिनत्वमणोः(णो G_1K_1) स्थितम् $R^NG_1K_1E_V$; कञ्चिज्ज्ञो ऽसो मयोदितः V_4; मलिनत्वमणौ स्थितम्(तः M) $G_2G_3MA_2E_D$; किञ्चिज्ञोमयोदितः A_1(unmetrical); in between lines A_2 also adds किञ्चित्काञ्चिन्मलोदितः; किञ्चिज्ज्ञो ऽणुर्मयोदितः *Try* **2 c.** °मुक्तत्वात्] $N_3M^YVGK_1A$ M_3*Try*; °मुक्तत्वान् R^NE; °मुक्तः स्यात् D^2; °मक्तत्वान् M_1; °मुक्तावान् M_2 **2 d.** सर्वज्ञो ऽसौ ततः शिवः] K_2; सर्वज्ञो सौ ततः शिवं M^Y; सर्वज्ञस्तेन वै(चै D^2) शिवः N; निर्मलत्वं शिवे स्थितम् R^N; सर्वज्ञस्तेन सशिवः VA_1; निर्मलत्वं स्थितं शिवे $GK_1A_2^{vl}ME$; सर्वज्ञस्स शिवस्मृतः A_2; सर्वज्ञः स शिवस्ततः *Try* **3 b.** कल्प्यते] Σ; कल्पते N • तदा] $NM^YR^NVGA_1M_2M_3Try$; ---दा K_1; मम सदा A_2(unmetrical); सदा M_1 **3 c.** ईदृग्रूपं] $M^YR^NP_3^sV_1V_4GK_1A_2M_1M_3ETry$; इदृग्रूपं N; ॅदरूपं V_2; ईदृग्रूप A_1M_2 • स्मृतं] Σ; स्थितं $R^NM_1^{ac}$ **3 d.** °शुद्धं] Σ; °शुद्धिं R^N • यथा°] Σ; यदा° K_1 **4 a.** विशुद्धः स्फटिकः] $M^YR^NVGK_1AM_3ETry$; विशुद्धस्फटिकं N; विशुद्धः स्फुटितः M_1; विशुद्धस्फटिको M_2 • कस्मात्] Σ; यस्मात् M_2 **4 b.** कस्मात्ताम्रं] $D^2M^YR^NP_3^sV_2G_1AETry$; कस्मान्नम्रं N_3; तस्मात्ताम्रं $V_4G_2M_1$; ताम्रं K_1(unmetrical); तस्मात्तादृक् M_2; कस्मात्ताम्रं M_3 • सकालिकम्] Σ; सकलिकम् E_V(unmetrical) **4 c.** यथास्मिन्न निमित्तं] $R^NP_3^sV_4G_1G_2AME$; यथा तत्र निमित्तं NG_3; यथास्मिन् तन्निमित्तं M^Y; यथास्मिनिमित्तं V_1(unmetrical); यथास्मिन्नन्निमित्त--- V_2; यदास्मिन्निमित्त K_1(unmetrical); यथात्र न निमित्तं *Try* **4 d.** नैव] M^YR^NVGAME; चैव N; नैवं K_1; न स्याच् *Try* • शिवात्मनोः] Σ; शिवान्मनोः N_3; शिवात्मनो V_1

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2 (a^1–a^2) A_2; [a^3–a^4] M_3; (b^6–d^6) V_1; (d^7–d^8) G_3
3 (a^1–a^4) G_2A_2; (a^1–b^3) G_3; (a^8–b^1) A_1; (b^6–b^7, c^4–c^7) K_1; (c^1, d^6–d^7) V_2; (d^3) G_1; [d^3–d^4] M_3
4 a. R^N f. 130^v commences with कस्मात्
4 (a^2–a^7) G_2; (a^3) A_2; (a^3–b^8) V_1; (a^4–b^8) G_3; (b^7, c^8)V_2

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2 cd. Testimonium: अनादिमलमुक्तत्वात्सर्वज्ञो ऽसौ ततः शिवः cited thus by Nārāyaṇakaṇṭha ad *Mṛgendravidyāpāda* 5:15 and ad *Śataratnasaṅgraha* 67, p. 76.

4.1 कालिकया सह] R^N; सह कालिकया P_2P_3 **4.3** प्रमाणेन] P; प्रमाणेन च R^N

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ते घ) (P_1 f. 7^v) टादेरिवान्यथासिद्धसम्भवादिति। ईदृगनादिशुद्धाशुद्धस्वरूपं यथार्थतः सत्यार्थत्वेन स्मृतं ⟨ताभ्या⟩मितीशात्माभ्यामि⟨त्यर्थः⟩। अत्र च 6
मलसम्बन्ध⟨स्यानादित्वेन मलस्याप्यनादित्वं सिद्धम्।

अधुनैतदनु⟩वादेन प्रश्नान्तरम्

गरुड उवाच।

किंनिमित्तं पुनर्बद्धो बन्धेनात्मा कलादिना।

द्विविधं हि निमित्तमुच्यते लोके करणं प्रयोजनञ्च। यथा पाकादेरिन्धनादि अन्नादेर्ब्राह्मणभोजनादि च। तत्र कलादि⟨बन्धस्यैव पुंप्रवृत्तौ करणनिमित्तमुक्तं⟩ कर्माणि। तस्याशुद्धस्य सम्बन्धं समायाति शिवात्कलेत्यादिना प्रयोज- 3
ननिमित्तमाक्षिप्तमित्यर्थः। पूर्वमेव कलादिना बद्धः सन्पुरुषः प्रलयवशात्केवलः ⟨सम्पन्न इति केन प्रयोजनेन पुनरि⟩ति पश्चाद्बद्धः। महाप्रलय इव कस्मात्कलाद्यबद्धान्पशूनधिष्ठाय भगवा⟨न्नानु⟩गृह्णाति सर्वदैव मुक्त्यवधित्वेनोक्तं 6
मलपरिपाकान्तं यावन्नास्त इत्यर्थः। ननु तत्रा⟨पि पुंभोगः प्रयोजनमुक्त⟩मेव ततः सुखादिकं कृत्स्नं भोगं भुङ्क्ते स्वकर्मत इति नाक्षेपः। सत्यम्। अत एव

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5. गरुड उवाच] NM^Y *Try*; *om.* R; गरुडः SE 5a. °निमित्तं] Σ; °निमित्तः M_3 • पुनर्बद्धो] NM^{Y}R^{N}VG$_3$E*Try*; पुनर्बन्धो $G_1G_2K_1AM$ 5b. बन्धे°] R^{N}VGK_1AM_3E*Try*; बद्धे° NM^Y; बन्धो $V_2^{ac}M_1M_2$ • °नात्मा] Σ; °नामा K_1 • कलादिना] Σ; कलादिनाः A_1

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5 (a^1–a^2) A_2; (a^4–a^5) G_2; (a^4–a^5, b^1–b^2) K_1; (b^1–b^8) G_3; (b^8) V_1

5.3 तस्याशुद्धस्य सम्बन्धं समायाति शिवात्कला *Kiraṇa* 1:16ab.
5.8 ततः सुखादिकं कृत्स्नं भोगं भुङ्क्ते स्वकर्मतः *Kiraṇa* 1:20ab.

4.6 सत्यार्थत्वेन] P; समर्त्थत्वेन R^N 4.6 °मितीशात्माभ्या°] R^N; °मिति शिवात्मार्त्थाभ्या° P 4.7 मलसम्बन्धस्यानादि°] R^{N}P$_2$; मलसम्बन्धस्य चानादि° P$_3$; मलसम्बन्ध---P$_1$ 4.8 प्रश्नान्तरम्] R^{N}P$_2$; प्रश्नान्तरः P$_1$P$_3$ 5.1 द्विविधं] R^{N}P$_2$; द्विधा P$_1$P$_3$ 5.1 करणं] R^N; कारणं P 5.2 अन्नादेर्ब्राह्मण°] P$_1$P$_3$; ⊔ ब्राह्मण° R^N; अन्नदेर्ब्रह्म° P$_2$ 5.2–3 करणनिमित्तमुक्तं] R^N; कारणनिमित्तत्वमुक्तम् P$_3$; कारणनिमित्तमुक्तम् P$_2$ 5.3 कर्माणि] R^{N}P$_2$; कर्म्मणि P$_1$P$_3$ 5.3 सम्बन्धं] R^{N}P$_3$; सम्बन्धस् P$_1$P$_2$ 5.4 °निमित्त°] R^{N}P$_2$; °निमित्त⊔ P$_1$; °निमित्तत्व° P$_3$ 5.4 कलादिना बद्धः] R^{N}P$_1$P$_3$; कलादीनां बन्धस् P$_2$ 5.5 केन] R^{N}P$_3$; केवल° P$_2$ 5.5 पश्चाद्बद्धः] P; पश्चाद्बः R^N 5.6 कलाद्यबद्धान्] P$_1$; *om.* R^N; कलाद्यबन्धान् (न्धात् P$_2^{ac}$) P$_2$; कलाबद्धान् P$_3$ 5.6 भगवान्नानुगृह्णाति] P$_2$P$_3$; भगवा---गृह्णाति P$_1$; भगवान् ⊔ R^N 5.6 °वधित्वेनोक्तं] *em.*; °वधित्वेनोक्त° R 5.7 °परिपाकान्तं] R^N; °पाकान्तं P 5.7 यावन्नास्त] P; यावन्नांत R^N 5.7 ननु तत्रापि] R^{N}P$_3$; ननु तत्रा--- P$_1$; तेन तत्र च P$_2$ 5.7 पुंभोगः] *em.*; पुंभोग° R 5.7 °मुक्तमेव] P$_3$; ---मेव P$_1$; °मुक्तं एवं R^N; मुक्तमेवं P$_2$ 5.8 कृत्स्नं] R^{N}P$_2$; कृस्नं P$_1$P$_3$ 5.8 भुङ्क्ते] P$_1$P$_3$; तु भुङ्ते R^N; भुजन्ते P$_2$ 5.8 स्वकर्मत] R^{N}P$_1$P$_3$; स्वकर्म्म P$_2$ 5.8 इति नाक्षेपः] *conj.*; इत्यनपेक्षः R

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9 तदप्याक्षिप्तमत्र। प्रयोजनत्वाभावात्। प्रयोजकस्य प्रयोज्यस्य ⟨चो⟩पकारकं ⟨प्रयोजनमुच्यते वै⟩द्यराज्ञोरिव पथ्ययूषादिनोपकारः। न चैतत्प्रयोजकस्य परिपूर्णत्वात्परोपकारायैव प्रवृत्तेरुपकारकम्। नापि प्रयोज्यस्य (P₂ f. 28ʳ)
12 दुःखमोहरूपत्वेनात्यन्तवि⟨नश्वरसुखमात्ररूपत्वे⟩न चानर्थरूपत्वादित्यनेनापि भोगात्मनानर्थेन किन्निमित्तं भगवता पुमांसः कदर्थ्यन्त इत्यपि प्रश्नार्थः। तन्न विरोधः। द्वितीयस्तु प्रश्नः

स मायान्तर्गतः प्रोक्तो व्यापकश्च त्वया विभो॥ ५॥
व्यापकत्वात्स सर्वत्र स्थितो मायोदरे कथम्।
परस्परविरुद्धत्वात्कथमेतद्भविष्यति॥ ६॥

यदुक्तं प्रा⟨ग्व्यापी मायोदरान्तस्थ⟩ इति तन्माता च मे वन्ध्या चेतिवत्परस्परविरुद्धं व्यापित्वञ्चाव्यापित्वञ्चात्मनो ऽभिदधदयुक्तमेव। तत्र प्रथमस्य
3 प्रश्नस्य निरासः

भगवानुवाच।
मुक्त्यर्थं स पशुर्बद्धो नान्यथा सास्य जायते।

5c. माया॰] Σ; मया॰ $P_3^s M_1$ 5d. विभो] Σ; विभोः $N_3 G_2$ 6a. व्यापकत्वात्स] $NM^Y R^N V G_2 G_3 AME$ *Try*; व्यापकत्वाच्च G_1; व्यापकत्वात् K_1(unmetrical) 6cd.] $M^Y R^N V G_2 G_3 K_1 AME$; स्थितो (ता N) सौ युज्यते वक्तुं वि (नि D^2) रुद्धा व (वं G_1) स्तुसंस्थितिः NG_1 *Try* 7. भगवानुवाच] $NM^Y P_3^s V_4 G_3 K_1 AE_D$ *Try*; *om.* RG_1^{ac}; --- V_1; भगवान् $V_2 G_1^c E_V$; श्रीभगवानुवाच G_2; ईश्वरः M 7a. स पशुर्बद्धो] $NM^Y R^N V_1 V_2 G_1 G_3 K_1 M_3^c E_V$ *Try*; स पशुर्बन्धो $P_3^s G_2 M_1 M_2 M_3^{ac}$; हि पशूनाञ्च V_4; स पशु+व+द्ध A_1(unmetrical); स पशोर्बन्धो $A_2 E_D$ 7b. सास्य] Σ; सोस्य D^2

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5 (c^1–c^2) G_3; (c^1–d^4) V_1; (d^8) A_2
6 (a^1) A_2; (a^5–a^6) G_2; (b^5–b^8) G_3; (c^2) V_2; (d^3–d^8) V_1
7 (a^1–a^4) V_1; (a^1–a^3, b^6) G_2; (a^6) V_2; (a^7) G_3
7b. Testimony of V_3 begins.

6.1 व्यापी मायोदरान्तस्थः *Kiraṇa* 1:15c.

5.9 तदप्याक्षिप्त॰] $R^N P_1 P_3$; तदप्युक्षिप्त॰ P_2 5.9 प्रयोजकस्य प्रयोज्यस्य चोपकारकं] $P_2 P_3$; प्रयोजकस्योपकारकं R^N; प्रयोजकस्य प्रयोज्यस्य---पकारकम् P_1 5.10 ॰मुच्यते] $P_2 P_3$; ॰मुच्यते ⊔ R^N 5.10 पथ्ययूषादिनोपकारः] $R^N P_2$; पथ्यौषधादिनोपकारः $P_1 P_3$ 5.10 प्रयोजकस्य] $R^N P_1 P_2$; प्रयोकस्य P_3 5.11 परिपूर्णत्वात्] R^N; परिपूर्णकत्वात् P 5.11 प्रवृत्तेरुपकारकम्] *em.*; प्रवृत्तेरुपकारकः $P_1 P_3$; प्रवृत्तेः। उपकारकर्म R^N; वृवृत्तेः उपकारकः P_2 5.12 दुःखमोह॰] P; सुख॰ R^N 5.13 भोगात्मनानर्थेन] P; भोगभो ⊔ जनेनानर्थेन R^N 5.13 पुमांसः कदर्थ्यन्त] P_2; पुमांसो योज्यन्त $P_1 P_3$; पुमान्संकदर्थ्यते R^N 5.14 विरोधः] $R^N P_1 P_3$; विरोध इति P_2 6.1 व्यापी] $R^N P_3$; व्यापि P_2 6.2 ॰विरुद्धं] $R^N P_1 P_3$; ॰विरुद्धार्त्थ P_2 6.2 ॰ञ्चाव्यापित्व॰ P_2; *om.* P_3 (eyeskip) 6.2 ॰भिदधदयुक्तमेव] $R^N P_2$; ॰भिदधत् युक्तयुक्तमेव P_2^{ac}; ॰भिहित (हत P_3) न्तदयुक्तम् युक्तमेव $P_1 P_3$ 6.3 प्रश्नस्य] P; *om.* R^N 6.3 निरासः] $R^N P_1 P_3$; निरासयन् P_2^c; निरासन् P_2^{ac}

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यावच्छरीरसंश्लेषो न सञ्जातो न भोगभुक्॥ ७॥
मायेयं तद्वपुस्तस्य तदभावान्न निर्वृतिः।
तेन तेनास्वतन्त्रत्वान्मलिनो मलिनीकृतः॥ ८॥

नामिश्रं परिणमत इति न्याये(न केवलस्य मलस्य) परिपाकाभावतो मुक्त्यसम्भवान्मलपरिपाकार्थमेव भोगात्मना बन्धेन पशुर्योजितः। भोगश्च न विना मायीयैः कलादिभिः कार्यकरणैरिति तैरपि स्थूलसूक्ष्म (P₂ f. 28ᵛ) शरीराकारेण (बन्धो यतः ततो न) शरीराभावान्निर्वृतिर्मुक्तिः। येन नामिश्रं परिणमत इत्युक्तं तेन कारणेन बद्धत्वादेव मलि (Rᴺ f. 131ʳ) नः संस्तेन कलादिना मलिनीकृतः। अत्र दृष्टान्तः

यथा वस्त्रं सदोषत्वान्मलान्तःस्थं विशुद्ध्यति।
अशुद्धः पुद्गलो ऽप्येवं मायोदरगतो ऽपि सन्॥ ९॥

अत्र मलिनो मलिनीकृत (इत्युपक्रमसामर्थ्यादन्तःशब्दो ऽन्त)रशब्दस्यार्थे

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7 c.] $M^{Y}R^{N}P_3^{S}V_1V_2V_3G_1G_3K_1AME$; शरीरेण विना भोगो N*Try*; यावच्छरीरसंशे (शो V_4) षो V_4G_2 7 d. न सञ्जातो न भोगभुक्] $M^{Y}R^{N}P_3^{S}V_1V_2V_3GK_1A_2ME_V$; यतस्तस्य न युज्यते N*Try*; न सञ्जातो न भोगकृत् V_4; न सञ्जायतो न भोगभुक् A_1(unmetrical); न सञ्जातो न मुक्तिभुक् E_D 8a. मायेयं] Σ; मायीयं M^{Y} 8 b. तदभावान्न] $M^{Y}R^{N}VGK_1AM_3ETry$; तद्भावा न N_3(unmetrical); तद्भावा न D^2; दभावान्न M_1M_2(unmetrical) • निर्वृतिः] $M^{Y}R^{N}NVE_V$ *Try*; मुक्तिभाक् GA ME_D 8 d.] $M^{Y}R^{N}SETry$; मलिनीकृतः N_3(unmetrical); मलिनीकृतः--- D^2 9 a. यथा] Σ; यदा K_1 9 b. °न्तःस्थं] E*Try*; °न्तस्थं Σ 9 c.] $M^{Y}R^{N}P_3^{S}V_1^{vl}V_2V_3V_4G_2^{vl}G_3^{vl}A^{vl}M^{vl}E_D^{vl}E_V$; शुद्ध्यर्थं पुद्गलात्मैवम् N; ---र्त्थपुत्कलो बद्धो V_1; शुद्ध्यर्थं पुद्गलोप्येवम् G_1 *Try*; शुद्ध्यर्थं पुद्गलो बद्धो (न्धो $G_2M_2M_3$) $G_2G_3K_1A_1ME_D$; शुद्ध्यर्त्थं पुत्गलोप्येवं बन्धो A_2(unmetrical) All the manuscripts which give the accepted text of *pāda* c as a varia lectio follow it with इति पाठान्तरम् and then some version of the other *pāda*. 9 d. सन्] $M^{Y}R^{N}P_3^{S}V_1V_2V_3GK_1AME$*Try*; सः D^2; सं N_3; वन् V_4

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7 (c^4) K_1; [c^5] K_1; (d^1–d^4, d^8) V_3; (d^1–d^4) A_2; (d^5–d^8) G_2; (d^5) G_3
8 (a^2–b^8) V_1; [a^3] M_3; (a^3–a^6, d^1–d^6) V_3; (a^4–a^8, b^3–b^8, c^5–c^8) K_1; (b^1) M_1; [b^4] V_4; (c^8–d^4) A_2; [d^1–d^3] K_1; (d^7–d^8) G_2
9 (a^1–a^6) G_2; (b^1, b^4–b^5, c^8) G_3; [b^4–b^8] M_3; (c^4–c^5) V_3; (c^5–c^8) V_1; (c^7–c^8) A_2; (d^2–d^8) K_1

8.1 and 8.4–5 नामिश्रं परिणमते Source unknown. Also cited ad *Matangavidyāpāda* 2:19, p. 35 and *Nareśvaraparīkṣāprakāśa* 3:2, p. 155.

8.2 मलपरि°] R^N; मल° P 8.3 मायीयैः] R^N; मायेयैः P; मायैः P_2^{ac} 8.3 स्थूलसूक्ष्म°] R^N; सूक्ष्मस्थूल° P 8.4 ततो न शरीरा°] P_3; ततः शरीरा° R^N; ---शरीरा° P_1; ततः शरीराकारेण बन्धो यतः ततः शरीरा° P_2 8.4 °भावान्निर्वृति°] P_1P_3; °भावाननिर्वृति° R^N; °भावनिर्वृति° P_2 8.5 बद्धत्वादेव] $R^NP_1P_3$; बन्धत्वादेव P_2 9.1 इत्युपक्रमसाम°] R^NP_3; इत्युपक्रमस्साम° P_2

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वर्तते। तदयमर्थः—यथा वस्त्रं सदोषत्वान्मलिनत्वादेव भस्मगोमयादि-
3 मलान्तरस्थं विशुद्ध्यति दार्ष्टान्तिके ऽप्युच्यते। अशुद्धः पुद्गलो ऽप्येव-
मित्यत्रापि⟨शब्दो भिन्नक्रमः। अशुद्धो ऽपि पुद्गल⟩ आत्मा मायोदरगतः
सन्नेवमिति विशुध्यत्यशुद्ध्यन्तरेण युक्त इत्यर्थः। अपिशब्दादमायोदरगतो
6 ऽपि विज्ञानकेवली। ननु {वि}(P₃f.4ᵛ)ज्ञानकेवलिनामशु(P₂f.29ʳ)द्ध्यन्त-
रस्य निवृत्तत्वादुक्तदृ⟨ष्टान्तनयेन शुद्धिर्नोपपद्यत एव। न। अ⟩(P₁f.8ʳ)त
एवोपपत्तेः नि⟨वर्त्य⟩मानेनापि तेन वस्त्रादेर्मल⟨निवृ⟩त्त्यनुगुणस्य संस्कारस्य
9 कृतस्य दृष्टत्वात्। सर्वथा नाशुद्ध्यन्तरोपकारं विना पूर्वाशुद्धेर्निवृत्तिरित्यत्र
दृष्टा⟨न्तार्थः।

[द्वि]तीयस्यापि प्रश्नस्य निरा⟩सः।

मायोदरं हि यत्प्रोक्तं कलाद्यवनिलक्षितम्।
तस्मिन्यश्च लयः प्रोक्तः सूक्ष्मदेहविवक्षया॥ १०॥

यश्च व्यापकस्याप्यात्मनो मायोदरे लयो व्यापी मायोदरा[न्तस्थ] इत्यत्रो-
क्तः स सूक्ष्मदेहविवक्षयेति तत्कर्माक्षिप्तस्य सूक्ष्मस्यान्तराभवदेहस्य ⟨मा-
3 योदरे ऽवस्थितेरुपचारे⟩[णो]क्तः तथा भौवनशरीरस्यापि। न त्वात्मविव-

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10a. यत्प्रोक्तं] Σ; यन्नाम N*Try* 10b. कलाद्यवनि°] $M^{Y}R^{N}P_{3}^{S}V_{1}V_{2}V_{3}$GAME*Try*; कलादावनि° N_{3}; कलादावति° D^{2}; मलाद्यवनि° V_{4}; कल्याद्यवनि° K_{1} • °लक्षितम्] $M^{Y}R^{N}SE_{V}$ *Try*; °लक्षितः N; गोचरम् E_{D} 10c. तस्मिन्यश्च लयः] $NM^{Y}R^{N}P_{3}^{S}V_{1}G_{1}G_{2}A_{1}E$; तस्मिंश्च स(व V_{3} V_{4}) लयः $V_{2}V_{3}V_{4}$; तस्मान्यश्च लय G_{3}; तस्मिन्यश्च लय K_{1}; तस्मिन् लयश्च यः A_{2}*Try*; तस्मिन्य(त्र M_{1})ञ्च(ञ्छ M_{3}) लयः M • प्रोक्तः] NM^{Y}VGAME*Try*; प्रोक्तं $R^{N}K_{1}$ 10d. °विवक्षया] $D^{2}M^{Y}R^{N}VG_{1}G_{2}A_{2}E_{V}$ *Try*; °विचक्षया N_{3}; °विलक्षया(यम् G_{3}; याः A_{1}; यःM_{2}) $G_{3}A_{1}M$; °विवक्षयः E_{D}

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10 (a^{1}, b^{5}–b^{6}) G_{3}; (a^{1}–a^{3}) K_{1}; (a^{1}–a^{8}) G_{2}; (a^{7}–a^{8}) A_{2}; (b^{5}–d^{3}) V_{1}; [d^{1}–d^{8}] K_{1}

10.1 व्यापी मायोदरान्तस्थः *Kiraṇa* 1:15c.

9.2 भस्म°] $R^{N}P_{1}P_{3}$; भसम° P_{2} 9.3 °मलान्तरस्थं विशुद्ध्यति] *em.*; °मलान्तरतः संशुद्ध्यति R^{N}; °मलान्तरस्संविशुद्ध्यति $P_{1}P_{3}$; °मलान्तस्थं शुद्ध्यति P_{2} 9.3 दार्ष्टान्तिके] P; दार्ष्टान्ते P_{1}^{ac}; धार्ष्यांतके R^{N} 9.3 °प्युच्यते] R^{N}; °त्युच्यते $P_{1}P_{2}$; किमित्युच्यते P_{3} 9.3–4 °प्येवमित्यत्रापि°] P; °प्येवमत्रापि° R^{N} 9.4 °शब्दो भिन्न°] R^{N}; °शब्दो भिन्नः P_{2}; °शब्दाभिन्न° P_{3} 9.6 विज्ञानकेवली। ननु] $R^{N}P_{1}P_{3}$; *om.* P_{2}(eyeskip) 9.6–7 °केवलिनामशुद्ध्यन्तरस्य] $P_{1}P_{3}$; °केवलिनोशुद्धस्य R^{N}; °केवलीनामशुद्ध्यन्तरतःस्य P_{2} 9.7 निवृत्तत्वादुक्त°] $R^{N}P_{1}P_{2}$; निवृत्तत्वा P_{3} 9.8 एवोपपत्तेः] $R^{N}P_{1}P_{3}$; एवोपपत्ते P_{2} 9.8 निवर्त्य°] $P_{2}P_{3}$; नि--- P_{1}; निर्वर्त्य° R^{N} 9.8 तेन वस्त्रादेर्मल°] $P_{1}P_{3}$; तेनावस्थादेर्मल° R^{N}; तेन वस्त्रादेमल P_{2} 9.9 सर्वथा] $R^{N}P_{1}P_{3}$; सर्वधा P_{2} 9.9 निवृत्ति°] *em.*; निर्वृत्ति° R 10.1 व्यापकस्याप्यात्मनो] $P_{1}P_{2}$; व्यापकस्य चात्मनो R^{N}; व्यापकस्यात्मनो P_{3} 10.1 मायोदरे लयो] P; मायोदरलयो R^{N}; मायोदरालयो P_{2}^{ac} 10.2 सूक्ष्मदेह°] $R^{N}P_{1}P_{3}$; सूक्ष्मे देहे P_{2} 10.2 °न्तराभव°] R^{N}; °न्तरभव° $P_{1}P_{3}$; °न्तराभाव° P_{2} 10.2–3 मायोदरे] R^{N}; मायोदरा° $P_{2}P_{3}$ 10.3 भौवन°] $R^{N}P_{1}P_{2}$; भवन° P_{3}

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क्षयेत्यविरोधः। ततश्च मायोर्ध्ववर्तित्वमपि विज्ञानकेवलिनः सूक्ष्मदेहसम्ब-
न्धायोग्य[त्वे](P₂ f. 29ᵛ)नोपचाराद्वक्ष्यमाणाध्वव्याप्तिप्रतिपाद(नार्थमित्यपि द्र-
ष्टव्यम्)। 6

अथ मलस्वरूपपरीक्षार्थं प्रश्नः

गरुड उवाच।
त्वयानादिर्मलः प्रोक्तो मायेयो ऽस्यात्मनो ऽपि वा।
गुणस्तद्व्यतिरिक्तो वा मलो ब्रूहि किमात्मकः॥ ११॥

इह हि पूर्वमनादिमलसम्बन्धादित्यादिनानादित्वं मलस्योक्तम्। स तु मलः
स्वरूपेण किमात्मक इत्यधुना वक्तव्यम्। यतः कै(श्चित्सांख्यानुसा)रिभि-
र्मायायाः परस्याः प्रकृतेरेवायं मायीयो गुणः पुंधर्मावारको मलो ऽभ्यु- 3
पगतः। नैयायिकादिभिस्तु पुरुषस्यैवाज्ञत्वात्मकः स्वाभाविको गुणो मलः
मनःसंयोगादिना ज्ञा(तृत्वाभ्युपगमा)दिष्यते। वेदान्तवादिभिः पुनर्माया म-
ल आत्मगुणव्यतिरिक्तो ऽनर्थभूत एवासौ प्रतिपन्न इति दर्शनान्तराणामत्र 6
त्रिविधा विप्रतिपत्तिरिति। तत्रावस्तुत्वं (P₂ f. 30ʳ) तावन्मलस्य प्रतिक्षिप्यते

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11. गरुड उवाच] NM^{Y} *Try*; *om.* R; गरुडः VGAME; ⊔ K₁ 11 a. °दिर्मलः] R^{N}A₁E$_{V}$ *Try*; °दिमलः NM^{Y}VG₁A₂ME$_{D}$; °दिमला K₁ 11b–12c.] *om.* V₄(eyeskip) 11b. मायेयो ऽस्यात्मनो] VGK₁A₁M₂M₃E; मायेयः स्वान्मनो N₃; मायेयास्वात्मनो D²; मायी (ये M^{Y}) यश्चात्मनो M^{Y}A₂*Try*; मायेयो ह्यात्मनो R^{N}; मायोयो स्यात्मनो M₁ 11c. °रिक्तो वा] Σ; °रिक्तो ऽयं M^{Y} 11d. मलो] Σ; मले M₃ • किमात्मकः] D²M^{Y}R^{N}P$^{S}_{3}$V₃G₃K₁AME$_{D}$*Try*; किमान्मकः N₃; किमात्मनः V₂E$_{V}$; गुणात्मकः G₁

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11 [d¹–d³] K₁; (a¹–b³, d⁵–d⁸) G₂; (a⁴–a⁶, b⁶) G₃; (a⁶–a⁷) A₂; (a⁷, b⁴–c⁷) K₁; (c⁸–d⁸) V₁

11.1 अनादिमलसम्बन्धात् *Kiraṇa* 2:2a.

10.5 °पचाराद्वक्ष्य°] R^{N}; °पचारादेव वक्ष्य° P 10.5 °प्रतिपादनार्थ°] R^{N}P₃; °प्रतिपाद--- P₁; °प्रतिपादनात्त° P₂ 10.5–6 °पि द्रष्टव्यम्] R^{N}P₂; °पद्रष्टव्यम् P₃ 11.1 °त्यादिनानादित्वं मल°] R^{N}P₁P$^{c}_{2}$; °त्यादिनादित्वजल° P$^{ac}_{2}$; °त्यादिनानादित्वमल° P₃ 11.1 °क्तम्। स तु] R^{N}P₁P₃; °क्तमस्तु P₂ 11.1–2 मलः स्वरूपेण] *em.*; मलस्वरूपेण P₁P₃; मलो आशङ्कारूपेण R^{N}; मलस्सरूपेण P₂ 11.2 किमात्मक] R^{N}P₁P₂; किमात्म P₃ 11.2 कैश्चित्सांख्यानुसारिभि°] P₃; कै---रिभि° P₁; सांख्यानुसारिभि° R^{N}; कैश्चित्सांख्यानुवादिभि° P₂ 11.3 पुंधर्मावारको] R^{N}; पुङ्धर्म्मावारको P₁P₃; पुंसामावारको P₂ 11.3–4 °भ्युपगतः] R^{N}P₁P₂; °भ्युपगन्तव्यतः P₃ 11.4 पुरुषस्यै°] R; पुरुषस्य P$^{ac}_{1}$ 11.4 °त्वात्मकः स्वाभाविको] *em.*; °त्वात्कवचभाविको R^{N}; °त्वात्मकम् स्वाभाविको P 11.5 मनः°] R^{N}P₁P₃; मलस् P₂ 11.5 ज्ञातृत्वा°] R^{N}; ज्ञा--- P₁; ज्ञा---त्वा° P₂; ज्ञात्रत्वा° P₃ 11.5–6 पुनर्माया मल आत्मगुण°] R^{N}; पुनर्म्मायीयात्मगुण° P₁P₃; पुनर्म्माया आत्मगुण° P₂ 11.7 त्रिविधा] P₁P₃; त्रिधा R^{N}P₂ 11.7 तत्रावस्तुत्वं] R^{N}P₁P₂; तत्रावस्तुत्वात् P₃ 11.7 प्रतिक्षिप्यते] R^{N}; प्रक्षिप्यते P

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भगवानुवाच।

सहजः स्यान्मलो मायाकार्यमागामिको मलः।

(आत्मनः परमार्थ)तो जन्मानुपपत्तेः सहजशब्देनात्र तेनात्मना सहानादि-
सिद्धो ऽर्थान्तरभूतो मलः कथ्यते। ततश्च नावस्तुभूतः। अपि तु चक्षुषः
3 पटलादिवद्वस्तुरूप एव मल इ(त्युक्तं भवति। अवस्तुत्वे) हि तस्य शशविषा-
णादेरिव नित्यनिवृत्तत्वाद्दीक्षाज्ञानादेः सर्वस्यैतन्निवृत्तिहेतोरानर्थक्यप्रसङ्गः।

यद्येवं मायाकार्यात्मक एव वस्तुभूतो मलः प्रागुक्तो विद्य(ते। यदुक्तम्
6 मायाभोग)परिष्वक्तस्तन्मय इति। तत्किमन्येनानेन कल्पितेनेति। तदर्थमेत-
न्मायाकार्यमागामिकस्तदुत्तरकालभावी मल †इत्ययमर्थः† यद्येवं मलिनस्य
मायाकार्यं बन्धाय भवेत् (R^N f. 131^v) त(दा अनादिमलमुक्तस्य शि)वस्या-
9 पि [न किं] (P_2 f. 30^v) भवेदिति वक्ष्यामः। तस्माद्बन्धमोक्षान्यथानुपपत्त्या
मायाकार्याद्व्यतिरिक्तः सहजो वस्तुभूत एव मलो ऽभ्युपगन्तव्यः। यद्येवं
मायैव(सौ भविष्यतीति मायामलवादिनः। त)दप्ययुक्तं यतः

माया नो मोहिनी प्रोक्ता स्वतः कार्यात्प्रकाशिका॥ १२॥

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12. भगवानुवाच] NM^Y *Try*; *om.* R; भगवान् $P_3^S V_2 V_3 G_1 G_3 K_1 AE$; --- $V_1 G_2$; ईश्वरः M
12a. सहजः स्यान्मलो] M^Y; सहजो मलो मतो N(unmetrical); सहजोस्मान्मलो R^N; सहजस्यान्मलो V; सहजो ऽणोर्मलो $G_1 G_3 AME$; सहजो मलो K_1(unmetrical); सहजो नो मलो *Try* • मा-या°] Σ; मलो K_1; मया M_3 12 b. °कार्यम्] Σ; °कार्याम् N_3 • °गामिको] $M^Y R^N VG_1 G_3 E_D$ *Try*; °गमिको NE_V; °गामिका $G_2 K_1$; °कामिको $A_1 M$; ---मिको A_2 • मलः] $NM^Y GK_1 AME$ *Try*; मतः $R^N V$ 12 c. नो] $D^2 M^Y R^N VK_1 A_2 E_V$ *Try*; सा N_3; °णोर् $G_1 G_3 A_1 ME_D$; °णोर्योर् G_2(unmetrical) • मोहिनी प्रोक्ता] $D^2 M^Y R^N VGK_1 AE$ *Try*; मोहनी प्रोक्तः N_3; मोहरी प्रोक्तो M 12 d. स्वतः] $GAME_D$ *Try*; स्वत N_3; स्वन्त D^2; यतः $M^Y R^N VE_V$; ?एवं K_1 • कार्यात्] $M^Y R^N P_3^S V_1 V_2 V_3 G_1 G_3 K_1 AME_V$ *Try*; काय° N; कार्य्या° $V_4 G_2$; कार्य° E_D • °काशिका $M^Y R^N VGAM_3 E$ *Try*; °काशिता N; °काशिका: $M_1 M_2$

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12 (a^1–a^3) V_1; (a^1–a^7, d^3) G_2; (a^5–a^6, c^1–c^2) G_3; (b^3–b^4) A_2; (c^5–c^7) A_1; (d^4–d^8) K_1; [c^7–d^4] M_3

12.6 मायाभोगपरिष्वक्तस्तन्मयः *Kiraṇa* 1:19cd.
12.8–9 अनादिमलमुक्तस्य शिवस्यापि न किं भवेत् *Kiraṇa* 2:17ab.

12.1 °शब्देनात्र] $R^N P_1 P_2$; °शब्दोनात्र P_3 12.2 °सिद्धो ऽर्थान्तरभूतो] P; °सिद्धे नान्तरभूतो R^{Nc}; °सिद्धेः नान्तरभूतो R^{Nac}; °सिद्धोर्त्थान्तरभूते P_3^{ac} 12.2 ततश्च नावस्तुभूतः। अपि] P; तत्तश्चानादिवस्तुभूतः अपि R^N 12.2 चक्षुषः] $R^N P_1 P_3$; चक्षुः P_2 12.3 °रूप] $R^N P_2$; °स्वरूप $P_1 P_3$ 12.4 °त्वाद्दीक्षा°] R^N; °त्वाददीक्षा° P 12.4 सर्वस्यै°] R^N; सर्वस्य P 12.4 °वृत्तिहेतो°] $R^N P_1 P_3$; °वृत्तहेतो° P_2 12.4 °रानर्थक्यप्रसङ्गः] $P_1 P_3$; °रनर्त्थक्यप्रसंगः P_2; °रनर्त्थप्रसंगः R^N 12.6 °भोग°] $R^N P_1 P_3$; °भेद° P_2 12.7 यद्येवं] $R^N P_1 P_3$; यद्येव P_2 12.9 न किं] $P_1 P_3$; किं न R^N 12.9 तस्माद्] $R^N P_1 P_2$; *om.* P_3

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नो निषेधे। नैव मायायाः स्वतः पुंमलिनीकरणमुपपद्यते शक्तिरूपत्वेनाव्य- 12
क्तरूपत्वे सत्यक्रियावत्त्वात् ⟨क्षीराद्यवस्थितदधिनवनीतादिशक्तिवत्। यदुक्तं⟩
सांख्यैः

हेतुमदनित्यमव्यापि सक्रियमनेकमाश्रितं लिङ्गम्। 15
सावयवं परतन्त्रं व्यक्तं विपरीतमव्यक्तम्॥ इति।

किञ्च यैव कलादिकार्यहेतु⟨र्माया सैव किं मलो ऽथान्या। यद्यन्या ततो⟩
(P_1 f. 8^v) व्यतिरिक्त एव मल इति नास्ति ⟨विव⟩ादः। सैव चेत्तदयुक्तम्। 18
यतः कार्यादिति कार्यद्वारेण प्रका⟨शनकर्तृ⟩स्वभावा ⟨सिद्धा ततो⟩ न मोहिनी
नावरणक⟨र्तृस्वभावा सवितृवत् [स्वभावविरुद्धकार्यासिद्धा गम्यत इत्यर्थः⟩।

न चायमसिद्धो हेतुरित्युच्यते। 21

यतः स्वकार्यसंश्लेषाच्चैतन्यद्योतिकात्मनः।
मलं विदार्य चिद्व्यक्तिमेकदेशे करोत्यसौ॥ १३॥

यतो मलनिवृत्तिपूर्वमात्मनश्चिद्व्यक्तिमेकदेश एव कार्यकरणादिनैव सा कुर्वती
दृश्यत इत्युक्तं तयोद्वलित]चै⟨तन्य इत्यादिना ततस्तेनैव कार्यकरणात्मना

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13 a. स्वकार्य°] $M^Y R^N G_3 K_1 E_V$; क्रमेण $NVG_1G_2AME_D Try$ • °संश्लेषाच्] $M^Y R^N K_1 E_V$; संश्लिष्टा $NV_2G_1G_3M_1E_D Try$; साश्लि(शि V_4)ष्टा(ष्टः P_3^S) $P_3^S V_3 V_4$; संश्लिष्टाश्(ष्टोश् G_2M_3) $G_2AM_2M_3$ 13 b.] $R^N V_3 K_1 A_1 E_V Try$; चैतन्याद्योतिकात्मनः N; चैतन्यव्यक्तिसंश्रिता M^Y; चैतन्योद्योतिकात्मनः $V_2G_2A_2M_2M_3E_D$; चैतन्योद्योतिकात्मकः P_3^S; चैतन्योयोतितात्मनः V_4M_1; द्योतिकात्मनः G_1(unmetrical) 13 c. °व्यक्तिम्] $R^N E_V$; °व्यक्तिर् $NM^Y VGAME_D Try$; °वक्ति K_1 13 d. करोत्यसौ] $R^N E_V$; भवत्यणोः Σ

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13 (a^1–b^3, d^7–d^8) A_2; (a^1–b^3, c^2–c^3) K_1; (a^3–b^8) V_1; (b^1–b^8, c^6–c^7) G_3; (d^3–d^5) A_1

12.15–16 हेतुमदनित्यमव्यापि···विपरीतमव्यक्तम् *Sāṅkhyakārikā* 10.
13.2 तयोद्वलितचैतन्यः *Kiraṇa* 1:16c.

12.12 मायायाः] $R^N P_1$; मायाया P_2P_3 12.12 पुं°] R^N; पुङ्° P 12.12 शक्तिरूपत्वेना°] P_1P_3; शक्तिरूपत्वे R^N; शक्तिरूपत्वेन P_2 12.12–13 °व्यक्तरूपत्वे] P; व्यक्तिरूपत्वे R^N 12.13 °क्रिया°] $R^N P_1 P_2$; °क्राय° P_3 12.13 °दधि°] $R^N P_3$; °दधी° P_2 12.17 कलादि°] P_1P_3; कलानादि° R^N; कालादि° P_2 12.18 नास्ति] R^N; नामनि P_1; नाम्नि P_2P_3 12.18 विवादः] $R^N P_2$; ---ादः P_1; विादः P_3 12.18 चेत्तदयुक्तम्] P; चैतदयुक्तम् R^N 12.19 प्रकाशनकर्तृस्वभावा] *conj.*; प्रकाशकरणस्वभावा R^N; प्रका---स्वभावा P_1; प्रकाशकर्तृस्वभावा P_2P_3 12.19 न मोहिनी] $R^N P_1 P_3$; मोहिनी P_2 12.20 नावरण°] $R^N P_1 P_3$; नावर° P_2 12.20 °कार्यासिद्धा] R^N; °कार्य्यस्य सिद्धा P_3 12.21 चायमसिद्धो हेतु°] $R^N P_1$; चायमचि ⊔ तु° P_3 13.1 °करणादिनैव] R^N; °करणादिस्थाने P_1P_3 13.2 तयोद्वलित°] P_1P_3; कलोद्वलित° R^N

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3 स्व)कार्य[क्रमेण सम्बन्धादात्मनश्चैतन्योपोद्बलिका सिद्धैवे]ति। अ{त्र क}लाया एव मलविदारणे विद्यादीनां चात्र चिद्य[क्तौ व्यापार इति दर्शितं प्रागेव। ए(वञ्च

स्थिता प्रकाशिका कार्यान्मोहकत्वे न संस्थिता।

का]र्यद्वारेण यतः) प्रकाशिका सिद्धा ततो मोहकत्वेन पुंसो नाव[स्थितेति स्वभावविरुद्धकार्यासिद्धा प्रतीयत इत्युक्तम्। ततश्च येन कार्येण] (P₂ f. 31ᵛ)
3 सह यद्विरुद्धं कार्यं तत्तत्कारणव्यति{रिक्त}(कारणजन्यं यथा[प्रकाशलक्षण-का)र्यविरुद्धमन्धकारात्मकं कार्यं प्रकाशकारण]व्यतिरिक्तकारणजन्यम्। पुंप्र-काशकार्यविरुद्धं च पुंमोह[ात्मकं कार्यमतस्तदपि पुंप्रकाशकारणव्यतिरिक्त-
6 कारण(जन्यमिति यत्तत्]कारणं स मा)याव्यतिरिक्तो मलो ऽत्र कार्यविशेषा-नुमान[सिद्ध इति तात्पर्यार्थो ऽस्य निगमनवाक्यस्येति न गतार्थता। अ]त एवोपसंहरिष्यति व्यतिरिक्तः स युक्तित इति। न चाव्यक्त[का(र्यैः सत्त्वरज-
9 स्तमोभिरत्रा)नैकान्तिकता तेषामविरोधेनापि सिद्धेः। यदुक्तं साङ्ख्यैः

अन्योन्याभिभवाश्रयजननमिथुनवृत्तयश्च गुणाः। इति।

ननु प्रकाशविशेष एव मोहो ऽनात्मन्यात्माभि(माना](P₂ f. 32ʳ)त्मक इति सा-

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14 a. कार्यान्] $M^{Y}VG_1G_2K_1AMETry$; कार्या NG_3; यास्मान् R^N 14 b. संस्थिता] $M^{Y}R^N P_3^S V_1V_2V_3G_2K_1A_1METry$; स्वस्थिताः N_3; संस्थिताः D^2V_4; स्थिता G_1(unmetrical); संसतोः A_2

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14 (b⁵) V_1; (b⁶–b⁸) G_3
14.8–11 P_2's broken portion covered less text than is missing; some must have been omitted.

14.8 व्यतिरिक्तः स युक्तितः *Kiraṇa* 2:17d.
14.10 अन्योन्याभिभवाश्रयजननमिथुनवृत्तयश्च गुणाः *Sāṅkhyakārikā* 12cd. Also cited ad *Nareśvara-parīkṣāprakāśa* 2:15, p. 142.

13.3 सम्बन्धादात्म°] R^N; सम्बन्धा आत्म° P_1; सम्बन्धात्मत्म° P_3 13.3 °पोद्बलिका] P_1P_3; °पोद्बोधिका R^N 13.4 विद्यादीनां] P; पीत्यादीनां R^N 14.1 नावस्थितेति] R^NP_1; नवस्थितेति P_3; नव--- P_2 14.2 °विरुद्धकार्यासिद्धा प्रतीयत] *em.*; °विरुद्धकार्य्या---प्रतीयत P_1; °विरुद्धकार्यासिध्यप्रतीतित R^N; °स्यरुद्धकार्य्यसिद्धा प्रतीयत P_3 14.2 येन] R^NP_1; *om.* P_3 14.3 तत्तत्कारण°] P; तत्कारण° R^N 14.4 कार्यं प्रकाशकारण°] P_3; कार्य्यप्रकाशकारण° P_1; कार्यम् प्रकाशकरण° R^N 14.5 पुंमोहात्मकं] R^N; पुङ्मोहनात्मकम् P_1P_3; पुंमोहन--- P_2 14.5 पुंप्रकाश-कारण°] *em.*; पुङ्प्रकाशकारण° P_1P_3; पुंप्रकाश+करण+° R^N 14.6 °कारणं स] P_2P_3; °करण सा R^N 14.6 माया°] P_2P_3; ---या° P_1; मामा° R^N 14.6 °व्यतिरिक्तो] $R^NP_1P_3$; °व्यतिक्तो P_2 14.7 तात्पर्यार्थो ऽस्य] P_1P_3; तात्पर्यार्थः R^N 14.8 स युक्तित] $R^NP_1P_3$; समलो युक्त P_2 14.8 चाव्यक्त°] P; चावृत्त° R^N 14.10 °वृत्तयश्च गुणाः] R^NP_1; °वृत्तश्च गुण P_3 14.11 °विशेष] R^NP_3; °विशेषविशेष P_1 14.11 °नात्मन्यात्माभिमानात्मक] P_3; °नात्मन्यात्माभि--- P_1; °नात्मादावात्माभिमानाद्यात्मक R^N; ---त्मक P_2

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ह्यः। यदाहुः 12

भेदस्तमसो ऽष्टविधो मोहस्य [च दशविधो महामोहः।

तामिस्रो ऽष्टादशधा तथा भवत्यन्धतामिस्रः]। इति॥

ततो ऽत्र स्वभावविरोधासिद्धेः कुतो व्यतिरिक्तमलसिद्धिः। [त(दयुक्तम् 15

प्रकाशो व्यक्तिशब्देन मलशब्देन चावृतिः॥ १४॥

)अयमर्थः—नात्र प्राकृतो ऽयं मो]हो विवक्षितो ऽस्य शरीरसद्भाव एव सिद्धेः। अपि तु [आत्मनश्चिद्धर्मत्वेन व्यापकतया वक्ष्यमाणस्य सर्वज्ञत्व-प्रसङ्गस्य] परिहारायावश्य(मावृतिरूपो मलशब्द)वाच्यो ऽन्य एव मो[हो 18
ऽभ्युपगन्तव्यः। स च प्रकाशावरणरूप(R^N f. 132^r)त्वाद्व्यक्तिशब्दवाच्ये]न पुंप्र-काशेन सह विरुध्यत इति नासिद्धो ऽत्र व्यतिरिक्तमल[साधनस्वभावविरोध इति। अस्त्वस्यावृत्यात्मनो मलस्याज्ञानहेतुत्वा]न्मोहकत्वं यस्त्वयं प्राकृतो 21
मोहः कथितस्तस्य पुंव्यक्तिरू[पत्वात्तदयुक्तमेवेति। न यतः।

व्यक्तिर्याणोर्मलः प्रोक्तः स्फुटं दीपान्धकारवत्।

यथा दीपः प्रकाशको ऽ]पि (नी)लोत्पलादौ र(क्तोत्पलादिविपरीतप्र)काश-कत्वा[त् अन्धकारो मोहः प्रोक्तस्तथात्मव्यक्तिरप्यनित्याशुचिदुःखा]नात्मसु

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14 c. प्रकाशो] Σ; ज्योतिकाद् N 14 d. मलशब्देन] Σ; *om.* G_1(unmetrical) • चावृतिः] $M^Y R^N$VGK$_1$AE*Try*; चावृति N; चापतिः M 15 a. व्यक्तिर्याणो°] $M^Y R^N P_3^S V_2 V_3$GAME *Try*; व्यक्तिचाणो° N_3; व्यक्तिर्वाणो° D^2; व्यक्तियाणो° V_4; व्य---णो° K_1 • °र्मलः प्रोक्तः] $NM^Y R^N P_3^S V_1 V_3 V_4 G_3 A_1 ME_V$; मलः प्रोक्तः V_2; °र्मलात्प्रोक्ता G_1; र्मलः हंसै G_2; °र्मला प्रोक्ता K_1; °र्म्मलश्चेन्दो A_2; °र्मले प्रोक्ता E_D; °र्मलश्चेद्वै *Try* 15 b. स्फुटं] $M^Y R^N K_1 E_V$ *Try*; स्फुट NVGAME$_D$

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14 (c^2–c^5) A_2; (c^3–d^8) V_1; [d^1–d^5] M_3; (d^2–d^3) G_3
14.22 तदयुक्तमेवेति। न यतः] upper vowel *mātrās* missing in R^N for this portion.
15 (a^1–a^4) V_1; (a^2–a^3) K_1; (a^4) A_1

14.13–14 भेदस्तमसो ऽष्टविधो···भवत्यन्धतामिस्रः *Sāṅkhyakārikā* 48.
15.2–2 अनित्याशुचिदुःखानात्मसु etc. Cf. Aghoraśiva's *Sarvajñānottaravṛtti* IFP T. 85, p. 6, lines 5–6: यदाहुः—अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मप्रतिपत्तिरविद्येति Cf. also *Yogasūtra* 2:5: अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या

14.15 °विरोधासिद्धेः] $R^N P_2 P_3$; °विरो(रु P_1^{ac})धश्चासिद्धेः P_1 14.16 प्राकृतो] $P_1 P_3$; प्रकृतो R^N 14.16 विवक्षितो] $P_1 P_3$; विवर्त्तितो R^N; वि⊻किदतो P_2 14.16 शरीरसद्भाव] P; शरीरवत्भाव R^N 14.17 सिद्धेः] P; सिद्धेः R^N 14.17 व्यापकतया वक्ष्यमाणस्य] $P_1 P_3$; यद्वक्ष्यमाणस्य R^N 14.18 परिहारायावश्यमावृतिरूपो] *em.*; परिहारायावश्यमावृत्तिरूपो $P_2 P_3$; परिहाराय ⊔ R^N; परिहारायावश्य--- P_1 14.18 मलशब्दवाच्यो] $R^N P_3$; ---वाच्यो P_1; मलवाच्यो(च्यौ P_2^{ac}) P_2 14.21 अस्त्वस्यावृत्यात्मनो मलस्याज्ञान°] P_3; अ---मलस्याज्ञान° P_1; ⊔ ज्ञान° R^N 14.21 मोहकत्वं] R^N; मोहत्वं P 14.21 यस्त्वयं] P; यः स्वयं R^N

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3 नित्यशुचिसुखात्मत्वेन विपरीतेन प्रकाशमाना स्फुट[मेव कृत्वा मलो मोहः प्रोक्त(ः। एतदुक्तं भवति। न केवलम[ज्ञा)(P₁ f. 9ʳ)नमेव यावद्विपरीतज्ञानमपि (P₃ f. 5ʳ)मोह एवेत्यदोषः। अ[त एव

मायापि मोहिनी प्रोक्ता विषयास्वादभोगतः॥ १५॥

6 तेनैव रूपेणास्माभिर्मायाभोगप(रि]ष्व)क्त (इत्य)ादिना मायापि मोहिनी प्रोक्त(ा। न केवलो मल इत्य[पिशब्दार्थः। सा च विषयि)विषययो(र्य) आस्वादो रसो ऽस्य भोगः प्रकाश](P₂ f. 33ʳ)स्तेन मोहिका कार्यद्वारेणेत्यर्थः। ततः सा-

9 ङ्ख्यैः सहात्रास्माकं न विवादः। विवादविषयस्तु प्राकृतमोहव्यतिरिक्तो मलः साधित (एवेति। एवं च

यत्र तत्र स्थितस्यास्य स्वकर्ममलहेतुतः।
मायोत्थं बन्धनं तस्य सनिमित्तं प्रवर्तते॥ १६॥
अनादिमलमुक्तस्य शिवस्यापि न किं भवेत्।
तस्मान्माया मलो नैव व्यतिरिक्तः स युक्तितः॥ १७॥

कला)दिक्षित्यन्तभुवनेषु सर्वत्र पुंसो यथा मायाप्रवृत्तौ कर्माणि निमित्तं तथा

15c. °पि मोहिनी] $M^Y R^N P_3^S V_1 V_2 V_3 G_2 G_3 A_2 E_V Try$; °पि मोहनी N; विमोहिनी° $V_4 G_1 M_2 E_D$; सा मोहिनी° K_1; द्विमोहिनी° $A_1 M$ • प्रोक्ता] $NM^Y R^N E_V Try$; °त्युक्ता SE_D 15d. °स्वादभोगतः] $M^Y R^N V G_2 G_3 K_1 A M_1 M_3 E Try$; °स्वाहतोगतः N; °स्वादभोगदः G_1; °स्वातिभोगतः M_2 16a. यत्र तत्र] $M^Y R^N E_V$; यत्र यत्र $NSE_D Try$? 16b. °मल°] $NR^N V G_1 G_2 K_1 A_1 M_2 E_V Try$; °फल° $M^Y G_3 A_2 M_1 M_3 E_D$ • °हेतुतः] $NM^Y R^N V_3 V_4 G_2 G_3 K_1 A M_1 M_2 E Try$; हेतुनः (न $V_2 G_1$) $P_3^S V_2 G_1 M_3$ 16c. मायोत्थं] $NM^Y V_1 V_3 V_4 G_3 K_1 A M E_D Try$; मायात्थं R^N; मायोत्थ° P_3^S; योत्थं V_2(unmetrical); मायोर्ध्वं G_1; मायोत्थं G_2; मयोत्थं E_V 16d. सनिमित्तं] $NM^Y P_3^S V_1 V_3 V_4 G K_1 A M E Try$; सनिमित्तः R^N; ससनिमित्त V_2(unmetrical) 17a. अनादि°] Σ; त्वनादि° N • °मुक्तस्य] Σ; °मत्तस्य M_2; °मतस्य M_1 17c. मलो] Σ; मले NP_3^S 17d. व्यतिरिक्तः] $M^Y R^N V G A M_2 M_3 E Try$; व्यति(क्ति N_3)रिक्त N; व्यक्तिरक्त K_1; व्यक्तितस् M_1(unmetrical) • स युक्तितः] Σ; स युक्तिभिः M_2; सयुक्तिः M_1(unmetrical)

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15 (c^4–c^6) G_3; [c^5] V_4; (d^2–d^3) A_1; (d^4) G_2; [d^6] M_3
16 (a^1–a^3, d^1, d^3) G_3; (a^1–c^2) V_1; [c^3] V_4
17 [a^6–b^3, d^8] M_3; (b^3) G_3; (c^5–d^8) V_1; (c^7) A_2

15.6 मायाभोगपरिष्वक्तः *Kiraṇa* 1:19c.

15.3 °सुखात्मत्वेन] $P_1 P_3$; °सुखात्मकत्वेन $R^N P_2$ 15.4 °ज्ञानमेव] $R^N P_3$; ---नमेव P_1; °ज्ञान एव P_2 15.4 °ज्ञानमपि] R^N; °विज्ञानमपि P 15.7 विषयिविषययोर्य] R^N; ---विषयो--- P_1; विषयविषयोय P_3 15.8 रसो ऽस्य भोगः] $P_1 P_3$; रसो ⊔ मलो भोग° R^N 15.8 मोहिका कार्य°] $R^N P_1 P_3$; मोहि+नी+कार्य्य° P_2(miscorrected haplography) 15.8 ततः] P; तदर्त्थं R^N 15.9 सहात्रास्माकं] P; सहास्माकं R^N 17.1 कलादि°] $R^N P_3$; ---दि° P_1; कला° P_2 17.1 °प्रवृत्तौ] $R^N P_1 P_3$; °वृत्तौ P_2

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मलो ऽपि। अन्यथा तस्य चिद्धर्मत्वेन वक्ष्यमाणत्वात्सर्वज्ञत्वसर्वकर्तृत्वेन शिवत्वप्रसङ्गतो मा(यीयबन्धाप्रवृत्तिरेव। ननु कर्माणि) तत्प्रवृत्तौ निमित्त- 3
मस्तु मलेन किम्। नैवं मलमुक्त(स्य) सर्वस्य शिवत्वेनानुष्ठातुरभावात्तेषां कर्मणामप्यसिद्धेः॥

ननु कर्मैवावरणत्वेन कल्प्यतां किं मलेनेति क्षपणकाः। तदयु(क्त- 6
म्। तस्य कृष्यादा)विव स्वफलहेतुमात्रत्वेन सिद्धेः आवरणत्वादर्शना-
त् अ[र्था]लोचनादावप्येवं त(P_2 f. 33^v)स्यैव हेतुकल्पनेनेन्द्रियादेरभावप्रसङ्गा-
च्चेत्युक्तम्। ततश्च मायाप्रवृत्तौ कर्मव्यतिरिक्त एव मलो ऽभ्युपगन्तव्य इति। 9
यत एवं त≪स्मान्न माया म≫लः। यथा च तद्व्यतिरिक्तस्तथा युक्तितो
ऽनुमानेनैव साधित इत्युपसंहारः।

अत्र पूर्वपक्षाशङ्का 12

मायाकार्यं समस्तं स्यात्कुतो ऽन्यः सहजो मलः।

†मायाकार्यं (कलादि समस्तमित्य)विकलं त[त्त्व]ात्मकमेव बन्धनं स्यात्†। यद्वा निरवशेषभूतभुवनात्मकं स्यादिति। अयमर्थः—यद्बन्धनं तत्तत्त्वमेवा-
ध्वनि भुवनाद्यात्मना वा संनिविष्टं यथा मायाकार्यं बन्धनं तद्वन्मलो बन्धनं 3
(भवद्भिरुक्तं) सो ऽपि तत्त्वान्तरमध्वनि वा भुवनाद्यन्तरमिति तत्त्वातिरेको भुवनातिरेकश्च प्रसज्यत इति। अथ तत्त्वभुवनाद्यात्मकत्वमस्य नेष्यते ततः

18a. °कार्यं] Σ; °कार्य A_1M • समस्तं] Σ; समस्त N_3 18bc.] *om.* G_1 18b. कुतो ऽन्यः] $NM^YR^NP_3^SV_2V_3V_4G_2E_V$ *Try*; कुतोन्यत् $V_1G_3AME_D$

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18 (a^1–a^3) V_1; (a^5–a^6, b^7) G_3; (a^8–b^5, b^8) K_1

17.2 °सर्वकर्तृत्वेन] R^N; °कर्तृत्वेन P 17.3 °वन्धा°] R^NP_2; °वन्ध° P_3 17.3 ननु कर्माणि] P_2P_3: नन ⊔ कर्म्माणि R^N 17.3–4 तत्प्रवृत्तौ निमित्तमस्तु मलेन किम्। नैवं] P_1P_3; तत्प्रवृत्तौ (त्तो P_2^{ac}) निमित्तम् नैवम् P_2; ⊔ R^N 17.4 मल°] P_1P_3; मलो R^N; मलात् P_2 17.7 स्वफल°] P_1P_3; सफल° R^N; स्वस्वफल° P_2 17.7 °हेतुमात्रत्वेन सिद्धेः आवरणत्वा°] P; ⊔ रणत्वा° R^N 17.7–8 °दर्शनात्] $R^NP_1P_2$; द्धददर्शनात् P_3 17.8 अर्था°] R^NP_1; आ° P_3; अ--- P_2 17.8 °चनादावप्येवं] $R^NP_1P_2$; °चना+द+प्येवं P_3 17.8–11 हेतुकल्पनेनेन्द्रिया°...इत्युपसंहारः] R^N; हेतुकल्पनेनैव साधित इत्युपसंहारः P(P_1's eyeskip) 17.10 त≪स्मान्न माया म≫लः] *conj. Isaacson*; त ⊔ लो R^N 18.1 °विकलं तत्त्वा°] P; °पि कलान्तं तत्त्वा°] R^N 18.1 वन्धनं] P_1P_3; वन्धकं R^N; वन्धं P_2 18.2 यद्वा] P; अध्व° R^N 18.2 °भुवनात्मकं स्यादिति। अयमर्थः—यद्बन्धनं तत्तत्त्व°] P; भुव ⊔ वन्ध(वन्धव R^{Nac})तत्व° R^N 18.3 वा] P; या ⊔ R^N 18.3 वन्धनं तद्वन्मलो वन्धनं] P_3; वन्धनं मलो R^N; वन्धनन्तद्वन्मलो व--- P_1; वन्धनं नान्यमलो P_2^c; वन्धनत्वलो P_2^{ac} 18.4 तत्त्वा°] R^NP_2; न वा P_1; न तत्वा° P_3 18.5 प्रसज्यत इति। अथ तत्त्वभुवनाद्यात्मकत्वमस्य] P_3; प्रसज्यत इति अथ तत्वभुवनाद्यात्मकम् अस्य P_1; प्रसज्यत इति अथ तत एव भुवनाद्यात्मत्वमस्य P_2; प्रसज्य ⊔ मस्य R^N

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6 शशविषाणादेरिव बन्धनत्वमप्यस्या(सिद्धमित्युक्तम्। कुतो) ऽन्यः सहजो मल इति।

अत्र परिहारः

आत्मस्थं तत्पशुत्वं स्यात्पशुरप्यध्वमध्यगः॥ १८॥
प्रोक्तो येन मतस्तेन मलस्तद्भिन्नलक्षणः।

अयमर्थः—कर्मणास्य हेतोरनैकान्तिकत्वं तस्य बन्धत्वे ऽपि तत्त्वभुवनादिस्थित्यभावात्। अथ मा(P_2 f. 34^r)यातत्त्वे (R^N f. 132^v) (स्थितत्वात्तस्य
3 नानै)कान्तिकविषयतेति। उच्यते—यद्येवं तदपि पशुत्वमिति मलः पशुतत्त्वस्थं तेन विनात्मनां पशुत्वायोगात्। तद्द्वारेण तदप्यध्वनि स्थितमिति मायाकार्यात्तत्त्वभुवनादेर्भिन्नल(क्षणो ऽपि मलः कर्मवद्ब)न्ध इत्यदोषः॥

6 यस्तु सहजः स्यान्मलो मायेत्येवमादिभिः पदच्छेदैर्वलादेव सूत्राणि मायामलपक्षे ऽपि प्रत्यावृत्त्या व्याचष्टे स सन्दिग्धशास्त्रा(र्थो मायाया मलत्वे हेतुं प्रष्ट[व्यः]। न) ह्यन्यथात्यन्तातीन्द्रियवस्तुनः कार्यभेदेनेन्द्रियादेरिव

18c. आत्म°] Σ; स्वात्म° N • °स्थं] Σ; त्वं M_3 18d.] $M^Y R^N$VGAME*Try*; पशुरप्यवमध्यगः N_3; पशुरष्टावमध्यगः D^2; पशुरप्यद्वमद्यगः K_1 19a. प्रोक्तो] Σ; प्रोक्ता N_3 • मतस्ते°] R^NVG$_1$G$_3$K$_1$AME; मतन्ते° N_3; मतं ते° D^2; मधस्ते° $M^Y K_2^{ac}$; मलस्ते° G$_2$K$_2^c$*Try*
19b. मलस्तद्°] $M^Y R^N$VGK$_1$AM$_2$M$_3$E; मलतः N_3; मलतो D^2; मतस्तद्° M_1*Try*

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18 (c^1–c^5) K_1; (c^6) A_2 19 (a^1–b^7) V_1; [a^3–a^6] M_3; (a^8, b^2) G_2; (b^5) V_3
19.2 °त्। अथ मायातत्त्वे is broken off in R^N, but is so reported in IFP T. 290.

19.6 सहजः स्यान्मलो माया *Kiraṇa* 2:12a.

18.6 °सिद्धमित्युक्तम्] *em.*; °सिद्धत्वमित्युक्तम् $R^N P_2$; °सिद्धः इत्युक्तम् P_3 19.1 कर्मणास्य] $R^N P_1 P_2$; कर्म्मास्य P_3 19.1 °नैकान्तिक°] $R^N P_1 P_3$; °नेकान्ति° P_2 19.1–2 बन्धत्वे ऽपि तत्त्वभुवनादिस्थित्य°] P; बन्ध ⊔ R^N 19.2 °भावात्] $R^N P_1 P_2$; °भवात् P_3 19.2 अथ] $R^N P_1 P_2$; अथा P_3 19.3 नानैकान्तिक°] $R^N P_3$; ---कान्तिक° P_1; नैकान्तिक° P_2 19.3 यद्येवं] $R^N P_1 P_2$; यद्येव P_3 19.4 तत्त्वस्थं तेन] $R^N P_1 P_3$; °तत्वन्तेन P_2 19.4 विनात्मनां] P; विनात्मना R^N 19.4 तदप्यध्वनि] $R^N P_2$; तदद्धनि $P_1 P_3$ 19.4 स्थितमिति] $R^N P_1 P_3$; स्थमिति P_2 19.5 °तत्त्वभुवनादेर्भिन्नलक्षणो ऽपि मलः कर्मवद्बन्ध इत्यदोषः] *em.*; °तत्वभुवनादेर्भिन्नलक्षणोपि मलकर्म्मवत् बन्ध इत्यदोषः P_3; °तत्व ⊔ कर्मबन्ध--- षः R^N; °तत्व ⊔ कर्मबन्धकः सिध्य ⊔ त्यदोषः IFP T. 290; °तत्वभुवनादेर्भिन्नल---न्ध इत्यदोषः P_1; °तत्त्वभुवनादे × तर्म्म × भिन्नलक्षण+ोपि+(मतो P_2^{ac})मलः कर्म्मवत् बन्ध इत्यदोषः P_2 19.6 सहजः स्यान्मलो] $R^N P_1$; सहजस्य मलो P_2; सहजस्यान्मलो P_3 19.6 °दिभिः पदच्छेदैर्वलादेव] $P_1 P_3$; °दिभिश्चोदैर्वलादेतान्येव R^N; °दिभिश्चादे(तै P_2^{ac})र्वन्धान्येव P_2 19.7 सन्दिग्ध°] $R^N P_1 P_3$; सन्दिन्ध(व P_2^{ac})° P_2 19.8 हेतुं प्रष्टव्यः। न ह्यन्यथात्यन्तातीन्द्रियवस्तुनः] *em.*; हेतुः प्रष्टव्यः न ह्यन्यथात्यन्तातीन्द्रियवस्तुनः P_3; हेतु ⊔ वस्तुतः R^N; ---ह्यन्यथात्यन्तातीन्द्रियवस्तुनः P_1; हेतुम् पृष्ट---न ह्यन्यथात्यन्तातीन्द्रियस्य वस्तुनः P_2
19.8 °नेन्द्रियादेरिव] $R^N P_1 P_3$; °नेन्द्रियादिरिव P_2

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सिद्धभेदस्य शक्यमभेदमध्यवसातुम्। इन्द्रियादेरपि कलान्तस्य सतन्मा- 9
त्रस्याभेदप्रसङ्गा⟨त्। ननूक्तो हेतुर्मायाव्यतिरिक्तमलास्ति⟩त्वे प्रमाणाभावादि-
ति। न अस्याव्यापकरूपभावत्वेनानैकान्तिकत्वात्। (P_2 f. 34^v) व्यापको हि
निवर्त्तमानो व्याप्यं निवर्त्तयति वृक्ष इव शिंशपां⟨ नान्यो घटादिरनवस्था- 12
प्रसङ्गात्। न प्रमेयसत्ताव्यापकं⟩ (P_1 f. 9^v) प्रमाणं सर्वस्य सर्वज्ञताप्रसङ्गादिति
प्रमाणनिर्वृत्तावप्यर्थाभावासिद्धेः संशय एवात्र व्यतिरि{क्त}सत्तायां युक्तः।
असिद्धश्चायं हेतुः व्यतिरिक्तमला⟨स्तित्वे स्वभावविरुद्धकार्योपलंभलक्षणस्य 15
प्र⟩माणस्य प्रागुक्तत्वात्।

यदप्यस्य दूषणत्वेनानयोः कार्ययोः शिवत्वपशुत्वरूपत्वेनैकस्मिन्नात्म-
नि समावेशात्सहावस्थानविरोधो नास्त्येवेत्युक्तं तदप्ययुक्तं परस्परपरिहा- 18
राविरोधे ऽप्यनयोरितरेतराभावरूपत्वाद्वृक्षतदभावयोरिव नैकस्मात्कारणा-
दुद्भवः सम्भवति यतः। अयमेव चास्माकमत्र प्रतिज्ञातो ऽर्थ इति। विरुद्धयो-
रप्यनयोः सहा⟨नवस्थानोपदर्शनमेतद्दोषोद्भावनमेव प्र⟩तिज्ञातार्थाबाधनात्। 21
न च शिवत्वस्येव पशुत्वस्याप्यात्मन्यवस्थानमिति युक्तम्। तस्य वस्त्वन्त-
राकारमलरूपत्वेन तद्व्यतिरिक्ततयावस्थिते(P_2 f. 35^r)ः। वक्ष्यति च आत्मनो
ऽनादि⟨सम्बन्धाद्धर्म इत्युपचर्यत इति। नापि तत्का⟩र्ययोः प्रकाशावरण{योः 24

19.23–24 आत्मनो ऽनादिसम्बन्धो धर्म इत्युपचर्यते *Kiraṇa* 2:23cd.

19.9 °भेदस्य] $R^N P_1 P_3$; °भेदस्यार्थः P_2 19.9 शक्यमभेदमध्यवसातुम्] $P_1 P_3$; शक्यभेदमध्यवसातुम् R^N; शक्यः भेदस्याद्यवसानम् P_2 19.9–10 °तन्मात्रस्या°] P; °तन्मात्रस्य R^N 19.10 ननूक्तो] P_3; तत्रोक्त एव R^N; न तूक्त° P_2 19.10 °मलास्तित्वे] $P_2 P_3$; °मलान् जित्वेति R^N; ---त्वे P_1 19.11 न अस्याव्यापकरूपभावत्वेनानैकान्तिकत्वात्। व्यापको हि] $P_1 P_3$; नाध्यापकभावरूपो ⊔ कोहिशिव ⊔ R^N; नास्याव्यापकारूपभावत्वेनानैकान्तिकत्वात् व्यापको ही P_2 19.12 निवर्त्तमानो] *em.*; निवर्त्त्यमानो $P_1 P_3$; ⊔ त्तमोनो R^N; ति वर्त्तमानो P_2 19.12 व्याप्यं निवर्त्तयति] *em.*; व्याप्यन्निवर्त्तयते P_2; व्यापकन्निवर्त्तयति P_3; व्यापकन्निर्वर्त्तयति P_1; ⊔ निवर्तयति R^N 19.12 इव शिंशपां नान्यो] $R^N P_3$; इव शिंशुपा--- P_1; शिंशुपा ⊔न्यान्यो P_2 19.13 °प्रसङ्गात्। न] P_3; °प्रसंगादिति R^N; °प्रसंगा P_2 19.13 सर्वस्य] R^N; *om.* P 19.14 प्रमाणनि°] $R^N P_1 P_3$; *om.* P_2 19.14 °र्थाभावा°] P; °वस्थाभावा° R^N 19.14 संशय एवात्र व्यतिरिक्तसत्तायां] P; सं ⊔ यां R^N 19.15 °कार्यो°] $R^N P_2$; °कर्य्यो° P_3 19.16–19 प्रागुक्तत्वात्...°तदभावयोरिव] R^N; प्रागुक्तत्वाद्वृक्षतदभावतयोरिव P(P_1's eyeskip) 19.18 नास्त्येवे°] *em.*; नास्यैवे° R^N 19.19 °विरोधे ऽप्यनयो°] IFP T. 290; °विरोधे---यो R^N 19.20 अयमेव चा°] $R^N P_1 P_3$; अयमेवा° P_2 19.20 प्रतिज्ञातो ऽर्थ] *em.*; प्रतिज्ञातार्थ R 19.20–21 विरुद्धयोरप्य°] $R^N P_2 P_3$; विरुद्धयोप्य° P_1 19.21 सहानवस्था°] R^N; सहावस्था° $P_2 P_3$; सहा--- P_1 19.21 °द्भावनमेव] $R^N P_3$; °त्पातनमेव P_2 19.21 °ज्ञातार्था°] $R^N P_1 P_2$; °ज्ञार्त्था° P_3 19.21–22 °वाधनात्। न] $R^N P_2$; °वाधान्न $P_1 P_3$ 19.22 शिवत्वस्येव] P; शिवत्वसेव R^N 19.22 °स्थानमिति] $R^N P_1 P_3$; °स्थितानामिति P_2 19.22 युक्तम्] P; युक्तमुक्तं R^N 19.23 °कारमल°] $R^N P_1 P_2$; °कारामल° P_3 19.23 °वस्थितेः] $R^N P_1 P_3$; °वस्थितैर् P_2 19.23 च] $R^N P_1 P_3$; य P_2 19.24 °सम्बन्धाद्धर्म] $P_2 P_3$; °सम्बन्धो धर्म R^N

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सहावस्थानमात्मनो ऽवस्थाभेदात्स]कलाकलाद्यवस्थाभेदवदिति।

यदपि चक्षुरादिनालोकादिसहकारिसन्निधानासन्निधाना[भ्यां ⟨प्रकाशा-
27 प्रकाशादिविरुद्धं कार्यं] कुर्वता⟩ ऽस्य हेतोरनैकान्तिकत्वमुक्तं तद⟨तितर⟩ाम-
युक्तम्। सहकार्य⟨सन्नि⟩धाने हि तत्स्व[कार्यमकुर्वद्दृष्टं न तु तद्विरुद्धं कुर्वदभा]व-
स्यावस्तुत्वेन करणासम्भवात्। सविता पुरुषादीनामि⟨वोलूकादेः प्रकाशमेव
30 क)[रोति। स तु प्रकाशको ऽत्यन्तभास्वरत्वेन] तस्य नेत्रोपघातहेतुत्वात्
मन्दनेत्रस्येव स्वकार्याकरणादप्रकाशक इत्युपचर्यत इति न तु [तमोवदप्रका-
शकरणादिति नानै](P₂ f. 35ᵛ)⟨कान्तिकविषयः। ततश्च स⟩र्वदोषरहितात्प्रागु-
33 क्तात्स्वभावविरुद्धकार्योपलम्भान्माया[व्यतिरिक्त एव मलः सिद्ध्यतीत्यलमा-
गमार्थबहि]ष्कृतैः सह विवादेनेति।

तदेवं प्रमाणतो माया⟨व्यतिरिक्तस्य मलस्य सि⟩द्धस्य सं[हितान्तरैरभि-
36 ख्यानप्रदर्शनाय पर्या]यान्तराण्युच्यन्ते।

मलो ऽज्ञानं पशुत्वं च तिरस्कारकरस्तमः ॥ १९ ॥
अविद्या ह्यावृतिर्मूर्छा पर्यायास्तस्य चोदिताः ।

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19 c.] $M^Y R^N P_3^S V_2 V_3 V_4 G_2 E_V$ *Try*; मलोज्ञानपशुत्वं चेत् N; पशुत्व(त्वं $G_3 A_1 M_1 M_2$)मलमज्ञानं(नस् $A_1 M_1 M_2$) $V_1 G_1 G_3 AME_D$; पशुत्वममलज्ञान K_1 19d. तिरस्कारकरस्] $NM^Y R^N G_2 E_V$ *Try*; रुत्ति(क्ति V_4)रस्कारकन् $P_3^S V_2 V_3 V_4$; तिरस्कारकरन् $V_1 G_1$; ---तिरस्कारक G_3; निरस्कारकरस् K_1; तत्तिरस्कारकं $A_2 M_3^c E_D$; तन्निरस्कारकं $A_1 M_1 M_2 M_3^{ac}$ 20 a. ह्यावृतिर्मूर्छा] $V_1 V_3 V_4 G_2 G_3 K_1 A_2$ *Try*; ज्यावृतिमूर्च्छा N_3(unmetrical); ह्यावृति(ती R^N)मूर्च्छा D^2(unmetrical)R^N; व्यावृ(पृ $M^Y K_2^{ac}$)तिर्मूर्च्छा $M^Y K_2 G_1$; भ्या(भ्य V_2)वृतिर्मू(म्मू M_1; मू M_2)र्च्छा $P_3^S V_2 A_1 M$; °वृतिमूर्छाश्च E 20 b. चोदिताः] Σ; चोदितः $M_2 M_3$

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19 c. R^N f. 133ᵀ commences with °त्वं च
19 (c^5–c^6) R^N; (d^1) G_3; (d^2) A_2; (d^8) A_1
20 (a^8–b^6, c^1–c^7) K_1; [b^2–b^3] M_3; (c^3–d^8) V_1; [d^1–d^2] $M^Y K_2$

19.25 सहावस्था°] $P_1 P_3$; सहानवस्था° R^N 19.25–26 °भेदवदिति। यदपि चक्षुरादिना] P; भेद ⊔ विवक्षुरादिना R^N 19.26 °सन्निधानासन्निधानाभ्यां] $P_1 P_3$; °सन्निधानाभ्यां R^N; °सन्निधानात्मना--- P_2 19.27 °विरुद्धं] R^N; °विरुद्ध° P_3 19.27 कुर्वता] *em.*; कुर्वतो $R^N P_2 P_3$ 19.27 °नैकान्ति°] $R^N P_1 P_2$; °नेकान्ति° P_3 19.27 °कत्वमुक्तं तद°] $R^N P_1$; °कत्वन्तद° P_2; °त्वमुक्तन्तद° P_3 19.28 °कार्यमकुर्व°] R^N; °कार्य्यं कुर्व° $P_1 P_3$ 19.29 करणासम्भवात्] P_2; कारणसंभवात् R^N; करणासंभवान्न $P_1 P_3$ 19.29 °लूकादेः] $R^N P_2$; °लुकादे P_3 19.30 प्रकाशको] *conj.*; प्रकाशो R 19.31 मन्द°] $R^N P_1 P_3$; मद° P_2 19.31 °नेत्रस्येव] $P_1 P_3$; °नेत्रसैव R^N; °नेत्रस्यैव P_2 19.31 स्वकार्या°] $R^N P_1$; स्वकार्य्य° $P_2 P_3$ 19.31 इत्युपचर्यत इति न तु] $P_1 P_3$; इत्युपचर्यते R^N; इत्युपचर्यते--- P_2 19.32 °विषयः] $P_2 P_3$; °विषयात् R^N 19.34 °बहिष्कृतैः] $P_1 P_3$; ---ष्कृतैः P_2; °बहिःकृतैः R^N 19.35–36 संहितान्तरैरभिख्यान°] R^N; संहितान्तरेष्वपि प्रसिद्धि° $P_1 P_3$ 19.36 °च्यन्ते] $R^N P_1 P_3$; °च्यते P_2

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स चाविद्यादिपर्यायभेदैः सिद्धो मते मते॥ २०॥

अथ किमसौ मलः संहितान्तरेष्विव दर्शनान्तरेषु [प्रसिद्धः। नेत्युच्यते

तत्सद्भावात्पशुः पाश्यः शोध्यो बोध्यो मतस्त्विह।

](तस्यास्य मल)स्य सद्भावादिहेत्यस्मिन्नेव पारमेश्वरे दर्शने पशुः [प्रेर्यः पाश्यश्च कलादिना शोध्यश्च दीक्षया बोध्यश्च शा]स्त्रात्मना ज्ञानेनाभिमतो न तथा दर्शनान्तरेषु। ततश्च दर्शनान्तर(मुक्ताः पशव एव मल)स्य तैरज्ञा[तत्वेन विच्छेत्तुमशक्यत्वादित्युक्तं भवति। यद्येव](P₂ f. 36ʳ)मात्मनः पाश्यादिवृत्तिभेदा अप्यनादिस्थिता एव। ततस्तेषामपि बन्धान्तरत्वप्रसङ्गः। तदयुक्तम्। यतः 3 6

पाश्यादिवृत्तयो यास्तु तस्य भेदाः प्रकीर्तिताः ॥ २१॥

मले सति भवन्त्येता भोक्तृत्वं च न केवलम्।

एषां पाश्य(ादिवृत्तीनां मलनि)वृत्तौ निवृत्तिसिद्धेर्मलनिमित्तत्वं सिद्ध्यति प्रदीपनिमित्तत्वमिव प्रभाया इति। न पृथग्बन्धान्तरत्वमिति। तदियता

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20 c. °दिपर्याय°] R^NVGAME; °विपर्यायैर् N; °विपर्याये ⊔ M^Y; ---याः K_1; °दिपर्यायैर् *Try* 20 d. °भेदैः] R^NSE; भेदात् N; भेदः *Try* • सिद्धो] N$R^N P_3^S V_2 V_3$GAME*Try*; सिद्धे $M^Y K_2 V_4$; सिद्धेर् K_1 • मते मते] Σ; महामते R^N 21 a.] $M^Y R^N P_3^S G_1$E*Try*; तत्स्वभावात् N; ---सत्भावत् V_1; तत्सम्भ(भा $G_2 K_1$)वात् $V_2 G_2 K_1$; तत्सत्भावाः $V_3 V_4 G_3^{ac}$A(G_3^c illegible); तत्सभा(हा M_1)याः M • पशुः] Σ; पशुं M • पाश्यः] Σ; पास्याः N; पाश्य M_3 21 b. शोध्यो] Σ; सोद्धो N_3 • बोध्यो] Σ; बाध्यो D^2; पोध्यो M 21 c. पाश्यादि°] $M^Y R^N V_1 V_3 V_4$GK_1AE_V *Try*; यस्यादि° N; पाश्याश्यदि° P_3^S(unmetrical); पाश्याति° V_2; पश्यादि° M; पश्चादि° E_D 21 d. भेदाः प्रकीर्तिताः] VG$_1$A$_1$ME; भेदा(द K_1) व्यवस्थिताः N$M^Y R^N G_2 K_1$ *Try*; भेदा प्रकीर्तिताः $G_3 A_2$ 22. Between b and c N inserts आत्मानोनादिसंबद्धाद्धर्म्म इत्युपचर्य्यते cf. 23cd. 22 a. भवन्त्येता] N$M^Y R^N$V$G_2 K_1 E_V$ *Try*; भवन्त्येतत् $G_1 G_3$AME_D

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21 (a^1) $V_1 G_3$; [b^1–b^2] M_3; [c^1–d^8] V_4 22 [a^1–b^5] V_4; (a^2–b^6) V_1

20.1 संहितान्तरेष्विव] $R^N P_1 P_3$; संहितान्तरेषु P_2 21.1 °स्मिन्नेव] P; °स्मिनेव R^N 21.1–2 पाश्यश्च कलादिना] $P_1 P_3$; *om.* R^N 21.2 °भिमतो] $R^N P_1 P_2$; °त्माभिमतो P_3 21.4 °मात्मनः] $R^N P_1 P_2$; °मात्मानः P_3 21.4 पाश्यादि°] $P_1 P_3$; पाश्यादिनि° R^N; पश्चादि° P_2 21.5 °भेदा] $R^N P_1 P_3$; °च्छेदः P_2 21.5 अप्यनादिस्थिता] $R^N P_2$; अप्यनादिस्था $P_1 P_3$ 21.5 बन्धान्तरत्व°] $P_1 P_3$; बंधान्तर° R^N; बन्धारत्व° P_2 21.6 यतः] $R^N P_2$; *om.* $P_1 P_3$ 22.1 पाश्यादि°] $R^N P_3$; पाश्य--- P_1; प+ा+श्यत्वादि° P_2 22.1 °वृत्तीनां] $R^N P_2$; °वृत्तिभेदानाम् P_3 22.1 °निमित्तत्वं] $R^N P_1 P_3$; °निप्रमित्तत्वम P_2 22.2 °निमित्तत्वमिव] P; °निमित्तमिव R^{Nc}; °निमित्त इव R^{Nac} 22.2 इति] P; व्यक्तिः R^N

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3 मलस्यावस्तुत्वे मायास्वभावत्वे च निषिद्धे अधुना ⟨आत्मनो ऽपि वा गुण इति पूर्वोक्त⟩तृतीयप्रश्नान्तरानुवादेन पूर्वः पक्षः।

गरुड उवाच।

यद्येवं संस्थितः पाश्यो मलो ऽस्य पशुसंगतः॥ २२॥

आत्मनः किं न धर्मो ऽसौ युक्तितः कल्प्यते मलः।

यद्येवं चिद्रूप एवात्मा पाश्यो व्यवस्थित इति किञ्चिज्ज्ञत्वान्यथानुपपत्त्या-स्यावारको ऽपि मलः कल्प्यते। ⟨हन्त तर्हि आत्मन एवासौ अज्ञानात्मा
3 मलो ध⟩(P_1 f. 10^r)र्मत्वेन युक्तितो ऽनुमानेन कल्प्यताम्। यदाहुर्नैयायिकवै-शे(P_3 f. 5^v)षिक(ाः —य)द्यत्र कारणान्तरे(P_2 f. 36^v)ण क्रियते तत्तत्र नास्त्ये-वा⟨न्ध⟩कार इव प्रदीपादिना क्रियमाणः प्रकाशः। ⟨क्रियते च कार्यकरणा-
6 दिभिरात्मनि विज्ञा⟩नं। ततस्तदपि तत्र नास्तीत्यज्ञस्वभाव एवात्मा सिध्यति कुतो व्यतिरिक्तमलसिद्धिः। अत्र सिद्धान्तः

भगवानुवाच।

आत्मनो ऽनादिसम्बन्धाद्धर्म इत्युपचर्यते॥ २३॥

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22. गरुड उवाच] NM^Y *Try*; *om.* R; गरुडः SE 22c. यद्येवं] Σ; यदेवं N • संस्थितः] NM^{Y}R^{N}VGK$_1$AM$_3$E$_V$ *Try*; संस्थितं M$_2$E$_D$; संस्थिता M$_1$ • पाश्यो] M^{Y}R^{N}VGK$_1$AM$_1$ M$_3$E*Try*; पासो N$_3$; पाशो D^2; पाण्यो M$_2$ 22d. मलो ऽस्य] NR^{N}V$_3$G$_3$AME; मलोस्तु M^{Y}K$_2$; मतोस्य P$_3^S$V$_1$V$_2$; मलस्य V$_4$G$_1$; मलोपि G$_2$*Try*; मलोद्यस् K$_1$ • पशुसंगतः] N M^{Y}R^{N}VGAM$_1$M$_3$E$_V$ *Try*; पशुखंगतः M$_2$; पशुसंज्ञकः E$_D$ 23a. आत्मनः] Σ; आत्मानाः G$_3$M$_1$M$_2$ • किं न धर्मो ऽसौ] M^{Y}R^{N}SE$_V$ *Try*; किन्नु धर्म्मोसौ N$_3$; किम्तु धर्मासौ D^2; किं न धर्मे ऽणौ E$_D$ 23b. युक्तितः कल्प्यते मलः] M^{Y}SE*Try*; कल्पते युक्तितं मलम् N; युक्तितः कथ्यते मलः R^N 23. भगवानुवाच] NM^Y *Try*; *om.* RV$_4$K$_1$; भगवान् P$_3^S$V$_1$V$_2$V$_3$G$_1$G$_3$AE; श्रीभगवानुवाच G$_2$; ईश्वरः M 23cd.] Σ; अनादियोगयोगित्वादात्मनो (न्मनो N$_3$) धर्म्म उच्यते N*Try*^{vl} (but cf. half-verse inserted between 22b and c)

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23 [a^3–a^6] M$_3$; (a^8–b^1) A$_1$; [b^1–b^5] K$_1$; (c^2) A$_2$; (d^1) G$_3$ 24 [a^2–a^4] M$_3$; (a^4) G$_3$

22.3 आत्मनो ऽपि वा गुणः *Kiraṇa* 2:11bc.

22.4 पूर्वः पक्षः] R^{N}P$_1$P$_3$; पूर्वपक्षः P$_2$ 23.1 पाश्यो] R^{N}P$_1$P$_3$; पाश्चो P$_2$ 23.1 इति] R^N; इति तस्य P 23.2 °वारको ऽपि] P$_1$P$_3$; °वरणकर्मको R^N; °वारकः कोयम् P$_2$ 23.2 ह-न्त] R^{N}P$_2$; *om.* P$_3$ 23.2 आत्मन] R^{N}P$_2$; आत्मान P$_3$ 23.3 °यायिक°] P; °यायिका R^N 23.4–5 नास्त्येवान्धकार] P$_3$; नास्त्येवावरक R^N; नास्त्येवा ̲कार P$_1$; नास्त्यैवादिवाकर P$_2$ 23.5 प्रदीपादिना] R^{N}P$_1$P$_3$; प्रदीपादीनाम् P$_2$ 23.5 क्रियमाणः] P$_1$P$_2$; क्रियमाणाः R^N; क्रिय-माण° P$_3$ 23.5 प्रकाशः] P$_2$P$_3$; प्रकाश्यः R^{N}P$_1$ 23.6 °ज्ञस्वभाव] R^{N}P$_1$P$_3$; °ज्ञतस्वभाव P$_2$ 23.7 व्यतिरिक्त°] P; °व्यतिरिक्त° R^N 23.7 °सिद्धिः] R^{N}P$_1$P$_2$; °स्सिद्धः P$_3$ 23.7 सिद्धान्तः] R^{N}P$_1$P$_2$; स्सिद्धान्तः P$_3$

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कथं तज्ज्ञानयुक्तत्वादज्ञानगुणतां गतः।

भवेदेवं यद्ययं हेतुरस्मान्प्रति सि{द्धः} स्यात्। असिद्धस्तु कार्यकरण(ादीनां तत्रास्माभिर्ज्ञानव्यञ्जकत्वे)नाभ्युपगमात्।

ननु तद्भावतदभावयोर्दर्शनादर्शनाभ्यां ज्ञानस्य कार्यकरणादिकारणत्वं सिध्यति। न तयोर्व्यञ्जकत्वेनापि संभवेनानैकान्तिकत्वादिति नानेनासिद्धेन हेतुनात्मन्य(ज्ञत्वसिद्धिः। ततश्चावश्यं) तस्याशुद्धात्मनो ऽनादिसम्बन्धेनावरणेन व्यतिरिक्ते(P_2 f. 37^r)न भवितव्यमिति। तद्योगादशुद्ध इत्युपचारादागमे कथितो द्रष्टव्यो नाज्ञस्वभावत्वादेवेति। 3 6

तर्ह्यत एव तत्राज्ञत्वसंश(यो युक्तो न तज्ज्ञत्वनिश्चयो) येन व्यतिरिक्तमलसिद्धिरिति। तत्रोच्यते 9

तस्य धर्मो न धर्मत्वे परिणामः स्फुटो भवेत्॥ २४॥

न तस्यात्मनो धर्मः स्वभावो वाज्ञानात्मा मलो घटादिवदनात्मत्वप्रसङ्गात्। अथ यत्र ज्ञानं समवेतमुत्पद्यते स आत्मेति। तदप्य(युक्तम्। तस्य पूर्वम)ज्ञानं प्रति धर्मित्वे घटादेरिव पश्चा(R^N f. 133^v)दपि ज्ञानसमवायो नोपपद्यत एव। अथाज्ञानात्मनस्तु तस्य ज्ञानाभ्युपगमे स्फुट[मे]व रूपान्तरपरिणामः 12

24a–29b.] *om.* G_1 24a.] Σ; स कथं ज्ञानमुक्तत्वाद् N; कथं तत्रानयुक्तस्त्वाद् K_1 24b. गतः] Σ; गताः N_3 24cd.] Σ; *om.* N 24c. धर्मत्वे] $M^Y R^N V G_2 G_3 K_1 A_1 M_1 M_3$; धर्म्मित्वे A_2 *Try*; धर्मत्व M_2

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24 (c^3) G_3; (c^5) A_2

24.11–25.3 तदप्ययुक्तम्···साधनेन] This passage is accidentally repeated in P_2 on f. 49^v, 2–5. The same variants are found except that in 2:24.11–12 पूर्वमज्ञानं is here written as in R^N; in 2:24.15 °प्रत्यक्षत्वा° is written as in the other manuscripts; in 2:24.16 for यस्तस्याश्रयः P_2 here reads यतस्तस्य श्रयस्

24.1 °स्मान्प्रति] $R^N P_1 P_3$; °स्मात्प्रति P_2 24.1 सिद्धः] R^N; सिद्ध $P_1 P_2$; सि॒ P_3 24.1 असिद्धस्तु] $R^N P_1 P_3$; स तु P_2 24.3 °दर्शनादर्शनाभ्यां] $R^N P_1 P_2$; °र्दृशादर्शनाभ्यां P_3 24.4 न] $R^N P_1 P_3$; *om.* P_2 24.4 संभवेनानै°] R^N; संभवतोरनै° $P_1 P_3$; संभवतोनै° P_2 24.4 °त्वादिति नानेना°] P; °त्वेनानेना° R^N 24.5 °ज्ञत्वसिद्धिः P_3; °ज्ञत्वं सिद्धम् R^N; °ज्ञत्वसिद्धि P_2 24.5 ततश्चावश्यं] $P_2 P_3$; ततश्च वश्यः R^N; ---न् P_1 24.5 तस्याशुद्धात्मनो] R^N; तस्याशुद्धात्मना° $P_1 P_3$; तस्याश्शुद्धात्मना° P_2 24.7 द्रष्टव्यो] $R^N P_2$; दृष्टव्यो $P_1 P_3$ 24.7 नाज्ञस्वभाव°] $R^N P_2$; नात्राज्ञस्वभाव° $P_1 P_3$ 24.8 युक्तो न तज्ज्ञत्व°] P_2; युक्तानज्ञत्व° R^N; युक्तो न तदज्ञत्व° P_3 24.10 न तस्या°] $P_1 P_3$; तस्या° $R^N P_2$ 24.10 धर्मः] R^N; धर्म्म P 24.10 वा°] $R^N P_1 P_3$; नात्म° P_2 24.10 °ज्ञानात्मा] $R^N P_2$; °ज्ञानात्मको $P_1 P_3$ 24.10 घटादिवदनात्म°] $R^N P_1 P_3$; घटादिवानात्म° P_2 24.11 यत्र] P; यत्र यत्र R^N 24.11 °मुत्पद्यते] $R^N P_1 P_3$; °मुपपद्यते P_2 24.11–12 पूर्वमज्ञानं] R^N; ---ज्ञानं P_1; पूर्वं ज्ञानम् P_2; पूर्वमज्ञान° P_3 24.12 धर्मित्वे] P; धर्मत्वे R^N 24.13 °भ्युपगमे] P; °भ्युपगमः R^N 24.13 °परिणामः] R^N; °परिणाम P

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स्यादामलकादेः पीततोत्(पत्त्यात्मक इवेति वक्ष्य)माणो दोषः।

15 ननु ज्ञानं तावदस्मदादिप्रत्यक्ष(P₂f.37ᵛ)त्वे सत्यचाक्षुषप्रत्यक्षत्वाद्रसादिवद्गुणः। गुणेन च द्रव्याश्रितेन भवितव्यमिति यस्तस्याश्रयः स तद्विलक्षणत्वादज्ञानरूप एव(ात्मा सिद्ध्यति। तदप्ययुक्तम्। यतः।

चिद्धर्मे पुंसि नो धर्मो यदि स्यात्परिणामवान्।

चित् ज्ञानमेव धर्मः स्वभावो यस्य स तथाभूतः †पुमित्यनुभवति सर्वमिति पुमान्† आत्मा स्वसंवेदनेन स्वपरात्मप्रकाशतया प्रतिपुरुषं सिद्ध्यति

3 किमन्येन) साधनेन।

ननु ज्ञानस्य रसादेरिव गुणत्वे हेतुरुक्त एव। सो ऽप्ययुक्तः दृष्टान्तस्यास्मान्प्रति साध्यधर्मासिद्धत्वात्। रसादयो हि भावाः संहता एव जायमानाः

6 संहत(ा एव निरुद्धाश्च सां)ख्यसौगतादिभिरिवास्माभिरपि प्रमाणसिद्धत्वादर्थक्रियाकरणाः कथ्यन्ते। न त्वन्यः कश्चित्तेषामाश्रयभूतस्तद्व्यतिरेकेण तस्यानुपलम्भनादिति। कथं तर्हि पृथिव्यां गन्ध इत्यादिव्यव(हारः। कुदर्शनाभ्या-

9 समू)लो भ्रान्त एव। यदि वा विशिष्टसमुदायैकदेशप्रतिपादनाय वनस्य धवः शोभन (P₂f.38ʳ)इतिवद्युक्त एवेति। अतश्च ज्ञानस्यापि गुणत्वासिद्धेस्तद्रूप

25ab.] *Try* gives this as a *pāṭhāntara* to 24cd. 25a. चिद्धर्मे] $M^{Y}R^{N}V_3E_V$ *Try*; विधर्मा N; चिद्धर्म्मेः P_3^S; चिद्धर्म्म $V_1G_2M_2$; चद्धर्मे V_2; चिद्धर्मो V_4A_2; चिद्धर्म्मः $G_3K_1A_1M_3E_D$; चद्धर्म M_1 • पुंसि नो] $NM^{Y}R^{N}G_2K_1A_2M_2E_V$ *Try*; पुंसिना(नां V_4) $VG_3A_1M_1E_D$ • धर्मो] Σ; धर्म्मे V_2

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25 [a^4–a^7] M_3; (b^3–b^6) G_3; [b^3–b^8] K_1

24.14 वक्ष्यमाणो दोषः See *Kiraṇa* 2:26ab.
25.10 वनस्य धवः शोभनः cf. *Nareśvaraparīkṣāprakāśa* ad 1:4, p. 11.

24.14 स्यादामल°] $R^{N}P_1P_3$; स्यामल° P_2 24.14 °कादेः पीत°] P; °कादेरिव त° R^{N} 24.14 वक्ष्यमाणो] R^{N}; ---माणो P_1; वक्ष्यमाण° P_2; वक्षमाण° P_3 24.15 °प्रत्यक्षत्वा°] $R^{N}P_1P_3$; °त्वा° P_2 24.16 द्रव्याश्रितेन] R^{N}; गुण्याश्रितेन P 24.16 तस्याश्रयः] $R^{N}P_1P_3$; तस्य श्रयस् P_2 24.17–25.2 तदप्ययुक्तम्…सिद्ध्यति] R^{N}; *om.* P(P_1's eyeskip?) 25.2 स्वसंवेदनेन] R^{Nc}; स्व× य × संवेदनेन R^{N} 25.4 ननु] $R^{N}P_2$; न यो P_1; यो P_3 25.4 रसादेरिव] $R^{N}P_1P_2$; रदादेरिव P_3 25.4 गुणत्वे] $R^{N}P_1P_3$; गुणत्व P_2 25.4 हेतुरुक्त एव] $R^{N}P_2$; हेतुरुक्तस् P_1P_3 25.4 °युक्तः] $R^{Nc}P_2$; °युक्त एव $R^{Nac}P_1P_3$ 25.5 °धर्मा°] P_1P_3; °धर्म्मा° R^{N}; °धर्म्मो P_2 25.5 हि] R^{N}; *om.* P 25.5 भावाः] $R^{N}P_1P_2$; भावावाः P_3 25.6 निरुद्धाश्च] R^{N}; निरुद्ध्यमानाश्च P_3; निरुद्ध्यन्ताश्च P_2 25.6–7 प्रमाणसिद्धत्वादर्थक्रियाकरणाः] P_1P_3; प्रमाणाद्धेतुत्वादर्थक्रियाकारिणः R^{N}; प्रमाणसिद्धत्वादर्त्थक्रियाकारणः P_2 25.7 कथ्यन्ते] $R^{N}P_1P_3$; °माश्रय°] $R^{N}P_1P_3$; °माश्रयमाश्रय° P_2 25.9 °देश°] $R^{N}P_1P_2$; °दश° P_3 25.9 वनस्य] $R^{N}P_1P_2$; वचनस्य P_3 25.10 इतिवद्युक्त] P; इतीव युक्त R^{N}

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एवात्मा सिद्ध इत्युक्तम्। (तर्हि ज्ञानस्यानित्यत्वेन संवेदनाद)नित्यत्वमस्य। तदयुक्तम्। द्विविधं हि ज्ञानमध्यवसायात्मकमितरच्च। तत्र यदध्यवसायात्मकं तद्बुद्धिधर्मत्वेनास्माभिरप्यनित्यमिष्यत एव। यदनध्यवसायात्मकं प(ौरुषं संवेदनात्मकं ज्ञानं तस्य न कद)ाचिदप्यभावः संवेद्यते सर्वदैव ग्राहकरूपतयैकरूपेण संवेदनात्। नापि तस्य क्रमेणार्थक्रियानुपपत्तिरित्यादि सर्वं दर्शितमस्माभिर्न(रे)श्व(रपरीक्षाप्रकाशे विस्तरेणेति तत ए) (P₁ f. 10ᵛ) वावधार्यम्। 12 15

तस्मिञ्ज्ञानात्मकत्वाच्चित्स्वभावे पुंसि नाज्ञानं मलो धर्मो युक्तः। आमलकादीनामिव रूपान्तरपरिणामप्रसङ्गात्। तथा (P₂ f. 38ᵛ) हि 18

एकस्मिन्व्यज्यते ज्ञानमन्यस्मिंस्तत्तिरोहितम्॥ २५॥

(एकस्मिन्रूपादौ विषये ज्ञानमुत्पद्यते अन्य)स्मिंस्तु रसादावुत्पन्नमपि नष्टं भवद्भिरिष्यते यतस्ततश्च रूपान्तरपरिणामो ऽस्यात्मनः। को दोष इत्युच्यते। 21

परिणामो ऽचेतनस्य चेतनस्य न युज्यते।

यः परिणामी सो ऽचेतनः सिद्धो यथ(ामलकादिरर्थ इति परिणामित्वादात्मनो) ऽप्यचेतनत्वप्रसङ्ग इत्यवश्यं तत्प्रसङ्गपरिहारायात्मा नैवाज्ञानस्वभावो ऽभ्युपगन्तव्यः। अपि तु विज्ञानस्वभाव एवेति। तस्यावारकस्वभावो व्य- 3

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25 c. व्यज्यते] NM^{Y}R^{N}G₂*Try*; पूर्यते VG₃AME; पूज्यते K₁ 25 d. °न्यस्मिंस्तत्ति°] M^{Y}R^{N} P₃^{s}V₁V₂V₄GA₁ME; °न्यदेशे ति° N*Try*; ---स्मित्तत्ति° V₃; °कस्मिन् तस्थि° K₁; °न्यथेस्मिन् तित्ति° A₂(unmetrical) 26 a. °चेतनस्य] M^{Y}*Try*; न चस्योक्ता N; °चितः प्रोक्तश्(क्तोश् M₁) R^{N}VGAME; °चितं प्रोक्तं K₁

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25 (c⁵) A₁; (c⁸–d²) V₃ 26 [b³] V₄

25.16 दर्शितमस्माभिर्नरेश्वरपरीक्षाप्रकाशे ad 1:22, p. 52.

25.11 एवात्मा] R^{N}P₃; एवात्म P₁P₂ 25.11 °नित्यत्वेन] R^{N}P₃; °सिद्धत्वेन P₂ 25.11 संवेदनादनित्य°] P₂P₃; संवेदन---नित्य° R^{N}; संवेदनाददनित्य° IFP T. 290; ---नित्य° P₁ 25.12 तदयुक्तम्] R; तदप्ययुक्तम् P₁^{ac} 25.13 यदनध्य°] R^{N}; यत्त्वनध्य° P 25.14 सर्वदैव] R^{N}P₁P₂^{c}; सर्वदेव P₂^{ac}; सर्वदेवै P₃ 25.15 संवेदनात्। नापि] P; संवेदनात्मनापि R^{N} 25.15 सर्वं] R^{N}P₁P₂; सर्व P₃ 25.18 नाज्ञानं] R^{N}P₁P₃; ज्ञानम् P₂ 25.18 धर्मो] R^{N}P₁P₃; धर्म्मो नित्यः P₂ 25.19 °परिणाम°] R^{N}P₁P₃; °विपरिणाम° P₂ 25.20 विषये] R^{N}P₃; विषय P₂ 25.20 रसादावुत्पन्नमपि] P; रसादा उत्पंनमपि R^{N} 25.20 नष्टं] P; नेष्टमित्येवं R^{N} 26.1 सो ऽचेतनः] R^{N}P₁; सोचेतना P₂; योचेतनस् P₃ 26.1 यथा°] R^{N}P₃; यथ---P₁; यथा यथा° P₂ 26.1 °दिरर्थ] R^{N}P₃; °दिरत्व P₂ 26.2 °त्मा नैवाज्ञानस्वभावो] R^{N}P₂; °त्मनोज्ञानस्वभावो P₁P₃

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तिरिक्तो मलः सिद्धः। अन्यथा ⟨सर्वज्ञत्वप्रसङ्गादिति तृतीयस्यापि प्रश्नस्य⟩ निरासः।

6 यद्येवं व्यतिरिक्तमलपक्षे ऽप्येष एव दोष इति {स}मुच्चयेन चोदकः।

गरुड उवाच।

तयोश्चानादिसम्बन्धाद्विश्लेषो न विभुत्वतः ॥ २६ ॥
सहजप्रक्षये प्राप्ते तस्य नाशो न किं भवेत्।

तयोरात्ममलयो (P_2 f. 39^r) र्यो ऽनाद्यावार्यावारकलक्षणः सम्बन्धः स स्वभावविशेष ए⟨व तस्मान्न विश्लेषो निवृत्तिरनादित्वा⟩देव यथा चेतनाज्जडाद्वा
3 स्वभावादित्यनिर्मो(R^N f. 134^r)क्षः। अथ तस्माद्विश्लेष इष्यते। यद्येवं सहजस्य स्वभावस्य प्रक्षये सति तस्यापि नाशः स्वभावान्तरोत्पादरूपः परिणामो भवेदिति स एव त⟨दवस्थो दोषो यः प्रा⟩गव्यतिरिक्तमलपक्षे प्रोक्तः। अथ
6 न तयोः स्वभावाद्विश्लेषः अपि तु परस्परसंश्लेषान्नेत्रतदावरणयोरिव ततो नैष दोष इत्युच्यते सो ऽपि न युक्तः। विभुत्वत इति व्य⟨ापंकत्वात्। अव्यापकस्य⟩ ह्यव्यापकाद्देशान्तरनयने विश्लेषः। व्यापकस्य तु सर्वत्राव-
9 स्थानान्न कुतश्चिद्विश्लेषः सम्भवतीत्यनिर्मोक्षः। अथ तथाभूतस्यापि विश्लेष

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26 . गरुड उवाच] NM^Y *Try*; *om.* **R**; गरुडः **SE** 26 c. तयोश्चा°] Σ; तयोच्छा° M_1M_2 • °सम्बन्धाद्] $M^YR^NG_2K_1A_2E_V$ *Try*; °सम्बन्धा N_3; °सम्बन्धो $D^2VG_3A_1ME_D$ 26 d. विश्लेषो] $N_3M^YR^NP_3^SV_1V_2V_3G_2G_3AM_1M_2E$ *Try*; विशेषो $D^2V_4K_1$; वि⊔ M_3 • न] Σ; नि V_2 • विभुत्वतः] $M^YR^NP_3^SV_1V_2V_3G_2G_3K_1AM_1M_3$ *Try*; हि तत्वतः **N**; विभुः कुतः V_4; विभत्वतः M_2 27 a. सहजप्रक्षये] $M^YP_3^SV_1V_2V_3G_2G_3AM_3E_D$ *Try*; सहजः प्रक्षये NV_4; सहजप्रलये R^NE_V; सहजे प्रक्षये $K_1M_1M_2$ 27 b. तस्य] Σ; सर्व° *Try*^{vl} • न किं भवेत्] NM^YSE_D *Try*; भवेन्न किम् R^NE_V

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26 (c^1) G_3; [d^2–d^3] M_3; (d^4) A_1 27 (a^8–b^2) P_3^S

26.6 इति] $R^NP_1P_3$; इत्युच्यते इति P_2 27.1 °वार्या°] $R^NP_1P_2$; °वार्य्या° P_3 27.1 स] $R^NP_1P_2$; *om.* P_3 27.2 °विशेष एव] P_3; °विशेषः एवं R^N; °विशेष ए--- P_1; °विशेष एवन् P_2 27.2–3 चेतनाज्जडाद्वा स्वभावादित्यनिर्मोक्षः] P_1P_3IFP T. 290; चेतन---क्षः R^N; चेतनाजडाद्वा स्वभादित्यनिर्म्मोक्षः P_3 27.4 नाशः] *em.*; नाश° **R** 27.4 °त्पादरूपः] $R^NP_1P_2$; °त्पादनरूपः P_3 27.5 तदवस्थो] R^NP_3; त+ाद+वस्थो P_2; त--- P_1 27.5 दोषो] $R^{Nc}P_3$; दोष इति R^{Nac}; दोष+:+ P_2 27.5 प्रागव्यतिरिक्त°] P_2P_3; प्राग्व्यतिरिक्त° R^N; ---गव्यतिरिक्त° P_1 27.6 तयोः] R^N; तयो **P** 27.6–9 परस्परसंश्लेषा°···कुतश्चिद्विश्लेषः] $R^NP_1P_2$; परस्परसंश्लेषस् P_3(eyeskip) 27.6 °न्नेत्रतदावरण°] P_1; °न्ने ⊔ त्रतदावरण° R^N; °न्नेत्रादवारण° P_2 27.7 नैष] R^NP_1; नैव P_2 27.7–9 सो ऽपि···°निर्मोक्षः] *om.* P_2 27.7 न युक्तः] R^N; नियुक्तः P_1 27.8 ह्यव्यापका°] R^N; ह्यव्यापकत्वा° P_1 27.8 °नयने] R^N; °नयनो P_1 27.8–9 सर्वत्रावस्थानान्न] P_1; संनिधा ⊔ न्न R^N

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इष्यते। यद्येवं सहजस्य सह(भाविन आवरकस्य) प्रक्षये तस्याप्यावार्यत्वस्य स्वभावस्य नाशो रूपान्तरपरिणाम इति स दोषस्तद(P_2 f. 39^v)वस्थ एव। 12

अत्र सिद्धान्तः

भगवानुवाच।

विभोरपि मलस्यास्य तच्छक्तेः क्रियते वधः ॥ २७॥

उपायाच्छक्तिसंरोधः कथंचित्क्रियते मले।

यथाग्नेर्दाहिका शक्तिर्मन्त्रेणाशु निरुद्ध्यते॥ २८॥

तद्वत्तच्छक्तिसंरोधाद्विश्लिष्ट इति कथ्यते।

अत्र मलविषयस्तावदयमदोषः। यतो न केवलमस्यै(वाव्यापकस्य मो)हात्मनः प्राकृतस्य मलस्य यावद्व्यापकस्याप्याणवमलस्योपायेन मन्त्रदीक्षात्मना शक्तेरावारकस्वभावस्याग्नेर्दाहकत्वस्येव वधो ऽन्यथाभावः क्रियत एव। 3
कथञ्चिदित्यार(ब्धकार्यकर्मभोगो)परोधेनासर्वात्मना तदनुपरोधेन तु सद्योनिर्वाणदीक्षया सर्वात्मनेति। ततश्च मलस्य परिणामिनित्यत्वाभ्युपगमान्नैष स्वभावान्तरपरिणामसाधनप्रसङ्गो युक्तः सिद्धसाध(नादित्युक्तं भवति। अत 6

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27. भगवानुवाच] $NM^YV_4K_1$; *om.* R; ईश्वरः M; भगवान् $P_3^SV_1V_2V_3G_3AE$; ॐभगवानुवाच G_2; भगवानाह *Try* 27d. तच्छक्तेः] Σ; तच्छक्तो N_3; तच्छक्तः D^2 • वधः] Σ; बुधः N; च यः V_4 28a. °संरोधः] $NM^YR^NP_3^SV_1V_3V_4G_2K_1ME$*Try*; °संरोधाद् V_2; °संरोध G_3A 28b–29a.] *om.* V_2 28b. कथंचित्क्रियते] $M^YR^NE_V$; क्रियते न तथा N; क्रियते ऽत्र तथा $P_3^SV_1V_3G_3K_1AME_D$*Try*; क्रियते तत्र या V_4 28c. °ग्नेर्दाहिका] $NM^YR^NP_3^SV_1V_3G_3AM_1M_3E_D$*Try*; °ग्नेर्दाहिता V_4; °ग्नेर्देहिका K_1; °ग्निर्दाहिका M_2; °ग्नेर्दहिका E_V • शक्तिर्] Σ; शक्ति N_3K_1 28d. मन्त्रेणाशु] $NM^YP_3^SV_1G_3A_1ME_D$; मन्त्रैराशु $R^NA_2E_V$*Try*; मन्त्रेणानु V_3V_4; मन्त्रणाश K_1 29a.] $R^NM^YE_V$*Try*; न तच्छक्तिसमारोधा N; तथा तच्छक्तिसंरोधाद्(धा K_1) $P_3^SV_1V_3V_4G_2G_3K_1AME_D$ 29b.] R^NE_V; युक्ता इत्यभिसंधते N; वियु(भ A_2*Try*)क्तेत्यभिशब्द्यते $M^YG_2K_1A_2$*Try*; वियुक्तेत्युपचर्यते VG_3A_1M; वियुक्त उपचर्यते E_D

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27 (c^3–c^5) G_2; (c^4–c^5) K_1; [c^8–d^2] M_3; (c^8–d^8) K_1
28 (a^1) K_1; (a^3, d^1) G_3; (b^1–d^5) G_2; (b^1, b^8) P_3^S; [c^7–d^3] M_3
29b. Testimony of V_2 resumes. 29c. Testimony of G_1 resumes.

27.10 °भाविन आवरकस्य] R^NP_2; °भाविना आवारकत्वस्य P_3 27.10 प्रक्षये] $R^NP_1P_2$; क्षये P_3 27.10 तस्याप्यावार्य°] R^NP_1; तस्मादप्यावार्य्य° P_2; तस्यावार्य्य° P_3 29.1 °दयमदोषः] P; °दयं दोषः R^N 29.1 केवलमस्यै°] $R^NP_1P_2$; केव+ल+मलस्यै° P_3 29.2 मलस्य] $R^NP_1P_2$; *om.* P_3 29.2 °प्याणव°] R^N; °प्याणवस्य P_1P_3; °णवस्य P_2 29.3 °वारक°] P; °वरक° R^N 29.4 °रोधेना°] $R^NP_1P_3$; °रोधेन P_2 29.4 तदनुपरोधेन] P; तदनुरोधेन R^N 29.5 परिणामि°] R^NP_1; परिणाम° P_2P_3 29.5 °नित्यत्वा°] $R^NP_1P_2$; °नित्यत्व° P_3 29.5 °त्रैष] P; °त्रैव R^N

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एव मल)स्य स्वभावान्तरपरिणतेः स्वरूपसत्त्वे ऽप्यामयाद्विश्लिष्टः पुरुष इतीव मलशक्तिरोधादपि विश्लिष्टः कथ्यते। ततो विश्लेषो न विभु(P₂ f. 40ʳ)त्वादित्ययमप्यदोषः।

इदानीं पुरुषविषयो ऽपि ⟨दोषः प्रतिक्षिप्यते⟩।

कृत्वा तच्छक्तिसंरोधं क्रियते भवनिःस्पृहः ॥ २९ ॥

शक्तेः संरोधः शक्तिसंरोधः। तस्य मलस्य तं कृत्वा भवनिःस्पृहः क्रोधरागादिरहितः पुरुषः क्रियते परमेश्वरेण। अत एव शक्तिपातनिश्चयाय(त्क्रोधरागादीनि लिङ्गानि दीक्षाधिकारार्थं)(P₁ f. 11ʳ) गुरुभिः शिष्याणां परीक्ष्यन्त इत्युक्तम्। ततश्च मलस्य ⟨रूपान्तरापत्तिमात्रमेव तदानीं न⟩ त्वात्मन⟨ः स्वभावान्तरपरि)णामः। तस्मान्न पूर्वोक्त(दोष इत्युक्तं भवति। सति हि मले यस्तस्य मलानपेक्षयार्थ(P₃ f. 6ᵛ)ग्रा[हकस्व]भावः स एवास)त्यपि यतः। कथं तर्हि सति मले ऽर्थं न गृह्णाति। बालभाषितमेतत्। यो हि मलानपेक्षयार्थग्राहकः स कथं तत्सन्निधाने भ[वेत्। न](P₂ f. 40ᵛ)न्वधुनास्यार्थः प्रक(ाशते⟩ प्राक्तु नेति कथं न स्वभ(ावान्तरपरिणामः। तदप्ययुक्तम्। तद्विषयीकर)णमेवार्थानां प्रकाशो नान्यः। [न तु मला]नपेक्षयात्मनि सर्वदास्तीत्युक्तम्। अतो न स्वभावभेदालम्बनगतत्वादित्येवमादि विस्तरेण स्वभावान्तरत्वापादको

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29 c.] $M^{Y}R^{N}VA_2Try$; कृत्वात्तच्छक्तिसंरोग N_3; कृत्वा तच्छक्तिसंरोध D^2; तं कृत्वा शक्तिसंरो(यो G_1)धं $G_1G_3A_1ME$; ---क्तिसंरोधं G_2

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29 (c^1–d^1) K_1; (c^1–c^4) G_2; (c^2–c^3, c^7–c^8) P_3^S; [d^4–d^5] M_1

29.14 ···इत्युक्तम् See 1:22.10–15.

29.7 °भावान्तर°] $R^NP_1P_2$; °भावन्तर° P_3 29.7 °परिणतेः] R^N; °परिणते P 29.7 °श्लिष्टः] R^NP_1; °शिष्टः P_2; श्लिष्ट° P_3 29.7–8 इतीव] P_1P_3; इव R^{Nc}; इति R^{Nac}; इतिवत् P_2 29.8 विश्लिष्टः] $R^NP_1P_3$; विशिष्टः P_2 29.8 ततो] $R^NP_1P_3$; *om.* P_2 29.9–10 °त्ययमप्यदोषः। इदानीं पुरुषविषयो ऽपि दोषः प्रतिक्षिप्यते] *em.*; °त्ययमप्यदोषः इदानीं पुरुषविषयोपि--- P_1; °त्ययमप्यदोषः। इदानीं पुरुषविषयोपभोगप्रतिक्षिप्यते P_2; °त्ययमप्यदोषः। इदानीं पुरुषविषयोपि दोषः इदानीं पुरुषविषयोपि दोषः प्रतिक्षिप्यते P_3; नागमप्यदोषप्र ⊔ ति क्षिप्यते R^N 29.11 भव°] $R^NP_1P_3$; भवा° P_2 29.13 लिङ्गानि] R^N; *om.* P_2P_3 29.13 परीक्ष्यन्त] $R^NP_1P_3$; परीक्ष्य P_2 29.14 ततश्च] $R^NP_1P_3$; ततः P_2 29.14 रूपान्तरा°] R^NP_2; रूपान्तर° P_3 29.14 तदानीं न] R^NP_3; तदानीने P_2 29.14 त्वात्मनः] R^N; त्वात्मन--- P_1; त्वात्मन P_2P_3 29.16 मलानपेक्षयार्थ°] R^NP_2; मलापेक्षयार्त्थः P_3 29.16 °भावः] R^NP_3; °रूपस् P_2 29.17 तर्हि] P; तर्हि मले R^N 29.17–18 °पेक्षयार्थ°] $R^NP_1P_3$; °पेक्षया P_2 29.18 नन्वधुना°] $R^NP_1P_2$; नन्वाधाना° P_3 29.19 प्राक्तु नेति] $R^NP_2P_3$; प्राक्तनेति P_1^c; प्राक्ततेति P_1^{ac} 29.19 तदप्ययुक्तम्] R^N; तदप्युक्तम् P_3; तदप्यभावयुक्तन् P_2 29.20 न तु] R^N; तत्तु P_1P_3 29.21 °भेदा°] R^N; °भेदाया P

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विरुद्ध[धर्मा]ध्य(ासप्रकारो नरेश्वरपरीक्षाप्रकाशे) पराकृतो ऽस्माभिरिति तत एवावधार्यम्।

यो ऽपि सहभाव्यावरणनिवृत्तित आत्मनो ऽप्यावार्यत्वनिवृत्तिलक्षण- 24
स्वभावान्तरपरिणामदोष उक्तः तत्राप्युच्यते

सहजा कालिका ताम्रे तत्क्षयान्न च तत्क्षयः।
यद्वत्ताम्रे क्षयस्तद्वत्पुरुषस्य मलक्षयः॥ ३०॥
यथा तण्डुलकम्बूके प्रक्षीणे ऽपि न तत्क्षयः।

(सहचरकालिका)निवृत्त्या न ताम्रस्य कश्चिद्विकारो दृश्यते यथा तथा म-
लनिवृत्त्याप्यात्मनो न विकार इत्येतावतांशेन दृष्टान्तत्वं नान्यथा ताम्रस्य
परि(णतिधर्म(P_2 f. 41^r)त्वेनाभ्युपग)मादिति। एतदुक्तं भवति—औपाधिको 3
ऽयं मलसन्निधानासन्निधानकृतो भेदः। न त्वात्मनो मलानपेक्षयार्थग्रहणैक-
स्वभावस्यान्यो ऽनावार्यस्वभावो यो भेदं वि(दध्यादिति स्वभावान्तरप)रि-
णामाभावान्न पूर्वोक्तदोषप्रसङ्गः। 6

अयमेव पक्षः प्रमाणसिद्ध इत्यनुमानसिद्धेनापि दृष्टान्तान्तरेण पोष्यते

विषसम्बन्धिनी शक्तिर्यथा मन्त्रैर्निरुद्ध्यते॥ ३१॥

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30 b.] $M^Y R^N$VG$A_1 M_1 M_3$E; तान्क्रिया न च तत्क्रियाः N; भक्ष्यां च ततक्षयः K_1; तज्जायन्न तु तत्क्षयः A_2; तत्क्षयान्नश्च तत्क्षयः M_2; तज्जयान्न च तत्क्षयः *Try* 30cd.] *om.* N*Try*? 30c. य-द्वत्] $M^Y P_3^S V_2 V_3 V_4$GK_1AME; तद्वत् R^N; यद्व V_1 • क्षयस्तद्वत्] M^YSE; क्षयात्तद्वत् R^N
31 a–32b.] *om.* M 31 a.] $M^Y R^N$VGK_1AE*Try*; यथातप्ताकांल्लकाप्रकै N(unmetrical)
31 b. प्रक्षीणे] $M^Y R^N P_3^S V_1 V_2 V_3$GAE; प्रक्षीण्यो N_3; प्रक्षीरायौ D^2(unmetrical); क्षीणे V_4(unmetrical); तत्क्षीणे *Try* • °पि न तत्°] R^NVGAE; न च तत्° NM^Y*Try* • °क्षयः] $M^Y R^N$VGAE*Try*; °क्रियः N 31 a. °वन्धिनी] $M^Y R^N$VGA_2E*Try*; °वन्धनी NA_1; °वन्धिनि K_1 • शक्तिर्] $D^2 M^Y R^N V_1 V_2 V_3 V_4GK_1$AE*Try*; सक्ति $N_3 P_3^S$ 31 c. मन्त्रैर्] $M^Y R^N$VGK_1AE*Try*; मन्त्रे N

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30 (a^1, b^3) G_2; (a^3–a^7) A_2
30 [c^4–c^7] M_3; (d^6) V_2
31 (a^3, c^1–c^3) G_3; (a^8–b^4) A_2; (a^8–c^3) K_1; (b^1–b^2) V_3; (c^8) G_2 32 (a^8) V_1

29.22 नरेश्वरपरीक्षाप्रकाशे पराकृतः It is not certain to which passage this refers.

29.22 °प्रकारो] R^N; °को $P_2 P_3$ 29.24 सहभाव्या°] $R^N P_1 P_3$; सहभा+व+स्या° P_2 29.24 °वार्यत्वनि°] $R^N P_1 P_3$; °वार्य्यत्वन्नि° P_2 29.25 °भावान्तर°] $R^N P_1 P_2$; °भावान्तरत्वा° P_3 31.1 सहचर°] $R^N P_2$; सहचन° P_3 31.1 °कालिका°] R^N; °काळिकार्त्थ° $P_2 P_3$; ---र्त्थ° P_1 31.2 °निवृत्त्याप्यात्मनो न विकार] *em.*; °निवृत्याप्यात्मनो नाविकार R^N; °निवृत्यात्मनोप्यावार्य्यत्व-लक्षणनिवृत्तिलक्षणस्वभावान्तरन्न विकार $P_1 P_3$; °निवृत्यात्मनो न विकार P_2 31.3 औपाधिको] P; अपाधिको R^N 31.4 °पेक्षयार्थ°] $P_2 P_3$; °पेक्षायार्त्थ° P_1; °पेक्षार्त्थ° R^N 31.5 °भावस्यान्यो ऽनावार्यस्वभावो यो] $P_1 P_3$; °भावस्याद्य ⊔ यावार्यस्वभावत्वाय R^N; °भावस्यान्यदनावार्य्यस्वभावो यो P_2 31.7 प्रमाणसिद्ध] $R^N P_1 P_3$; प्रमाणस्सिद्ध P_2 31.7 पोष्यते] $R^N P_1 P_3$; पाष्यते P_2

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तथा न तद्विषं क्षीणमेवं पुंसो मलक्षयः।

मोहमारणहेतुत्वान्म⟨लस्थानीयायां सहजायामपि⟩ शक्तौ पुरुषस्थानीयस्य विषस्य निवृत्तायां न कदाचिद्वर्णाकृत्यादिस्वरूपनाशो यथा तथा पुंसो म-
3 लक्षय इति।

अंशेन दृष्टान्तत्वादधुना प्रत्यक्षसिद्धदृष्टान्तान्त⟨रेण प्रकरणोपसंहारः⟩

फलं कतकवृक्षस्य क्षिप्तं सकलुषे जले ॥ ३२॥
कुरुते शक्तिसंरोधं किं क्षिपत्यन्यतो जलात्।
शिवज्ञानं तथा तस्य शक्तिसंरोधकारकम्॥ ३३॥

यथा हि [क](P₂ f. 41ᵛ)तकाभिधानस्य वृक्षविशेषस्य फलं †मेघजादिसहज-
कलुषयुक्त† एव जले प्रक्षिप्तं तस्याः कलुषलक्षणायाः शक्तेः संरोधं विद-
3 धल्ल⟨क्ष्यते। न तु जलात्किञ्चिदपि स्व⟩भावान्तरमन्यतो ऽन्यत्र क्षिपेदिति
कालुष्यमात्रमेव तस्य निवर्तयति नान्यत्किञ्चिदित्यर्थः। त[था] शिव एव ज्ञानं
सर्वेषां चिच्छक्तिव्यञ्जकत्वेन ज्ञानहेतुत्वात्तस्येति म⟨लस्य शक्तिसंरोधकार-
6 कं दीक्षया तदधिका⟩रोत्पादनाय वा शक्तिपातेनेत्युक्तम्। यदि वा शिवस्य

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32 a. तथा] NM^{Y}R^{N}VG$_1$G$_2$E*Try*; तदा G$_3$A • न तद्विषं क्षीणम्] M^{Y}R^{N}VG$_1$G$_2$AE$_V$ *Try*; न तद्विषक्षीणो N; तद्विषं क्षीणम् G$_3$(unmetrical); तद्विषयक्षीणम् E$_D$ 32 b.] M^{Y}R^{N}VGK$_1$AE; पुंसामेव मलक्षयेत् N; एवं पुंसां मलक्षयः *Try* 32 c. फलं कतक॰] M^{Y}R^{N}VGK$_1$AM$_3$E*Try*; फलद्वतक॰ N$_3$; फल तक॰ D^2; फलं कट(द M$_1$)क॰ M$_1$M$_2$ 32 d. क्षिप्तं स॰] Σ; प्रक्षिप्तं R^{N}E$_V$ 33 a. ॰रोधं] Σ; ॰रोध N 33 b. जलात्] Σ; मलात् P$_3^S$ 33 c. ॰ज्ञानं तथा] Σ; ॰ज्ञानत्तथा N$_3^c$ 33 d. ॰संरोधकारकम्] M^{Y}P$_3^S$V$_1$V$_2$V$_3$G$_2$G$_3$K$_1$AME*Try*; ॰सं(शं N$_2$)रोधकारणम् NR^N; संरोधकारकः V$_4$ • After 33d all sources of the *mūla* except N add the following verse, ⟨34⟩: सो ऽपि भोक्तृत्वभावेन लक्ष्यते पशुसंगतः(जातः E$_D$)। तदभावान्न(भावे न R^{N}E$_V$; भावं न V$_4$) भोक्तृत्वमात्म(त्मा V$_1$)नः प्रतिपद्यते॥

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32 (c^1–d^8) G$_1$; (d^8) V$_3$
32 c. Testimony of M resumes. 33 b. Testimony of N$_2$ begins.
33 (a^1–d^8) G$_1$; (a^1, b^1–b^3) V$_3$; [a^7–b^1] M$_3$; (b^2–b^7) K$_1$; (b^4, b^6) V$_1$; (b^7, c^5, c^7–c^8) V$_2$
⟨34⟩ (a^1–d^4) G$_1$; [a^6–b^2] M$_3$; (b^6–b^7, d^4–d^8) V$_1$; (c^8–d^8) V$_3$

32.1 ॰स्थानीयायां] R^{N}P$_3$; ॰स्थानिनीयायां P$_2$ 32.2 विषस्य] R^{N}P$_1$P$_3$; विषयस्य P$_2$ 32.2 निवृत्तायां न] R^{N}P$_1$P$_3$; निवृत्ताधानेन P$_2$ 32.2 यथा] R^{N}P$_2$P$_3$; ⊔ यथा P$_1$ 32.2 तथा] R^{N}P$_1$P$_3$; *om.* P$_2$ 32.4 दृष्टान्तत्वादधुना] R^{N}P$_2$; दृष्टान्तत्वमधुना P$_1$P$_3$ 32.4 ॰सिद्ध॰] R^{N}P$_1$P$_3$; ॰सिद्धन् P$_2$ 32.4 ॰रेण प्रकरणोपसंहारः] R^N; ॰रेण उपसंहारः P$_2$; ॰रेणोपसंहारः P$_3$ 33.1 फलं मेघजादि॰] P; फलमेवमज्ञत्वादि॰ R^N 33.2 प्रक्षिप्तं तस्याः] R^{N}P$_1$P$_3$; प्रतिक्षिप्तस्याः P$_2$ 33.2 शक्तेः संरोधं] R^N; शक्तेरसंरोधं P$_1$; शक्तेस्संरोधः P$_2$; शक्ते संरो × र × धं P$_3$ 33.3 क्षिपेदिति] R^{N}P$_1$P$_2$; क्षिपेदति P$_3$ 33.4 निवर्तयति] R^{N}P$_1$P$_2$; निवृत्तयति P$_3$ 33.5 सर्वेषां चिच्छक्ति॰] P$_1$P$_3$; सर्वेषां दृच्छक्ति॰ R^N; सर्वेषामृच्छक्ति॰ P$_2$ 33.5 ज्ञानहेतु॰] R^N; हेतु॰ P 33.5–6 ॰कारकं] P$_2^c$?; ॰कारक॰ R^{N}P$_2^{ac}$P$_3$ 33.6 तदधि॰] P$_3$; त ⊔ ादधि॰ R^N; दधि॰ P$_2$

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ज्ञेयतया संबन्धि यद्दीक्षितानां नित्यकर्तव्यतया वक्ष्यमाणज्ञानं तदारब्धका-
र्यकर्मभोगोपरो⟨धेनाक्षपितस्य दीक्षया सर्वात्मना मलस्यै⟩व प्रत्यहमपचयात्
(P_2 f. 42^r) क्रमेण शक्तिसंरोधकारकं न तु पुरुषस्येति। ततश्च तस्यांशे ऽपि 9
स्वभावा⟨न्तरपरि⟩णामाभावान्न पूर्वोक्तम⟨चेतन⟩त्वं दूषणं मलस्य त्वे⟨तद्दूष-
णमेवेति न व्यतिरिक्तमलपक्षे⟩(P_1 f. 11^v) कश्चिद्दोष इति।

इति नार⟨ाय⟩णकण्ठात्मजभट्टरामकण्ठ⟨विरचि⟩ता⟨य⟩ां
श्री⟨मत्किर⟩णवृत्त⟨ौ द्वितीयं प्रकरणम्⟩॥

33.7 यद्दीक्षितानां] $R^N P_1 P_3$; यद्दीक्षितान् P_2 33.7 वक्ष्यमाणज्ञानं] R; वक्ष्यमाणज्ञोनं P_2^{ac} 33.8 °क्षपितस्य] $P_2 P_3$; °क्षपितेस्य R^N 33.8 सर्वात्मना] $P_2 P_3$; सर्वात्मनां R^N 33.8–9 °पचयात् क्रमेण] R^N; °पचयक्रमेण $P_1 P_3$; °चयात् क्रमेण P_2 33.9 शक्ति°] $R^N P_1 P_3$; *om.* P_2 33.9 °कारकं न तु] $R^N P_2$; °कारकन्न P_1; °कन्न तु P_3 33.9 तस्यांशे ऽपि] $R^N P_1 P_3$; तस्यान्तशेष P_2 33.10 °परिणामा°] P_2; °परिणाम° $R^N P_3$; ---णाम° P_1 33.10 °त्वं दूषणं] P_1; °त्वद्दूषणं R^N; °त्वद्दूषणत्वम° P_2; °त्वन्दूषणत्वम् P_3 33.10 मलस्य त्वे°] P; मलस्येत्वे P_2^{ac}; मलस्य सत्वे R^N • Colophon: इति] $R^N P_2$; *om.* P_1; +इति+ P_3 • °किरण°] $P_2 P_3$; ---ण° P_1; °किरणागम° R^N • द्वितीयं] $R^N P_3$; द्वितीय° P_2

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तृतीयं प्रकरणम्॥ ३॥

(कर्मपटलः)

⟨अथ पदार्थान⟩ामेव परीक्ष⟨ार्थं प्रश्न⟩पूर्वं प्रकरणान्तर⟨म्। अत्र च सू-
त्रपदार्थप्रकरणसम्बन्धाः प्राग्वद्द्र⟩ष्टव्याः। पाटलिकस्तु व्यतिरिक्तमलसिद्धेर-
3 नन्तरं मलस्यैवारागत्वपरीक्षात्मको वाक्यात्मको ऽपि ⟨रा⟩गेण रञ्जितश्चेति
वाक्येन। त⟨था च प्र⟩श्नः। (P_2 f. 42^v)

गरुड उवाच।
भोक्तृत्वं मलतः प्रोक्तमभिलाषान्न किं भवेत्।
स च रागाद्यतो रागो वक्तव्यो ऽत्र मलेन किम्॥ १॥

Codices for the *mūla* of the third *paṭala*: N(= $N_2N_3D^2$ and, from 3d to 19b, D^1)M^YR^N S[= V(= $P_3^sV_1V_2V_3V_4$)G(= $G_1G_2G_3$)K_1A(= A_1A_2)M(= $M_1M_2M_3$)] E(= E_VE_D). Codices for the *vṛtti*: R(= R^NP(= $P_1P_2P_3$)). Portions unreadably damaged or missing in P_1 are bracketed thus: ⟨ ⟩; such portions in P_2 are bracketed thus: [ ]; and in P_3, thus: { }.

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1. गरुड उवाच] NM^YK_1; *om.* RP_3^s; गरुडः $V_1V_2V_3V_4G_2G_3AM_2M_3E$; --- G_1; ॥ श्रीरस्तु॥ अथ तृतीयः पटलः॥ —गरुडः— M_1 1a. भोक्तृत्वं मलतः] $M^YR^NV_1V_2V_3V_4G_2G_3K_1AME$ *Try*; भोक्तृत्वमलतः $N_2P_3^s$; भोक्तृत्वमलः N_3D^2(unmetrical) • प्रोक्तम्] $M^YR^NVG_2G_3K_1AM$ E*Try*; कृत्वा N_2; प्रोक्ताम् N_3D^2 1b. °लाषान्न] $M^YR^NV_1G_3K_1AME$*Try*; °लाषान NV_2G_2; °लाषा° V_3(unmetrical); °लाषनि(?) P_3^s; °लाषन्न V_4 1c. रागाद्यतो रागो] NVA_2*Try*; रागादतो रागो $M^YR^NE_V$; रागाभ्यतो रागो G_2; रागाद्यतो भोगः G_3; रागाद्यतो ⊔ A_1; रागाद्य ⊔ M_1M_2; रागाद्यते ⊔ M_3; रागादृते भोगो E_D; रागाद्यतो वा ऽपि E_D^{vl} 1d. वक्तव्यो ऽत्र] $N_2M^YR^N$ G_2E_V*Try*; वक्तव्यो च N_3D^2; भोक्तृत्वे त्र $P_3^sV_1V_2V_3$; भोक्तृत्वेना V_4; भोक्तृत्वेन G_3; भोक्तृत्वेव A_1M; भोक्तृत्वेवत्र A_2(unmetrical); भोक्तृत्वे च E_D

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1 (a^1–d^8) G_1; (b^4–b^8, d^3, d^5–d^6) V_3; [c^1] M_3; (c^3–d^4) K_1; [c^6–c^8] M_1M_2; [c^7–c^8] A_1M_3

0.3 रागेण रञ्जितश्च *Kiraṇa* 1:17a.

0.1 पदार्था°] R^NP_2; प ⊔ र्त्था° P_3 0.1 अत्र] R^NP_3; तत्र P_2 0.2 °प्रकरणसम्बन्धाः] R^NP_3; °लक्षणप्रकारः सम्बन्धाः P_2 0.2–3 °रनन्तरं] $R^NP_1P_3$; नानन्तरम् P_2 0.3 मलस्यैवा-रागत्व°] P_1P_3; मलस्यैव रागतत्व° R^N; मलस्यैवागत्व° P_2 0.3 °परीक्षात्मको] $R^NP_1P_2$; °प-रिपरीक्षात्मत्मो P_3 0.3 °पि] $R^NP_1P_3$; *om.* P_2 0.3 °श्चेति] $R^NP_1P_3$; °श्चेत P_2 0.4 च] R^NP_2; *om.* P_3

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⟨ननु मलशब्देन चावृतिरित्यादिना प्रबन्धे⟩न मलत आवरणं कार्यं पुंविषयं मुख्यमुक्तम्। आनुषङ्गिकं तु भोक्तृत्वादि। यदुक्तम्

पाश्यादिवृत्तयो यास्तु तस्य भेदाः प्रकीर्तिताः। 3

मले सति भवन्त्येता भोक्तृत्वञ्च न ⟨केवलम्॥ इति।

को ऽयं प्रश्नः। अथावार्यत्वमेवात्र भो⟩क्तृत्वमुच्यते न तु भोगैकरसिकत्वमिति प्रश्नः। यद्येवं ततो मल एव वक्तव्यः किं रागेणेति रागाक्षेपप्रश्नो युक्तः, न तु 6 मलेन किमिति। रागा(R^N f. 135^r)द्यभावे ऽपि प्रलय⟨केवलाद्यवस्थायां तत्कार्यस्य भावादिति। सत्य⟩मेतत्। किन्तु नात्र सर्वथा मलाभावः पूर्वपक्षीकृतो यदात्र भोक्तृत्वे मलेन किमिति। भोक्तृत्वं (P_2 f. 43^r) हि भोगैकरसिकत्वात्मकं 9 रागकार्यात्प्रागुक्तादभिष्वङ्गादेव दृष्टात्सिद्धमिति ⟨किमत्र मलस्यापि हेतुत्वे⟩न कल्पितेन। रागस्यैवात्र पारम्पर्येण हेतुत्वमिति प्रश्नार्थः। तन्न विरोध इति। अत एवात्र मलस्याभ्युपगमेनैव समाधिः 12

भगवानुवाच।

भोक्तृत्वं नाम यत्प्रोक्तमनादि मलकारणम्।

य⟨देतद्भोक्तृत्वमस्माभिः प्रागु⟩क्तं तदनादि। यतो मलकारणमुक्तं ततो मल-

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2. भगवानुवाच] $N_2M^YV_4Try$; *om.* $N_3D^2R^N$; भगवान् $P_3^sV_1V_2V_3G_2G_3AE$; --- G_1K_1; ईश्वरः M 2a. भोक्तृत्वं] Σ; भोक्तृत्व $A_1M_2M_3$ • यत्प्रोक्तम्] M^YR^NSETry; यः प्रोक्तम् N_2; यः प्रोक्त N_3; यः प्रोक्तो D^2 2b. अनादि] Σ; मलादि N_3D^2

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2 (a^1–a^6) G_1; (b^2–b^3) V_2; [b^6–b^8] M_3; (b^7) V_3; (b^7–b^8) V_1

1.1 मलशब्देन चावृतिः *Kiraṇa* 2:14d.
1.3–4 पाश्यादिवृत्तयो···भोक्तृत्वञ्च न केवलम् *Kiraṇa* 2:21c–22b.

1.1 प्रबन्धेन] $R^NP_2^{ac}P_3$; प्रतिबन्धेन P_2^c; ---न P_1 1.1 मलत] R^N; *om.* P 1.1 आवरणं] P_1P_3; आवरण R^N; आवरं P_2 1.1–4 कार्यं···इति] placed after 3:1.6–7 न तु मलेन किम् in R^N 1.1 पुंविषयं] P_1P_3; पुङ्विषय P_2; पुम्विषयं R^N 1.2 आनुषङ्गिकं] P_2P_3; आनुषंगिक P_1; अनुषंगिकं R^N 1.3 तस्य] $R^NP_1P_3$; तस्या P_2 1.4 भवन्त्येता] $R^NP_2P_3$; भवत्येव P_1 1.4 न] $R^NP_1P_3$; न्न P_2 1.5 °मेवात्र] R^NP_2; °मेवस्यत्र P_3 1.6 मल एव वक्तव्यः] P; मलत एव वक्तव्यं R^N 1.6 रागेणेति] P_1P_3; रागेण R^NP_2 1.7 किमिति] P; किं R^N 1.8 सर्वथा] $R^NP_1P_2$; सर्वधा P_3 1.8 पूर्व°] P; पूर्वं R^N 1.9 यदात्र] P_1P_2; यदा यत्र R^N; यात्र P_3 1.9 भोक्तृत्वे] P_1P_3; भोक्तृत्वेन R^N; भोक्तृत्वेत्र P_2 1.9 भोक्तृत्वं] $R^NP_2P_3$; भोक्तृं P_1 1.9 °रसिकत्वात्मकम्] R^N; °रसिकात्मकमिति P 1.10 दृष्टात्] R^NP_2; दृष्टत्वात् P_1P_3 1.11 कल्पितेन] P_1P_3; कल्प्यते R^N; कल्पतेन P_2 1.11 रागस्यैवात्र] R^NP_1; रागस्यैवात्र P_2; रास्यैवात्र 1.11 पारम्पर्येण] $R^NP_1P_2$; पारपर्य्येण P_3 1.11 हेतुत्वमिति] $R^NP_1P_2$; हेतुमिति P_3 1.11 प्रश्नार्थः] $R^NP_1P_3$; प्रन्नार्त्थः P_2 1.12 मलस्याभ्युपगमेनैव] R^N; मलाभ्युपगमेनैव P 2.1 तदनादि] R^NP_2; तदनादिः P_1P_3

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स्यानादित्वात्तदप्यनादि। एतदुक्तं भवति—अन्यदेवास्मान्मोहजनिताद्भोक्तृ-
3 त्वाद्भोगयोग्यत्वलक्षणमेतद्भोक्तृ(त्वम्। प्रलयाकले विद्यते न तु) विज्ञानकेवले
कर्माभावात्। तस्य कर्मवन्मलो ऽपि कारणं परिणतमलस्य प्रल(P_2 f. 43^v)या-
कलस्यापि पर[मेश्वर]ानुग्राह्यत्वान्न तत्सम्भवति यतः।

6 ततश्च नाभिलाषो ऽस्य निमित्त(मित्युच्यते

अभिलाषस्तनौ सत्यां सा तनुः केन हेतुना॥ २॥
रागो ऽपि तन्निमित्तत्वात्प्रवृत्तः

)अभिलाषो ऽप्ययं सति स्थूले ऽस्मिञ्छरीरे भवतीति। तच्छरीरं सूक्ष्म-
देहात्मकरागादिसम्बन्धात्। रागादीनां तु प्रवृत्तौ तद्भोक्तृत्वं निमित्तमिति
3 कथमस्याभिलाषो निमित्तमा(शङ्क्यते। अभिलाषहेतो)रस्य रागादेरप्येतन्नि-
मित्तत्वात्। तत्र दृष्टान्तः

पुरुषस्य तु।
चौर्यं हि बीजमापेक्ष्य यथा निगडबन्धनम्॥ ३॥

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2 c. °लाषस्तनौ] $N_2D^2M^YR^NP_3^SV_1V_2V_3G_2G_3K_1A_1METry$; °लाषस्वनौ N_3; ⁻क्षस्तनौ V_4; °लाषास्तनौ A_2 • सत्यां] Σ; सत्यो N_3 2 d. सा तनुः] $M^YR^NVG_2K_1AMETry$; स्वातन्त्रं N_2; सा त⁻ N_3D^2; सातम G_3 3 a. तन्नि°] $M^YR^NE_V$; सन्नि° $NP_3^SV_1V_2V_4G_2G_3AME_D$; सनि° V_3Try • °मित्तत्वात्] $N_2D^2R^NK_1A_2ME_V$; °मित्तत्वान् N_3; °मित्तस्तु M^YK_2; °मित्तत्वाद् $VG_2G_3A_1E_DTry$ 3 b.] $NM^YR^NE_V$; *om.* SE_DTry • प्रवृत्तः] $M^YR^NE_V$; प्रवृत्तिः N_2D^2; प्रवृर्त्तिः N_3 3 c.] placed after 3d and followed by the *pāda* निर्निमित्तं शिवेन किम् in SE_D; placed after 3d and followed by निर्निमित्ते न किं शिवे in *Try* • चौर्यं हि] $M^{Y\,c}K_2^sR^NSETry$; चौर्यत्वं N_2; रौर्य्यात्वम् N_3; रौर्य्यात्व D^2; रौर्यं हि $M^{Y\,ac}K_2^{ac}$; चौर्यं नि° Try^{vl} • बीजमापेक्ष्य] $N_2P_3^SV_1V_3V_4E_VTry$; बीक्षयापेक्ष N_3D^2; बीजमावेक्ष्य $M^YR^NG_2G_3AME_D$; बीजमापेक्ष्यन् V_2; °मित्तमापेक्ष्य Try^{vl} 3 d. निगड°] $N_2D^1N_3$; निरात° D^2; निगळ° M^YR^NSE

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2 (c^1–d^8) G_1; (c^7) K_1
3 (a^1–d^8) G_1; (a^5–a^8) K_1; [c^1–c^5] M_3; [c^1–c^8] K_1; (c^4) V_2; (d^1) G_3; (d^4–d^8) K_1

2.2 °प्यनादि] R^NP_2; °प्यनादिः P_1; °प्यनरदि P_3 2.2 °स्मान्मोहजनिता°] R^N; °स्माद्रागजनिता° P_1P_2; °स्मद्रागजनिता° P_3 2.2–3 °द्भोक्तृत्वाद्भोगयोग्यत्व°] $R^NP_1P_3$; भोक्तृत्वाद्भोगजनिभोग्यत्व° P_2 2.3 °लक्षणमे°] R^N; °लक्षणमेव P 2.3 प्रलयाकले] R^N; प्रळयकेवले P_2P_3 2.4 °भावात्। तस्य कर्मवन्] P; °भावात्र तस्य कर्म्मेव R^N 2.5 °ग्राह्यत्वान्न] R^N; °ग्राह्यमाणन् P_1P_3; °ग्राह्यमानन् P_2 3.1 स्थूले] P_2P_3; सूक्ष्मे P_1; तत्स्थूले R^N 3.1 तच्छरीरं] $R^NP_1P_2$; तच्चरीरं P_3 3.2 °त्मकरागा°] R^NP_2; °त्मरागा° P_1P_3 3.2 °दीनां तु] P_1P_3; °दिना तु R^N; °दिनान्तु P_2 3.2 तद्भोक्तृत्वं] *conj.*; तद्भोक्तृत्वादि R^N; भोक्तृत्वन् P_1P_3; तत्भोक्तृत्व° P_2 3.3 °माशङ्क्यते] R^NP_2; °मा--- P_1; °मांक्यते × तथैवप्र × P_3 3.4 °त्वात्। तत्र] R^N; °त्वादत्र P

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एवं पशुत्वमापेक्ष्य रागतत्त्वं प्रवर्तते।

यथा चौर्यं बीजभूतमा समन्तादपेक्ष्य पुरुषस्य निगडादिबन्धनं प्रवर्तते तथैव प्रागुक्त(नयेन प्रलयकेवलिनः पशुत्वं) मलमपेक्ष्य रागादयः प्रवर्तन्त इति कुतो रागस्यात्र हेतुत्वमाशङ्क्यते। तदेवं (P_2 f. 44^r) 3

एतस्मादस्य भोक्तृत्वं तनुर्भोगो ऽन्यहेतुजः॥ ४॥
पशुत्वेन हि भोक्तृत्वं मायाबन्धस्तनौ स्थितः।
सुखदुःखादिको भोगः कर्मतः संस्थितः पशोः।
नान्यथास्य विनिर्दिष्टं भोगभोक्तृत्वबन्धनम्॥ ५॥

पशुत्वसंज्ञकान्मलादस्य भोक्तृत्वं मायातस्तच्छरीरं क(र्मतः पुनर्भोगः कर्मणामेव सुख)दुःखात्मना परिणामादिति साक्षान्निमित्तत्वमत्रोक्तं ⟨न⟩ तु प-

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4ab.] *om. Try* 4a. एवं] $N_2D^1G_1G_2$ *Try*^{vl}; एतत् N_3D^2; तद्वत् $M^YVG_3K_1AME_D$; तथा R^NE_V • °पेक्ष्य] $N_2D^1P_3^SV_2V_3V_4G_1K_1E_V$ *Try*^{vl}; °पेक्ष N_3; °क्षेपं D^2; °वेक्ष्य $R^NV_1G_2G_3AME_D$ 4b. रागतत्त्वं] $N_2D^1M^YR^NSE$; रागत्वस्वं N_3; रागत्वंस्व D^2; तस्य रागः *Try*^{vl} 4c.] $M^YR^NG_1E_V$; एतस्मादनु(तु N_2)भोक्तृत्वं(त्व N_3) N; एतस्मादस्य पशुत्वात् $P_3^SV_1$; एतस्मादस्य पाशुत्वा V_2; एतस्मादस्य पाशत्वात् V_3V_4; एतस्माद्यत् भोक्तृत्वं G_2(unmetrical); एतस्य पशुत्वाच्च G_3(unmetrical); एतस्माद्यत्पशुत्वाच्च K_1; एतदस्य पशुत्वाच्च A_1M; एतस्मात्पशुभोक्तृत्वन् followed by एतस्य च पशुत्वाच्च A_2; एतस्य हि पशुत्वाच्च E_D; एतस्मात्पशुभोक्तृत्वं *Try* 4d–5a.] *om.* M^YK_2 4d. तनुर्भोगो ऽन्य°] $R^NP_3^SV_1V_2V_3G_3A_1ME$; तनुभोगस्य D^1A_2; त¯भोगस्य N_3D^2; तनुभोगोन्य° V_4; तनुर्भो--- G_1; तनुर्भोगस्य G_2*Try*; तनाभोगान्य K_1 • °हेतुजः] $R^NVG_3K_1A_1ME$; °हेतुजम् N_3D^2; हेतु ≃ G_2; हेतुना A_2*Try* 5a. °त्वेन] Σ; °त्वन N_2 • भोक्तृत्वं] Σ; --- तृत्व D^1; भोक्तृत्व V_1 5b. मायाबन्धस्] $N_2N_3D^2M^YR^NGK_1AME$; मायावत्त्वं D^1*Try*; माया P_3^S(unmetrical); मायातस्तुस् V_1; मायातस्तु $V_2V_3V_4$ • तनौ स्थितः] $NG_1G_2E_V$*Try*; तनुस्थितः $M^YR^NV_1G_3AM$; तनुस्थिता $P_3^SV_2$; तनुस्थिताः V_3V_4; तनुस्स्थितः E_D 5c. सुखदुःखादिको] $N_2D^1M^YVG_1$*Try*; सुखादिको N_3(unmetrical); सुखादि D^2(unmetrical); सुखदुःखात्मको $R^NG_2G_3K_1AME$ • भोगः] $N_2D^2R^NM^YVGK_1AE$*Try*; भोग N_3D^2M 5d. कर्मतः] Σ; कर्म्मणः R^NE_V • संस्थितः पशोः] $M^YR^NP_3^SV_1V_3V_4G_2G_3AME$; सं(स N_3D^2)व्यवस्थितः NG_1*Try*; सुस्थितः पशोः V_2 5e–8d] *om.* G_1 5e. विनिर्दिष्टं] $N_2M^YR^NVGAME$*Try*; विनिदिष्टं D^1(unmetrical); विनिर्दिष्टा N_3D^2; द्विसद्विष्टं K_1

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4 (b^6–b^8) G_1
4 (c^1–c^6, d^4–d^8) G_1; (d^1–d^8) N_2; [d^2] N_3D^2; [d^6–d^8] D^1
5 (a^1–a^2) N_2; [a^1–a^6, f^6–f^8] D^1; (a^4–b^1, b^4–c^1, d^3) K_1; [c^3–c^4] M_3; (d^5) G_1; (e^5–e^6) V_3; (e^6) V_1

4.2 प्रागुक्तनयेन See *Kiraṇa* 1:16 ff.

4.1 °मा समन्तादपेक्ष्य] *em.*; °मा समन्तादापेक्ष्य P; °मायसं तदावेक्ष्य R^N 4.1 पुरुषस्य निगडा°] $R^NP_1P_2$; पुरुष्यनिगळा° P_3 4.2 °पेक्ष्य] P; °वेक्ष्य R^N 4.2 प्रवर्तन्त इति] P_2; प्रवर्तन्त R^N; प्रवर्त्तत इति P_1P_3 5.1 तच्छरीरं] R^N; तु शरीरम् P 5.1 पुनर्भोगः] R^NP_3; पुनर्भोग P_2 5.2 °न्निमित्तत्व°] R^NP_2; °न्निमित्त° P_1P_3

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3 रम्पर(या पारम्)पर्येण सर्वस्यास्य मायात्मनः कर्माक्षिप्तत्वादिति दर्श(यि-
ष्या)मः। प्रोक्तञ्च श्रीमत्(स्वायम्भुवे

कर्मतश्च शरीराणि विषयाः करणानि च)(P_1 f. 12^r)। इति

6 नान्य(थैतस्य भोगश्च भोक्तृत्वं च शरीरं च विनिर्दिष्टमिति। तदियता पशु-
पदार्थः परीक्षित इति॥

अधुना पाशपदार्थपरीक्षा(P_3 f. 6^v)विशेषार्थः प्रसङ्गात्प्रश्नः

गरुड उवाच।

यदेतत्कर्म देवेश प्रोक्तं भोगनिबन्धनम्।

कर्मार्जनं तनौ सत्यां सृष्टिकाले तनुः कुतः॥ ६॥

यदेतत्)सुखदुःखादिको भोग इत्यादिना कर्म भोगनिबन्धनमुक्तं तन्न व्या(प-
कमि)त्यध्याहारः। यतो महाप्रलयादनन्तरं सर्गारम्भ(P_2 f. 44^v)काले (प्रथम)ः

3 शरीरादिभोगः कुतश्चिदेव निमित्तादि(ष्यते। न कर्मतः। तदुत्तरकालभा-
वि)नां कर्मनिमित्तत्वादिति। यदाहुः—

आद्यो हि देहः पुरुषार्थमूलस्ततो ऽप्यन्ये कर्ममूलाः प्रतिपन्ना इति।

6 अत्र सिद्धान्तः

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6. गरुड उवाच] $N_3D^2M^YK_1$ *Try*; ग--- N_2; --- D^1; *om.* R; गरुडः VG_2G_3AME 6a. यदेत-त्] Σ; यदेतेत् N_3; यदैतत् D^2 6b. भोग°] Σ; सा N_3(unmetrical); ⁻सा D^2 6c. कर्मार्जनं] $M^YR^NP_3^sV_2V_3G_3M_1M_2$ *Try*; कर्म्मार्ज्जन N_2D^1; कर्म्मजानत् N_3; कर्मजातं D^2; कर्म्मर्ज्जनन् V_1G_2; कर्माजनं V_4; कर्मा--- K_1; कर्मार्जनस् M_3 6d. °काले] Σ; °काल D^1 • तनुः] Σ; तनुं N_3D^2 • कुतः] $NM^YR^NP_3^sV_1V_2V_3G_2G_3AK_1M_1M_2^{ac}M_3$ *Try*; कृतः $V_4M_2^c$; कृता E_V; कृतम् E_D

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6 (a^1–a^8) N_2; [a^1–a^3] M_3; (c^2–c^6, d^1–d^5) K_1

5.3–4 इति दर्शयिष्यामः ad *Kiraṇa* 3:7–8.
5.5 कर्मतश्च शरीराणि विषयाः करणानि च *Svāyambhuvasūtrasaṅgraha* 1:13ab.
6:5 आद्यो हि देहः···प्रतिपन्नाः Source unknown. Also quoted in *Nareśvaraparīkṣāprakāśa*, p. 212 ad 3:87, but with प्रपन्नाः for प्रतिपन्नाः

5.2–3 परम्परया] P_2P_3; परम्परा R^N; परंपर--- P_1 5.5 विषयाः] R^NP_3; विषया P_2 5.5 कर-णानि] $R^NP_2^c$; करणि P_3(unmetrical); श्वरणानि P_2^{ac} 5.6 भोगश्च] P_2P_3; भागश्च R^N 5.6 भो-क्तृत्वं च] R^NP_3; भोक्तृत्वं चेति P_2 5.6 शरीरं च] P_3; वन्धनत्वं च शरीरं R^N; शरीरं P_2 5.7 °प-दार्थः] R^NP_3; °पदार्त्थ P_2 5.7 परीक्षित इति] P_3; परीक्षितः R^N; परीक्षितेति P_2 5.8 प्रश्नः] R^NP_3; × प × P_2 6.1 तत्र] $R^NP_1P_3$; न P_2 6.2 °त्यध्याहारः] P_1P_3; °त्यव्यापारः R^N; °त्यव्यहारः P_2 6.2 °लयादनन्तरं] R^NP_2; °लयानन्तरं P_1P_3 6.3 कर्मतः] R^NP_3; ममतः P_2 6.3–4 °भाविनां] R^NP_2; °भाविनः P_3; ---नः P_1 6.5 देहः] P; मोहः R^N 6.5 °प्यन्ये] $R^NP_1P_3$; °प्यनेक° P_2

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भगवानुवाच।
यथानादिर्मलस्तस्य कर्माप्येवमनादिकम्।
यद्यनादि न संसिद्धं वैचित्र्यं केन हेतुना॥ ७॥

पुरुषाणां हि सर्वदा (शारी)रभोगादिवैचित्र्य(ान्यथानुपपत्त्या कर्मणः स)त्त्वं सृष्टिकाले ऽपि पशुमृगपक्षिसरीसृपस्थावरमनुष्यादिजन्मवैचित्र्यश्रुतेः। म- हा(प्रल)ये ऽपि कर्मसिद्धितः प्रवाहानादिः कर्मशरीरप्रबन्धः सिद्ध्यति। ततश्च 3
मलस्यापि के(वलस्यात्र शरीरहेतुत्वप्रतिषे)धस्य सामर्थ्यसिद्धेः आद्यो हि देहः पुरुषार्थमूल इत्ययं पक्षो ऽत्यन्तायु(R^N f. 135^v)क्त इत्युक्तं भवति। एतदे- वास्य प्र(P_2 f. 45^r)वाहानादित्वमुपसंहर्तुं मायाधिकरणत्वं च दर्शयि(तुं सूत्रम् 6

तस्मादनादिकं कर्म मायाप्येवं भवस्तथा।
तथानादिः शिवः कर्ता सर्वस्य जगतः स्थितः॥ ८॥

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7. भगवानुवाच] $N_2D^1M^YK_1Try$; श्रीभगवानुवाच। N_3D^2; *om.* R; भगवान् VG_2G_3AE; ईश्वरः M
7a. °नादिर्मलस्तस्य] $N_2R^NP_3^SV_1V_2V_4G_2G_3K_1AMETry$; °नादिमलस्त्वस्य N_3; °नादिमलत्वस्य D^2; °नादिमलस्तस्य M^YV_3 7b. कर्माप्येव°] $M^YR^NP_3^SV_2V_3V_4G_2G_3K_1AMETry$; कर्म्मप्योव° N_2; ⊔ व° D^1; कर्म्माप्येत° N_3; कर्मेपित° D^2; कर्म्माप्ये V_1(unmetrical) • °नादिकम्] $N_2M^YR^NVG_2G_3AM_3ETry$; °नादिकः D^1; °नादितम् $N_3D^2K_1$; °नादि किम् M_1M_2 7c. संसिद्धं] $D^1M^{Yc}R^NVG_2G_3K_1A_1METry$; संसिद्धि N_3D^2; सिंसिद्धं M^{Yac}; स्सिंसिद्धं A_2 8a. °दिकं कर्म] M^YR^NSETry; °दिगं कर्म्म $N_2D^1D^2$; °दिगगद्धार्म्म N_3(unmetrical) 8b. मायाप्येवं] M^YR^NSETry; मायाप्येव N_2D^{1c}; मायाया वै D^{1ac}; मायाख्येव N_3D^2 • भवस्तथा] $M^YVG_2A_2Try$; भवत्तथा N_2; भवंतथा D^1; ---स्तथा N_3D^2; भवेत्तथा $R^NG_3K_1ME$; भवेतथा A_1 8c. तथानादिः] $N_2M^YR^NP_3^SV_1V_2V_3G_2G_3AMETry$; तथाना--- D^1; तथानादि $N_3D^2V_4K_1$ 8d. जगतः] Σ; जगति M

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7 [a^1–a^5] M_3; [a^3–b^3] D^1; (c^4–d^8) N_2
8 (a^7–b^4) K_1; (b^4–b^5) G_2; [c^4–d^5] D^1

7.1–3 Testimonium: किरणवृत्तौ भगवता रामकण्ठेन 'पुरुषाणां हि सर्वथा शरीरभोगवैचित्र्यान्यथानुपपत्त्या कर्मणः सत्वम्। प्रथमसृष्टिकाले ऽपि पशुपक्षिमृगसरीसृपस्थावरमनुष्यादिवैचित्र्यश्रुतेः महाप्रळये ऽपि कर्मसिद्धितः प्रवाहानादिः कर्मशरीरप्रवन्धः सिद्ध्यती'ति व्याख्यातम्। *Siddhāntasārāvalivyākhyā* ad *vidyāpāda* 7, p. 58, lines 18–21.

7.1 सर्वदा] P; सर्वथा R^N 7.1 शारीर°] P_2P_3; शरीर° R^N; ---र° P_1 7.1 °वैचित्र्या°] R^NP_3; °वैचित्र्य--- P_1; °वैचित्रा° P_2 7.2 °पि] P; °पि च R^N 7.2 °मनुष्यादि°] R^NP_2; °मानुष्यादि° P_1P_3 7.3 प्रवाहानादिः] P_1; प्रवाहानादि° R^NP_2; प्रवाहनादिः P_3 7.3 °प्रवन्धः] P_1P_3; °वन्धः R^N; °प्रवन्ध P_2 7.3 सिद्ध्यति] R^N; सिद्ध्यतीति P 7.4 मलस्यापि] $R^NP_1P_2$; मलास्यपि P_3 7.4 °हेतुत्वप्रतिषेधस्य] R^NP_2; ≃ प्रतिनिषेधस्या° P_3; ---धस्या° P_1 7.4 सामर्थ्यसिद्धेः] R^N; सामत्र्थ्यसिद्धेः P 7.5 पक्षो] $R^NP_1P_3$; वक्ष्यो P_2 7.6 प्रवाहा°] $R^NP_1P_2$; प्रवाह° P_3 7.6 °संहर्तुं] R^N; °संहर्तुश्च P 7.6 °करणत्वं च] P; °कारिणश्च R^N 7.6 दर्शयितुं] P; दर्शइतुं R^N

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एवं क)र्मनिबन्धनो भवः कलादिक्षितिपर्यन्त[तत्त्वभूतभु(व)न]रूपः संसारो मायीयस्तन्निबन्धनं च पुनरर्ज्यमानं कर्मेति कर्मभवयोः परस्परहेतुत्वेन प्र-
3 वाह(ान[ादित्वसिद्धिः। भवाना]दित्वादेव) च तदुपादानेन कर्मानादित्वाच्च तदधिकरणेनापि प्रकृत्यात्मनानादिना भवितव्यम्। कृष्यादिकर्मणां प्र[कृति-संस्कारकत्वे]न दृष्टत्वान्नैयायिकादिपरिकल्पिता(त्मसंस्कारकत्वायोगादात्म-
6 नः परिणा)मित्वप्रसङ्गाच्च। यच्च तद्भवोपाद[ानं कर्माधिक]रणं च सा माया-प्यनादिसिद्धा। तथा भवस्य तनुकरणभुवनात्मनः प्रवाहानादित्वेनोक्तत्वा-त्तत्कर्तापीश्व(रो ऽनादिः सि[ध्यतीति।

9 अथ](P₂ f. 45ᵛ) पाशपदार्थप)रीक्षाविशेषादनन्तरं प्रसङ्गात्पतिपदार्थपरी-क्षार्थं प्रश्नः

गरुड उवाच।

शिवः कर्ता त्वया प्रोक्तः स कथं गम्यते प्रभो।

ईश्वरे हि जगत्कर्तरि [सिद्धे तस्यानादि]त्वं साधयितुं शक्यम्। स एव कथं गम्यते। न (तावत्प्रत्यक्षतो ऽतीन्द्रियत्वेन तस्य) भवद्भिरभ्युपगमा[त्। तदुक्तं
3 जैमि]नीयैः

न च कैश्चिदसौ ज्ञातुं कदाचिदपि शक्यते।
स्वरूपेणोपलब्धे ऽपि स्रष्टृत्वं नावगम्य[ते॥

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9. गरुड उवाच] NM^{Y}G$_1$K$_1$*Try*; *om.* R; गरुडः VG$_2$G$_3$AME 9 b. कथं] Σ; गतं K$_1$ • प्रभो] NM^{Y}R^{N}P$_3^{s}$V$_2$V$_3$V$_4$G$_3$ME*Try*; प्रभोः V$_1$G$_2$K$_1$A$_1$; विभो A$_2$

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9 (a^1–b^8) G$_1$; [a^6–a^8] M$_3$; (b^2–b^8) N$_2$; (b^5) V$_1$

9.4–7 न च कैश्चिदसौ···ब्रूयादात्मैश्वर्यप्रसाधनात् *Ślokavārttika sambandhākṣepaparihāra* 57cd, 58ab and 60. Also cited ad *Mataṅgavidyāpāda* 3:6, p. 49 and before *Nareśvaraparīkṣā* 2:1, p. 113.

8.1 °पर्यन्ततत्त्व°] *em.*; °पर्यन्तस्तत्व° R^{N}P$_1$P$_3$; °पर्यन्त--- P$_2$ 8.1 °भुवनरूपः] P$_3$; °भुवना-रूपः R^{N}; °भु ⌣नरूप P$_1$; ---रूपः P$_2$ 8.2 °वन्धनं च] P$_1$P$_3$; °वन्धनश्च R^{N}; °वन्धनश्च पुनश्च P$_2$ 8.2 पुनरर्ज्य°] *em.*; पुनराज्ज्य° R^{N}P$_1$P$_3$; पुनराज्य° P$_2$ 8.2 °भवयोः] P; °मायीय-योः R^{N} 8.2–3 प्रवाहा°] R^{N}P$_2^{c}$; प्रवाह° P$_3$; प्रवह° P$_2^{ac}$; प्रवाह--- P$_1$ 8.3 तदुपादानेन] P$_1$P$_3$; तदुपादानेन च R^{N}P$_2$ 8.4 °त्मनानादिना] R^{N}; *om.* P$_1$P$_3$; °त्मना P$_2$ 8.4 °कर्मणां] R^{N}P$_1$P$_2$; °कर्म्माणाम् P$_3$ 8.5 °स्कारकत्वेन] R^{N}; °स्कारत्वेन P$_1$P$_3$; ---न P$_2$ 8.5 नैयायि-कादि°] R^{N}P$_1$P$_3$; नैय्यायिका° P$_2$ 8.5 °स्कारकत्वा°] R^{N}; °स्कारत्वा° P$_2$P$_3$ 8.6 तद्भवो°] R^{N}P$_1$P$_3$; तद्भो° P$_2$ 8.8 तत्कर्ता°] R^{N}; कर्त्ता° P 8.8 °नादिः] R^{N}; °नादि P$_2$P$_3$ 8.9 पा-श°] R^{N}P$_2^{c}$P$_3$; पशु° P$_2^{ac}$ 8.9 °विशेषा°] R^{N}P$_1$P$_3$; *om.* P$_2$ 9.1 ईश्वरे] *em.*; ईश्वरो R 9.2 तस्य] R^{N}; तस्येह P$_3$; ---ह P$_1$; तस्येति P$_2^{c}$; तस्ये P$_2^{ac}$ 9.2 भव°] R^{N}P$_1$P$_3$; भगव° P$_2$ 9.5 °लब्धे] R^{N}P$_2$; °लब्धो P$_1$P$_3$ 9.5 स्रष्टृत्वं] R^{N}P$_1$P$_2$; सृष्टत्वन् P$_3$

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न च तद्वचने]नैषा प्र(तिपत्तिः सुनिश्चिता। 6

असृष्टापि ह्यसौ) ब्रूयादात्मैश्वर्यप्रसाधनात्॥ इति।

नापि रूपोपलब्ध्यादिना च[क्षुरादिरिव] पूर्वोक्ततनुकरणभुवनादिकार्यान्यथानुपपत्तिलक्षणेनानुमानेन तस्य महाभूते(भ्य एवोत्पत्तिदृष्टेः। यद[ाहुः 9
सौ](P₂ f. 46ʳ)ग)ताः

यस्मिन्सति भवत्येव यत्ततो ऽन्यस्य कल्पने।

तद्धेतुत्वेन सर्वत्र हेतूनामनवस्थितिः॥ 12

शस्त्र(ौषधा)दिसम्ब[न्धाच्चै]त्रस्य व्रणरोपणे।

असम्बद्धस्य किं (स्थाणोः कारणत्वं प्रकल्प्यते॥ इति।

नाप्या)(P₁ f. 12ᵛ)गमेन तस्याकृतक[त्वेन भवद्भिरन]भ्युपगमात्। तत्कृतस्यान्योन्यसंश्रयेणाप्रामाण्यात्। न (च) प्रमाणा(न्तरमस्ति भव)ताम्। तत्साधन- 15
प्र(माणाभावान्न) कथं(चिद्गम्यत इत्यर्थः।

यद्येवमत एवैतद्विषयसंशयो ऽस्तु। नास्तीश्वर) इति कुतो बाधकप्र- 18
म[ाणाभावादिति। उच्य]ते।

वैकरण्यादमूर्तत्वात्कर्तृत्वं युज्यते कथम्॥ १॥

करणानामभावो वैकरण्यं तस्मादीश्वरो जगतः कर्ता न संभवति। करणाभावा[द्दण्ड)चक्रसूत्रा](P₂ f. 46ᵛ)दिरहितः कुम्भकार इ(व कुम्भे। तदिदमुक्तं 21

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9 c. वैकरण्या°] $M^Y R^N VE_V$; क्रियाभावा° $D^1N_3D^2GK_1A_1ME_D$; अक्षाभावा° A_2Try • °मूर्तत्वात् $N_3D^2M^Y R^N P_3^s V_2V_3V_4G_1G_3K_1E_V Try$; °मूर्त्तित्वात् $N_2D^1V_1AME_D$

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9 (c^1–c^4) N_2; (c^1–c^3) G_1; (c^4–c^7, d^3) G_2

9.11–12 यस्मिन्सति···हेतूनामनवस्थितिः *Pramāṇavārttika* 1:26 (with येषु सत्सु for यस्मिन्सति). Also cited ad *Nareśvaraparīkṣā* 1:4, p. 9 and 2:4, p. 120 and *Mataṅgavidyāpāda* 6:21, p. 152.
9.13–14 शस्त्रौषधादि···प्रकल्प्यते *Pramāṇavārttika* 1:24.

9.6 °नैषा] P; °नैषां R^N 9.6 °पत्तिः] $R^N P_3$; °पत्ति P_2 9.7 °साधनात्॥ इति] $R^N P_1 P_3$; °साधनादि P_2 9.8 नापि] $R^N P_1 P_3$; नोपि P_2 9.8 °लब्ध्यादिना] P; °लब्ध्यदीनां R^N 9.9 °पपत्ति°] $R^N P_1 P_3$; °पपत्या P_2 9.9 °दृष्टेः] $R^N P_3$; °दृष्टे P_2 9.12 हेतू°] $R^N P_1 P_3$; हेतु° P_2 9.13 शस्त्रौ°] *em.*; शस्त्र--- P_1; शास्त्रौ° $R^N P_2 P_3$ 9.13 व्रणरोपणे] P_1; प्रणरोपणे $R^N P_2 P_3$ 9.14 असम्बद्धस्य] *em.*; असम्बन्धस्य R 9.14 कारणत्वं] P_3; करणत्वम् $R^N P_2$ 9.14 प्रकल्प्यते] $R^N P_3$; प्रकल्पते P_2 9.15 °गमेन] P; °गमेन च R^N 9.15 तस्या°] $R^N P_1 P_2^c$; तस्य $P_2^{ac} P_3$ 9.15 °कृतकत्वेन] $P_1 P_3$; °कृतकस्य R^N; °कृतक--- P_2 9.16 तत्साधन°] $R^N P_2$; तत्साधक° $R^N P_3$ 9.17 कथं°] $R^N P_1 P_2$; किञ्° P_3 9.18 °संशयो] $R^N P_3$; °स्साशयो P_2 9.18 °स्तु] $P_2 P_3$; °स्ति R^N 9.18 इति] P; इत्यपि R^N 9.18 बाधक°] $R^N P_1 P_2^{ac} P_3$; साधक° P_2^c 9.20 वैकरण्यं] $R^N P_1 P_3$; वैकरणम् P_2 9.21 °भावाद्] R^N; °भावद P_3; °भावा--- $P_1 P_2$ 9.21 कुम्भे। तदिदमुक्तं] $R^N P_3$; कुम्भेति तदुक्तम् P_2

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जैमिनीयैः

न च नि)ःसाधनः कर्ता कश्चित्सृजति किञ्चन। इति।

24 किञ्च मू[र्तत्वं कठिनता]। अत्र शरीरयोगस्तदभावादीश्वरो न सम्भवति कर्तेति। तदिदमुक्तं तैरेव

अश[रीरो ह्यधि(ष्ठा]ता नात्मा मुक्तात्मवद्भवेत्।

27 इत्ये)वं साधकबाधकप्रमाणाभावसद्भावाभ्यामीश्वराभावसिद्धिरिति पूर्वः पक्षः। अत्र सि]द्धान्तो बाधकनिरासपूर्वः। तस्मिन्ह्यनिराकृते साधकस्य हेतोरप्रवृत्तिरे(व। तत्प्रतिज्ञावचनस्यानुमा[ननिराकृ)तत्वा]त्। यदाहुः

30 सन्दिग्धे हेतुवचनाद्व्यस्तो हेतोरनाश्रयः। इति।

तथैवोपक्रम्यते

भगवानुवाच।

यथा कालो ह्यमूर्तो ऽपि दृश्यते फलसाधकः।

एवं शिवो ह्यमूर्तो ऽपि कुरुते कार्यमिच्छया॥ १०॥

तत्र यस्ता(R^N f. 136^r)वद[कर्तृत्वसिद्धा](P_2 f. 47^r)वत्रामूर्तत्वादिति हेतुरुक्तः स

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10. भगवानुवाच] $N_2N_3D^2M^YV_4K_1$ *Try*; श्रीभगवानुवाच। D^1; *om.* RG_1; भगवान् $P_3^sV_1V_2V_3G_2G_3AE$; ईश्वरः M 10a. कालो ह्य°] $D^1N_3D^2M^YR^NP_3^sV_1V_2V_3GK_1AM_1E$*Try*; कालाह्य N_2; कालोस्य V_4M_2; काले ह्य° M_3 10bc.] *om.* V_4 10b. दृश्यते] Σ; कुरुते D^1 • °साधकः] M^YR^NSE*Try*; °साधनात् N_2D^2; °धनात् N_3(unmetrical); °साधनम् D^1 10c. ह्य°] Σ; स्य V_1; °प्य° *Try*

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10 (a^5–a^6, c^6–c^7) V_1; [a^6–a^8] M_3; (a^7–c^8) G_2; (d^4–d^6) N_2

9.23 न च निःसाधनः कर्ता कश्चित्सृजति किञ्चन *Ślokavārttika sambandhākṣepaparihāra* 50cd. Also quoted ad *Nareśvaraparīkṣā* 3:2, p. 155.

9.26 अशरीरो ह्यधिष्ठाता नात्मा मुक्तात्मवद्भवेत् *Ślokavārttika sambandhākṣepaparihāra* 78cd. Also quoted ad *Nareśvaraparīkṣā* 2:8, p. 130 and frequently in the *Mataṅgavṛtti*.

9.30 सन्दिग्धे हेतुवचनाद्व्यस्तो हेतोरनाश्रयः *Pramāṇavārttika* 4:91. Also quoted ad *Nareśvaraparīkṣā* 2:4, p. 119.

9.24 अत्र] $R^NP_1P_2$; अ P_3 9.24 °भावादीश्वरो] R^N; °भावादपि ईश्वरो मूर्तत्वान्मूर्तवत्कर्त्ता P_1; °भावादीश्वरोपीश्वरो मम P_2; °भावादपिरीश्वरो मूर्तत्वान्मूर्तवत्कर्त्ता P_3 9.24 सम्भवति कर्तेति] R^N; सम्भवतीति P_1P_3; सम्भवतीति कर्त्तेति P_2 9.27 °प्रमाणा°] $R^NP_1P_2$; °प्रमाण° P_3 9.27 पूर्वः] R^N; पूर्वं° P_1P_3; पू--- P_2 9.28 बाधक°] $R^NP_1P_3$; बाधका° P_2 9.28 °पूर्वः तस्मिन्ह्यनिराकृते] P_1P_3; पूर्वकं तस्मिन् हि निराकृते R^N; पूर्वः तस्मिन्व्यनिराकृते P_2 9.29 °प्रवृत्तिरेव। तत्°] R^N; °प्रवृत्तिरि--- P_1; °प्रवृत्तिरिवेतत् P_2; °प्रवृत्तिरिहैतत्° P_3 9.29 यदाहुः] $R^NP_1P_3$; यहः P_2 9.30 सन्दिग्धे] P_1; संदि° R^N; सदिसे P_2; सन्दिग्ध° P_3 9.30 °द्व्यस्तो] *em.*; °द्व्यस्ते P; °द्व्यस्ते R^N 9.30 हेतो°] *em.*; हेतु° R 10.1 °त्वादिति] $R^NP_1P_2$; °त्वादि P_3

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क(ालेनानैकान्तिकस्तस्यामूर्त)त्वे ऽपि पुष्पफलादिकर्तृत्वप्रसिद्धेः। अथ का-
लस्याचेतनत्वेन स्वकार्यं प्रति कारणत्वात्कर्तृत्वासिद्धेः नानैकान्तिकविष- 3
यता। तत्रोच्यते तर्हि कालस्या(त्रोपलक्षणत्वादस्मदाद्यात्मनानै)कान्तिक-
स्तस्यामूर्तस्यापि स्वदेहस्पन्दादिकार्यदर्शनात्। दृष्टान्तो ऽप्यत्र साध्यध-
र्मासिद्धः मुक्तात्मनो ऽप्यस्माभिः सर्वाधिष्ठातृत्वेनाभ्युपगमादिति। 6

यस्त्वत्र (वैकरण्यादिति हेतुरुक्तः सो) ऽप्यसिद्ध एव। तथा हि

इच्छैव करणं तस्य यथा सद्योगिनो मता।

इच्छात्मिकैव शक्तिस्तस्य करणं योगिन इव विद्यते यतः। योगिनश्च सर्व-
वादिनां सिद्धा एव चार्वाकैरपि विषग्रहचिकि(त्साकारित्वेन मण्यौषधादि-
व)न्न प्रतिक्षेप्तुं शक्याः। यदाहुः 3

अचिन्त्यो हि मणिमन्त्रौषधीनां प्रभाव इति।

अथ वैकरण्यमत्रेन्द्रियाभा(P_2 f. 47^v)वो हेतुरभिप्रेतस्तत्राप्युच्यते

शल्याकृष्टिकरो दृष्टो ह्यक्षहीनो ऽपि कर्षकः।

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11 a. करणं तस्य] $N_2D^1M^YR^NP_3^SV_1V_3G_1K_1A_1METry$; करणातस्य N_3D^2; करणनस्य V_2(unmetrical); कारणं तस्य $V_4G_2G_3A_2$ 11 b. सद्योगिनो] $N_2N_3D^2R^NG_2G_3AMETry$; सद्योगिनां M^YK_2; तद्योगिनो V; सद्योभि--- K_1 • मता] Σ; मताः N_2 11 c. शल्याकृष्टि°] $N_2M^YR^N$ $V_1V_3V_4G_1A_1ETry$; सल्योत्कृष्टि° D^1; साल्याकृष्टि° N_3D^2; शल्यादृष्टि° P_3^S; शल्यदृष्टि° $V_2E_D^{vl}$; शल्या--- G_2; शाल्यदृष्टि° G_3; शाककृष्टि° A_2; शल्यकृष्टि° M 11 d. ह्यक्षहीनो] $N_2M^YR^N$ $P_3^SV_3V_4GK_1AME_D^{vl}E_VTry$; हृत्कहानो D^1; हृद्यहीनो N_3; ह्यद्यहीनो D^2; ह्यक्षिहीनो $V_1V_2E_D$ • °पि कर्षकः] $R^NVG_3A_1ME$; °पि कर्तृकः N_2D^1; °पि बन्धकः N_3D^2; विकत्थकः M^Y; °पि कस्सकः G_1G_2; °प्यकर्षकः A_2; °पि कस्सकः *Try*

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11 (a^6–b^7) G_1; [b^1–b^7] M_3; [b^2–b^8] D^1; [b^5] N_3D^2; (b^6–b^8) K_1
11 (c^1–c^6, d^5–d^8) K_1; (c^3–c^4, c^6) G_2; (c^5–c^6) A_1

11.4 अचिन्त्यो हि मणिमन्त्रौषधीनां प्रभावः Also occurs in *Ratnāvalī* Act 2, p. 39 and in the *Śuklakurukullāsādhana* (No. 180 in *Sādhanamālā*), p. 365. Also quoted ad 6:16 and ad *Mataṅgavidyāpāda* 7:49, p. 249.

10.2 कालेनानै°] R^NP_3; क--- P_1; कालेनै° P_2 10.3 °चेतनत्वेन स्व°] R^N; °चेतनस्य स्व° P_1P_3; °चेतनस्त्वस्य P_2 10.3 कर्तृत्वा°] $R^NP_1P_2$; कर्तृत्वाधि° P_3 10.3 नानैकान्तिक°] $R^NP_1P_3$; नैकान्तिक° P_2 10.4 कालस्यात्रो°] R^NP_3; कालस्या--- P_1; कालस्यातत्रो° P_2 10.5 तस्यामूर्तस्यापि स्वदेह°] P; तस्यामूर्त ⊔ R^N 10.5 °स्पन्दादि°] $R^NP_1P_2$; °स्पष्टादि° P_3 10.5 °कार्य°] P; °कार्य्या° R^N 10.6 °सिद्धः मुक्तात्मनो] P; °सिध्यभावात्मनो R^N 10.6 °धिष्ठा°] $R^NP_1P_3$; °धिष्ठ° P_2 10.6 °गमादिति] $R^NP_1P_3$; °गमादि P_2 10.7 यस्त्वत्र] P; यस्त्वत्रैव R^N 11.1–2 इच्छा°...मण्यौषधादि°] *om.* P_2(eyeskip) 11.1 इच्छात्मिकैव] R^N; इच्छारूपा क्रिया° P_1P_3 11.1 करणं] R^N; कारणम् P_1P_3 11.2 °वादिनां] R^N; °वादिना P_1P_3 11.3 °वन्न] R^NP_3; ---न्न P_1; °वन P_2 11.4 अचिन्त्यो हि मणिमन्त्रौषधीनां] P_1P_3; अचिन्त्य ओषधीनां R^N; अचिन्त्यो हि मणिमन्त्रोषधिनां P_2 11.5 वैकरण्यमत्रे°] P; वैकरण्य अत्रे° R^N 11.5 हेतुरभि°] R^NP_2; हेतुभिरभि° P_1P_3 11.5 °प्रेतस्तत्रा°] $R^NP_1P_3$; °प्रेतक्तस्तत्रा° P_2

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व्यापारो न च दृश्येत कार्यमिच्छा प्रतीयते॥ ११॥

6 तद(ानीमयस्कान्तमणिनानैका)न्तिको हेतुः। स हीन्द्रियहीनो ऽपि शल्यात्मकायःसमाकर्षको दृष्टो यतः। अत्रापि प्रागुक्तकालवदनैकान्तिकाक्षेपतत्समर्थनं तथैव द्रष्टव्यमिति।

9 तदेवमसत्तानिश्चा(यके बाधके ऽपनीते ऽधुना स)त्तासंशयनिवारणाय प्रमाणमुच्यते

स्थूलं विचित्रकं कार्यं नान्यथा घटवद्भवेत्।
अस्ति हेतुरतः कश्चित्

इह हीश्वरसिद्धौ सांख्यसौगतजैमिनीयार्हतचार्वाकाः प्रतिपक्षाः। तत्र पूर्वयोर्यदेतद्विचित्र(कमित्यदृष्टकर्तृकं तनुकरणभुवना)दि(कं प्रा)गुक्तं जगद्धर्मित्वेन

3 चिकीर्षितं तत्प्रतिक्ष(णं परिणामादुत्पादाद्व)ा कार्यत्वे(P_2 f. 48^r)न सिद्धमेव। अपरेषां ⟨तु

न कदाचिदनीदृशं जगत्

6 इत्यभ्युपगमा)त्तदेकदे(शभुवनादि तथा न सिद्धमिति तान्प्रति स्थू)(P_1 f. 13^v)-लत्वेन कार्यत्वम(P_3 f. 7^r)त्र साध्यते। यत्स्थूलं तत्कार्यं यथा घटादि स्थूलं चैतददृष्टकर्तृकं भुवनादि ततः कार्यमिति। ⟨न च)त्रेश्वरश(रीरेण नित्ये)न

11e.] $N_2D^2M^YA_2Try$; आधारो न च दृश्येत D^1; व्यापारो न च दृस्यता N_3(unmetrical); न दृश्यते स्य व्यापारः(र R^N) R^NE_V; व्यापारो नैव दृश्येत VGA_1ME_D; व्यापारो नैव K_1(unmetrical) 11f. कार्यमिच्छा] N_2R^N; कायमिच्छा D^1; कार्य्यमिच्छ(च्छं D^2) N_3D^2; कार्यमेव $M^YP_3^SV_1V_2G$ AME*Try*; कार्यमेवं V_3V_4; कार्यमेभा K_1 • प्रतीयते] Σ; प्रमीयते A_2 12a. स्थूलं] Σ; स्थलं M • कार्यं] Σ; कायं D^1; कारं N_3D^2 12b. घटवद्] $N_2M^YR^NVGK_1AM_2M_3$ E*Try*; पाटवं N_3D^2; वटवद् M_2 12c. अस्ति] Σ; नास्ति V_4 • हेतुरतः] Σ; ---पुरतः D^1

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12 (a^2) A_1; (a^6, c^4–c^6) G_2; (b^4–b^8)D^1; [c^1–c^3] D^1; (c^3–c^8) G_1

12.5 न कदाचिदनीदृशं जगत् Source unknown. Also quoted ad *Nareśvaraparīkṣā* 2:1, p.115.

11.6–7 °पि शल्यात्मकायःसमाकर्षको] P; त ⊔ समाकर्षको R^N 11.9 °मसत्ता°] R^NP_1; °समत्ता° P_3; °मसक्ता° P_2 11.9 °निश्चायके] R^NP_3; °निश्चा--- P_1; °निश्चायकेत्र P_2 11.10 प्रमाणम्] R^N; साधकम् प्रमाणम् P 12.1 इह ही°] $R^NP_1P_2$; इह ई° P_3 12.1–2 पूर्वयोर्यदे°] P_1P_3; पूर्वार्धे यदे° R^N; पुर्वयोर्य्यादे° P_2 12.2 °चित्रक°] R^NP_2; °चित्र--- P_1; °चित्रकि° P_3 12.2 प्रागुक्तं जगद्धर्मित्वेन] P_3; ---गुक्तम् जगद्धर्मित्वेन P_1; ⊔ R^N; तः प्रागुक्तक्षगद्धर्म्मित्वे P_2 12.3 °दुत्पादा°] P_2; °दुत्पादा° R^N; °दुत्पादना° P_3 12.6 °त्यभ्युपगमा°] R^NP_3; °त्युपगा° P_2 12.6 प्रति] R^NP_3; प्रतिज्ञ P_2 12.7 कार्यत्वमत्र] R^N; कार्यत्वम् तावत्तत्र P 12.8 भुवनादि] R^N; भुवनादिकन् P 12.8 कार्यमिति] P; कार्य्यत्वमिति R^N

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वेदेन वानैका(न्तिकत्वम्। यथोक्तं जैमिनीयैः 9

अनेका)न्तश्च हेतुस्ते तच्छरीरादिना भवेत्। इति।

तस्यास्माभिः सर्वथा वेदस्य चानित्यत्वेनाभ्युपगमात्। तस्मिन्नपि च कार्ये सिद्धे ऽधुना कार्यत्वेनात्र सर्वस्मिञ्जगति कर्तृपूर्वकत्वं साध्यते। (न तु 12
स्थूलत्वेन तद्व्याप)कत्वादिति। यत्कार्यं तद्विशिष्टज्ञानक्रियायुक्तकर्त्रा विना न सिध्यतीति यथा घटादि। (P_2 f. 48^v) कार्यं चैतत्सर्वमेव जगत्। अतस्तदपि विशिष्टज्ञानक्रियायुक्तेन कर्त्रा विना न भवतीति। यस्तत्कर्ता स ईश्वरः सि- 15
द्ध एवेत्येवमत्र पदत्रयस्य नान्योन्यं गतार्थतेत्यविरोधः। न च कार्यत्वमत्र तथ(भूतं न सिद्धमित्याशङ्कनीयम्। यदाहु)ः सौगताः

सिद्धं यादृगधिष्ठातृभावाभावानुवृत्तिमत्। 18

सन्निवेशादि तद्युक्तं तस्माद्यदनुमीयते॥

वस्तुभेदे प्रसिद्धस्य शब्दसाम्यादभेदिनः।

न युक्तानुमितिः पाण्डुद्रव्यादिव हुताशने॥ इति। 21

कार्यमात्रस्य कर्तृ)मात्रेण घटादौ कृतकत्वमात्रस्यानित्यत्वमात्रेणेव व्याप्तेः सिद्धत्वात्। अन्यथा तत्राप्यन्यत्रापि च दृष्टान्तसाध्यधर्मभेदेन हेतुभेदकल्पने सर्वानुमानाभाव एव। अवि(शेषात्पाण्डुत्वस्य तु भावात् (P_2 f. 49^r) 24

12.10 अनेकान्तश्च हेतुस्ते तच्छरीरादिना भवेत् *Ślokavārttika sambandhākṣepaparihāra* 77ab. Quoted ad *Nareśvaraparīkṣā* 2:8, p. 133 and ad *Mṛgendra* 1:9, p. 21.
12.18–21 सिद्धं यादृगधिष्टातृ···हुताशने Pramāṇavārttika 1:13–14. Also quoted ad *Mataṅgavidyāpāda* 6:100, p. 227 and ad *Nareśvaraparīkṣā* 2:5, p. 122.

12.9 वेदेन] $R^N P_1 P_2$; वेदन P_3 12.10 अनेका°] *em.*; अनैका° $R^N P_2 P_3$ 12.10 °न्तश्च हेतुस्ते] **P**; °न्तिकताहेतोः R^N 12.11 तस्या°] **P**; तथा R^N 12.11 चानित्यत्वेना°] **P**; चानित्यत्वा° R^N 12.12 °धुना] **P**; न हेतुनाना R^N 12.12 कर्तृ°] **P**; कर्तृत्व° R^N 12.13 तद्व्यापकत्वादिति] R^N; ---कत्वादिति P_1; तस्येन्द्रियाद्यव्यापकत्वादिति P_3; तस्येन्द्रियाद्यपेक्षयाव्यापकत्वादिति P_2 12.13 यत्कार्यं तद्विशिष्ट°] $R^N P_1 P_2$; यत्वकार्य्यन्तविशिष्ट° P_3 12.13 °ज्ञान°] $R^N P_1 P_3$; °ज्ञ° P_2 12.13–15 °युक्तकर्त्रा···विशिष्टज्ञानक्रिया°] $R^N P_2$; *om.* $P_1 P_3$(P_1's eyeskip) 12.15 भवतीति] $R^N P_2$; भवति $P_1 P_3$ 12.15–16 यस्तत्कर्ता स ईश्वरः सिद्ध] **P**; यस्तत्कार्य्यकर्त्त सिद्ध R^N 12.16 एवेत्येवमत्र पदत्रयस्य नान्योन्यं गतार्थतेत्य°] $P_1 P_3$; एवेत्येवमत्रास्य नान्योन्याङ्गता ⊔ र्थतेत्य° R^N; एवेत्येवमात्रस्य पदत्रयस्य नान्योन्यम् गतार्त्थतेत्य° P_2 12.17 सौगताः] $R^N P_1 P_2$; सौगतः P_3 12.18 सिद्धं] $R^N P_1 P_3$; सिद्ध P_2 12.19 सन्निवेशादि तद्युक्तं] P_1; स ⊔ क्तं R^N; सन्निवेशदि तद्युक्तस् P_2; सन्निवेशादि तद्यक्तन् P_3 12.20 °साम्याद°] $R^N P_1 P_3$; °सामान्य° P_2 12.21 °मितिः] $R^N P_1 P_3$; °मिति P_2 12.21 °द्रव्यादिव] **P**; °द्रव्यादिवत् R^N(unmetrical) 12.22 कार्यमात्रस्य कर्तृमात्रेण] R^N; कार्य्यत्वमात्रस्य कर्त्तृपूर्वकत्वमात्रेण P_3; ---पूर्वकत्वमात्रेण P_1; कार्य्यमात्रस्य कर्त्तृत्वमात्रेण P_2 12.22 °मात्रस्या°] $R^N P_1 P_3$; °मात्रस्य P_2 12.22 °मात्रेणेव] *conj.*; °मात्रेणैव P_2; °मात्रेण सह R^N; °मात्रेण $P_1 P_3$ 12.23 तत्राप्यन्यत्रापि] R^N; तत्राप्यन्यस्यापि $P_1 P_2$; तत्रप्यन्न्यस्यापि P_3 12.24 °मानाभाव] $R^N P_1 P_2$; °मानुभाव P_3 12.24 पाण्डुत्वस्य तु भावात्] R^N; पाण्डुत्वस्य तु P_2; पाण्डात्वस्य तु P_3

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धू)माभावे ऽपि हिममञ्जोलादिषु च तद्दर्शनात् वह्न्यनुमापकत्वमयुक्तमेव। नाप्यनैकान्तिकः सर्वस्यादृष्टकर्तृकस्य वनतृणादेरपि पक्षीकृतत्वात्। न च
27 विरुद्धो हेतुः यथाहु(र्जैमिनीयाः

तथासिद्धे) च दृष्टान्ते भवेद्धेतोर्विरुद्धता।

अनीश्वरविनाश्यादिकर्तृक(R^N f. 136^v)त्वं प्रसज्यते॥ इति।

30 विपर्ययव्याप्त्यभावात्। दृष्टान्ते हि घटादावयं हेतुः स्वसाध्ये स्वकार्यसर्वज्ञत्वसर्व(कर्तृत्वलक्षणेनेश्वरत्वे)न व्याप्तः सिद्धो यतस्तस्यांशेनापि वैकल्येन घटादर्शनादविनाशित्वेनापि कुम्भकारात्मनो नित्यत्वात्तस्यैव च कर्तृत्वात्।
33 नापि धर्मिस्वरूपविपरीतसाध(नो ऽयं विरुद्धः। यथाह मण्डनः)

सन्निवेशादिमत्सर्वं बुद्धिमद्धेतु यद्यपि।

प्र(P_2 f. 49^v)सिद्धसन्निवेशादेरेककारणता कुतः॥

36 रथाद्यवयवा नानातक्षनिर्मापिता अपि।

दृश्यन्ते जगति प्राय उपकार्योपकारक(ाः। इति।

यतो रथाद्यवयवाना)मनेकतक्षनिर्मितानामपि नैकस्थपतिबुद्धिक्रियाभ्यां वि-
39 नैक(P_2 f. 50^r)रथारम्भकत्वं दृष्टमिति।

नाप्यनीश्वरकर्तृकं जगत् कार्यत्वात् घटादिवदिति विरुद्धाव्यभिचार्याक्रान्तत्वाद(हेतुरयमिति वाच्यम्। धूमादग्न्यनु)मानवदत्र वस्तुबलप्रवृत्तत्वेन
42 तदसम्भवादिति भवतामभ्युपगमः। अन्यथा पर्वतादावपि धूमादग्न्यनुमा-

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12.28–9 तथासिद्धे च दृष्टान्ते···प्रसज्यते *Ślokavārttika sambandhākṣepaparihāra* 80. Also quoted ad *Mṛgendra* 3:1, p. 101; ad *Nareśvaraparīkṣā* 2:7, p. 128 and frequently in the *Mataṅgavṛtti*. 12.34–7 संनिवेशादिमत्सर्वं···उपकार्योपकारकाः *Vidhiviveka* pp. 219 and 224. Quoted ad *Mataṅgavidyāpāda* 6:100, p. 229 and (second verse only) ad *Nareśvaraparīkṣā* 2:20, p. 146.

12.25 हिममञ्जोलादिषु] *conj.*; हिममर्ञ्जेलादिषु P_2; हिमदरकादिषु R^N; हिमकालादिषु P_1P_3 12.25 तद्दर्शनात्] R^N; दर्शनात् **P** 12.26 °तृणादेरपि] **P**; °तृणादेरिव R^N 12.28 भवे°] R^NP_3; भव° P_1P_2 12.29 °कर्तृकत्वं] R^N; °कर्त्तृत्वञ्च P_1P_3; °कर्त्तृकत्व P_2 12.29 प्रसज्यते] **P**; ⊔ सह्यत R^N 12.30 °व्याप्त्य°] R^NP_1; °व्याप्या° P_2; °व्याप्य° P_3 12.30 हेतुः] $R^NP_1P_3$; हेतु P_2 12.30 स्वसाध्ये] $R^NP_1P_2$; स्वसानिद्य P_3 12.31 °ज्ञत्वसर्व°] $R^NP_1P_3$; °ज्ञत्वस° P_2 12.31 °श्वरत्वेन] R^NP_2; ---न P_1; °श्वत्वेन P_3 12.31 व्याप्तः] $R^NP_1P_3$; व्याप्त P_2 12.31 यतस्] **R**; यथातः R^{Nac} 12.32 °विनाशित्वेनापि] **P** IFP T. 290; °विनाशित्वेपि R^N 12.33 धर्मि°] **P**; तत्° R^N 12.35 °देरेक°] $R^NP_1P_3$; °देदेक° P_2 12.36 नानातक्ष°] $R^NP_1P_3$; नानान्तक्ष° P_2 12.37 दृश्यन्ते] **P**; दृश्यते R^N 12.37 °कारकाः] P_3; °कारक R^NP_2; °कारक--- P_1 12.40 °कर्तृकं] R^N; °कर्त्तृकत्वञ् P_1P_3; °कर्तृत्वञ् P_2 12.40 घटादि°] **P**; पटादि° R^N 12.40 °वदिति] $R^NP_1P_3$; °वदित्य P_2 12.40 °चार्या°] $R^NP_1P_3$; °चार्य्यादा° P_2 12.41 वाच्यम्] R^NP_2; व ⊔ च्यम् P_3 12.41 धूमादग्न्य°] P_2P_3; धूमाद्य° R^N 12.41 °मानवदत्र] **P**; °मानवत्तत्र R^N 12.42 अन्यथा] R^N; अथ P_1P_3; अथ वा P_2 12.42 पर्वतादावपि] $R^NP_1P_3$; पर्वतावपि P_2^c; पर्वतादपि P_2^{ac}

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ने ऽत्रापर्वतवर्ती वह्निः धूमात् यत्र धूमस्तत्रापर्वतवर्ती वह्निर्यथा महान(से ऽत्र च धूमस्तस्मादपर्वतव)र्ती वह्निरिति सर्वत्र विरुद्धाव्यभिचार्यनुमानावस्करसंभवादनुमा(नाभाव) एवेत्येवमादयो ऽत्र हेतुदोषा विस्तरेणास्माभिर्नरेश्वरपरीक्षाप्रकाशे प्रति(क्षिप्ता इति तत एवावधार्याः। 45

अत्र)(P₁ f. 13ᵛ) पराभिप्रायः।

कर्म चेत्

अनेन हि प्रयोगवचनेन (P₂ f. 50ᵛ) भवद्भिः कर्तृमात्रं (साध्यमु)पक्षिप्त(म्)। 48
तच्चोभयवादिसिद्धं कर्मास्त्विति श्रावणः शब्द इति(वत्सिद्धसाधनत्वादयुक्तमेतत्। यदा{हु}र्जैमिनीयाः।

कस्यचिद्धे)तुमात्रस्य यद्यधिष्ठातृतेष्यते। 51
कर्मभिः सर्वभावानां तत्सिद्धेः सिद्धसाधनम्॥ इति।

अत्र सिद्ध(न्तः)।

न ह्यचेतनम्॥ १२॥

न सिद्धसाधनं यस्मात्कर्माचेतनमिति। अयमर्थः—नास्माभिरत्र कर्तृत्व(मात्रं साध्यते ऽपि तु विशिष्टज्ञान)क्रियायुक्तः कर्तेति कुतो ऽचेतनैः कर्मभिः सिद्धसाधनमिति। यद्येवं धर्मिविशेषविपरीतसाधनो ऽयं विरुद्धः। यदाहुः। 54

12d.] $N_2D^1M^YR^NP_3^sV_1V_2V_3G_3AETry$; कर्म्मणोन्तवचेनव(च N_3) N_3D^2; कर्म चेन्न(न्त G_2)स्य चेतनं(नः V_4) V_4G_2; ---चेतनम् G_1; कर्मचेतर्ह्यचेतनम् M_1; कर्मचैतन्यचेतनम् M_2; कर्म---चेतनम् M_3

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12 (d^1–d^5) G_1; (d^1–d^8) K_1; [d^3–d^5] M_3

12.46 नरेश्वरपरीक्षाप्रकाशे प्रतिक्षिप्ताः Chapter 2.
12.51–2 कस्यचिद्धेतुमात्रस्य···सिद्धसाधनम् *Ślokavārttika sambandhākṣepaparihāra* 75. Quoted ad *Nareśvaraparīkṣā* 2:14, p. 136.

12.43 °वर्ती वह्निः धूमात् यत्र] R^N; °वर्त्तिवह्निधूमवत्वाद्यत्र P_1P_3; °वर्त्तिवह्निधूमाद्यत्र P_2 12.43 °वर्ती वह्निर्यथा] R^N; °वर्त्तिवह्निः यथा P 12.44 धूमस्तस्मादपर्व°] R^NP_3; धूमन्तस्मादपिर्व° P_2 12.44 °वर्ती वह्निरिति] R^N; °वर्त्तिवह्निरिति P_2P_3; ---र्त्तिवह्निरिति P_1 12.44 °चार्य°] $R^NP_1P_2$; °चार्य्या° P_3 12.44–45 °नावस्कर°] P_1; °नावस्कार° R^NP_3; °नावसंस्कार° P_2 12.45 °संभवादनु°] $R^NP_1P_3$; °सम्भवानु° P_2 12.45 °मानाभाव] R^NP_2; °मा--- P_1; °मानभाव P_3 12.45 °त्र] R^N; *om.* P 12.48 अनेन हि] $R^NP_1P_3$; अनेनाभि° P_2 12.48 °मात्रं] P_3; °मात्र--- P_1; °मात्रसं° R^N; °मात्रमा° P_2 12.49 °सिद्धं] P_1P_3; °संसिद्धं R^N; °सिद्ध° P_2 12.49 कर्मास्त्विति] R^N; कर्म्मास्तीति P 12.49 श्रावणः] P_1P_3; ग्रावाणः R^N; श्रवण P_2 12.51 कस्यचि°] R^NP_2; कस्य ⊔ P_3 12.52 सर्वभावानां तत्सिद्धेः] $R^NP_1P_2$; *om.* P_3 12.54 न] $R^NP_2P_3$; तत्र P_1 12.55 कर्तेति] $R^NP_1P_3$; कर्म्मेति P_2 12.55 °चेतनैः] $R^NP_1P_3$; °चेत्रैः P_2 12.56 °साधनो] P; °साधको R^N

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57 कार्यं शरीरयुक्तेन कर्त्रा व्याप्तं सदैव यत्।
कार्यत्वा(त्तेन जगतः कर्ता देही प्रसज्य)ते॥ इति।

तदयुक्तं यतः

प्रोक्तः स निष्कलः स्थूलस्तथा सकलनिष्कलः।
ईशः सदाशिवः शान्तः कृत्यभेदाद्विभिद्यते॥ १३॥

कार्यस्य शरीरव्यभिचारात् (P_2 f. 51^r) स्वदेहस्पन्दात्मकं कार्यमस्मदादेर्न देहान्तरपूर्वकं सिद्धमित्युक्तं यतः। ततश्च कुम्भकाराद्यात्मनो ऽपि (स्वकार्यं
3 प्रति शक्तोद्युक्तप्र)वृत्तात्मना त्र्यवस्थस्य सिद्धेर्जगत्कर्तापि त्र्यवस्थ एवानुमीयते। यदाहुः

शक्तोद्युक्तः प्रवृत्तश्च कर्ता त्रिविध इष्यते। इति।

6 तत्र यच्छक्तत्वं कार्यं प्रति योग्यत्वं सा निष्कलावस्था शान्त (इत्युच्यते। यत्तूद्युक्तत्वं सा) सकलनिष्कलावस्था सदाशिवः कथ्यते। प्रवृत्तक्रियत्वं तु

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13 a. स] $NR^NP_3^sV_2V_3V_4GM_3ETry$; सन् $M^YV_1AM_1M_2$; *om.* K_1(unmetrical) 13 b. सकल°] Σ; सकलः N_2(unmetrical) • °निष्कलः] Σ; °निःकलं N_3 13 c. ईशः] Σ; *om.* G_3(unmetrical) • शान्तः] $N_2D^1M^YR^NVGAME_VTry$; सातु N_3D^2; शान्त E_D 13 d.] $N_2D^1M^YR^NE_V$; ह्(रु D^2)द्यभेदाद्वि(न्वि N_3)भिद्यते N_3D^2; इति नाम्ना स्थितस्त्विह $VGK_1A_1ME_D$; कृत्यभेदाद्यवस्थितः इति नाम्ना स्थितस्त्विह A_2(unmetrical); कृत्यभेदाद्यवस्थितः *Try*

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13 [c^1–d^2] K_1; [d^6–d^8] M_3; [d^7–d^8] D^1

12.57–8 कार्यं शरीरयुक्तेन···प्रसज्यते Source unknown. Also cited ad *Mataṅgavidyāpāda* 6:100, p. 229 with घटादि for सदैव

13.2 इत्युक्तं यतः *Kiraṇavṛtti* ad 3:10.

13.5 शक्तोद्युक्तः प्रवृत्तश्च कर्ता त्रिविध इष्यते Source unknown. Also cited ad *Mataṅgavidyāpāda* 3:20, p. 69. Bhatt there observes that it appears as *Śataratnasaṅgraha* 14 (p. 22) and is attributed to the *Mṛgendra*. In both those places the first *pāda* reads शक्तोद्युक्तप्रवृत्तश्च—an 'improved' reading in which it is no longer necessary to assume a double sandhi.

13.6–9 Testimonium: अत्र यच्छक्तत्वं कार्यं प्रति योग्यत्वम्, असौ निष्कलावस्था, तद्वान् शान्त इत्युच्यते। यदुद्युक्तत्वं सकलनिष्कलावस्था सदाशिव (sic.) कथ्यते। प्रवृत्तक्रियत्वं तु स्थूलत्वात् ईश्वर इति। कृत्यविषयो ऽयमवस्थाभेदः, तेनोपचारात् एतत्तत्त्वत्रयं भिन्नमित्युच्यते, न परमार्थत्वादिति। Commentary ad *Śataratnasaṅgraha* 14, p. 23. The passage is not attributed, but prefaced by तथा चायमर्थः, conceivably a corruption of तथा चाचार्य आह

12.57 कर्त्रा व्याप्तं] $R^NP_1P_3$; कर्तृव्यप्तं P_2 12.58 देही] R^NP_2; देहि P_3 13.1 शरीरव्य°] $R^NP_1P_3$; शरीरस्या° P_2 13.1 स्वदेहस्पन्दात्मकं] P; स्वं देहस्पन्दादिकं R^N 13.1–2 °दादेर्न देहा°] P_2; °देहादेः न देहा° P_1P_3; °दादेर्देहा° R^N 13.3 °द्युक्त°] R^NP_3; °द्युक्तः P_2 13.5 इति] P; *om.* R^N 13.6 यच्छक्तत्वं] R^NP_1; यच्छक्तत्व P_2; यच्चक्तत्वं P_3 13.7 यत्तू°] P_2P_3; यत्रो° R^N 13.7 सा] R^NP_3; *om.* P_2 13.7 तु] $R^NP_1P_3$; *om.* P_2

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स्थूलावस्था ईश्वर इति। कृत्यविषयो ऽयमवस्थाभेदस्तेनोपचारादेतत्तत्त्वत्रयं भिन्नमित्युच्यते। न परमार्थत्वादि(त्यर्थः। यद्वक्ष्यति 9

पुंसामनु)ग्रहार्थं तु परो ऽप्यपरतां गतः। इति।

एवं च ज्ञानपदार्थस्याप्यत्रैव प(P_2 f. 51^v)रीक्षासिद्धिः। अत्र प्रश्नः

गरुड उवाच।

निष्कलः स कथं ज्ञेयः सकलो ऽपि पुमांस्तदा।

द्विस्वभावस्तथा यो ऽन्यो विरुद्धः स परस्परम्॥ १४॥

इह हि पूर्वं शिवज्ञानं तथा तस्येत्यादिना दीक्षितानां (शिवो ज्ञेयत्वेनोक्तः। न च) निष्कलो ज्ञातुं शक्यते साकारविषयत्वाद्बुद्धेः। यदाहुः

आकारवांस्त्वं नियमादुपास्यो न वस्त्वनाकारमुपैति बुद्धिः। इति। 3

ततश्चाशक्यानुष्ठेयत्वा(त्तद्विषयज्ञानमनुपदेश्यमे)व। नापीश्वरः सकलो भवति शरीरित्वेन देवदत्तादिवत्सर्वज्ञत्वकर्तृत्वाभावात्। नापि सकलनिष्कलं नाम वस्तु सम्भवति विरुद्धयोर्घटतदभावयोरिवैकत्र समावेशासम्भवादिति 6 (तत्त्वत्रय[ाद]स्मादेकस्य ज्ञानो)पदेशवैयर्थ्याद्द्वयोश्च स्वरूपानुपपत्तेरेवावक्तव्य-

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14. गरुड उवाच] $D^1N_3D^2M^YK_1$; गरुड उवाच॥ चरौ N_2; *om.* **R***Try*; गरुडः **VGAME**
14b. सकलो ऽपि] M^YR^NSE*Try*; सकलः स **N** • पुमांस्तदा] *em.Try*?; पुमान्तदा $N_2D^1D^2$; पुमात्तदा N_3; पुमान्हरः M^YSE_D; पुमान्भवेत् R^NE_V 14c. द्विस्वभावस्तथा] N_2D^1; विश्वभावस्तथा N_3D^2; +स+स्वभावगतो M^Y; द्विधाभावगतो $R^NV_1G_2A_1M_3E_V$; द्विभगवतो P_3^S(unmetrical); द्विधाभगवतो $V_2V_3V_4E_D$; ≃धाभा≃वतो G_3; ---तो A_2; द्विधाभावो गतो M_1M_2; द्विस्वभावगतो *Try* • यो] Σ; *om.* V_4(unmetrical) 14d. विरुद्धः स] Σ; विरुद्धस्य K_1 • परस्परम्] Σ; परम्परम् N_3

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14 (a^1–a^3) G_2; (b^5–c^6) G_1; (b^6–c^6) K_1; (c^1–c^5) A_2

13.10 पुंसामनुग्रहार्थं तु परो ऽप्यपरतां गतः *Kiraṇa* 3:23ab and 9:17cd.
14.1 शिवज्ञानं तथा तस्य *Kiraṇa* 2:33c.
14.3 आकारवांस्त्वं···बुद्धिः Source unknown. Cited ad *Mataṅgavidyāpāda* 3:23, p. 71; by Aghoraśiva ad *Tattvaprakāśa* 6; and by Tryambakaśambhu ad *Kiraṇa* 3:20, p. 66, lines 1–2. Bhatt observes that it is cited [by Jñānaprakāśa] in the [*Śiva-*]*yogasāra* (p. 49) and attributed to a *Yogasaṅgraha*.

13.10 गतः] $R^NP_1P_2$; ग P_3(unmetrical) 13.11 ज्ञानपदार्थस्याप्यत्रैव] R^N; ज्ञानपादार्त्थस्यात्रैव P_1; ज्ञानवदात्रैव P_2; ज्ञानपदार्त्थस्यात्रैव P_3 13.11 परीक्षा°] $R^NP_2P_3$; परीक्षार्त्थः P_1 14.2 निष्कलो] $R^NP_1P_3$; निष्कळ P_2 14.3 °वांस्त्वं] $R^NP_1P_3$; °वस्त्वन् P_2 14.4 °द्विषय°] R^N; °द्विषयं P_2P_3 14.4 °देश्यमेव] R^NP_3; ---व P_1; °देश्य एव P_2 14.4 नापीश्वरः] **P**; नापीश्वरो R^N 14.5 शरीरित्वेन] *conj.*; शरीरत्वेन **R** 14.5 °भावात्] $R^NP_1P_2$; °भावावात् P_3 14.5–6 °निष्कलं नाम] $R^NP_1P_3$; °निष्कलनिष्कन्नाभ P_2 14.6 समावेशा°] P_1P_2; समावेश्या° R^N 14.6 °भवादिति] $R^NP_1P_3$; °भवादि P_2 14.7 °पदेश°] $R^NP_1P_3$; °पदेशं P_2 14.7 °पपत्तेरेवा°] P_1P_2; °पपत्तेरेव R^N; °पपत्तेरवा° P_2

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तेति प्रश्नार्थः। सिद्धान्तस्तु

भगवानुवाच।

पशोः शक्तिनिपातेन मन्त्रशक्त्या च सर्वदा।
निष्कलं लक्ष्यते शक्त्या सूक्ष्मं विषविकारवत्॥ १५॥

पशोर्यः परमेश्वराच्छक्तिपातो या च मन्त्रशक्तिर्दीक्षा ताभ्यां य(ा शक्तिर्ज्ञा-नक्रियात्मिका निर्मलीकृ)ता तया सर्वदैव निष्कलतत्त्वं लक्ष्यते। विषदी-
3 क्षाशुद्धस्य मन्त्रिणः शक्त्यैव विषस्य विकारो मृतितापात्मक इव। शक्त्यति-शय(ख्या)पनांशत्वेन दृष्टान्तत्वम्। अयं त्वत्रार्थः—यदि निष्कलत्वादेवास्य ज्ञेयत्वं) नोपपद्यत इति प्रश्नस्तदात्मना व्यभिचारः। तस्य कार्यकरणव्यति-
6 रेकेण स्वतः परतश्च कायवाग्व्यवहारात्मनानुमानेन ज्ञेयत्वात्।

अथ बौद्धस्य ज्ञानस्य(ाकारग्रहणेनैव वस्तुव्यवस्था)(P_1 f. 14^r)पकत्वाद-नाकारो न ज्ञेय इति प्रश्नार्थः। तदा सिद्धसाधनत्वमेव ज्ञानशक्त्यै(P_3 f. 7^v)वात्र
9 तस्य ज्ञेयत्वेनो(P_2 f. 52^v)क्तत्वान्न बुद्ध्यादिभिरित्यदोषः। यो ऽपि सकलत्वात् भगवतो ऽनीश्वरत्वप्र(सङ्ग उक्तः सो ऽप्ययुक्त इत्युच्यते)

सकलो ऽपि पुमान्नैव मायावयववर्जनात्।

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15. भगवानुवाच] NM^YK_1Try; *om.* R; भगवान् VGAE; ईश्वरः M 15 a. पशोः] Σ; पासोः N_2N_3 15 b. सर्वदा] Σ; सम्पदा N_3D^2 15 c. निष्कलं] N; निष्कलो Σ • शक्त्या] Σ; सक्ता N_3D^2 15 d. सूक्ष्मं] NVG_3AME_D; सूक्ष्मो $M^YR^NG_1G_2Try$; सूक्ष्म° *conj.*E_V(unmetrical) • विषविकारवत्] $N_2N_3D^2M^YR^NGK_1AMETry$; विषविकारि च D^1; विषयकारवत् $P_3^sV_2V_3V_4$; विषलिकारवत् V_1 16 a. °न्नैव] $M^YR^NVG_1G_3AM_1M_3ETry$; °न्नेव N_2D^1; °नेव N_3D^2; °न्नैवम् G_2M_2 16 b. मायावयव°] $NM^YR^NP_3^sV_2V_3V_4G_2G_3K_1A_2M_2M_3ETry$; मायवयव° V_1(unmetrical); मायावय° G_1(unmetrical); मायायव° A_1(unmetrical); मायावयवि° M_1 • °वर्जनात्] M^YR^NSETry; °वर्ज्जितः N_2D^2; °वर्ज्जितम् N_3

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15 P_2 f. 52^r after a^1.
15 [a^1–a^6] D^1; (a^7–a^8) G_2; (b^5–c^1) A_2; (c^1–d^2) K_1; (d^8) G_1
16 (a^1–a^7) G_1; (a^5) G_2; (a^6–b^1) K_1; [b^5–b^8] D^1; (b^8) A_2

14.7–8 °वक्तव्यतेति] $R^NP_1P_3$; °वक्तव्येतेति P_2 15.1 च] R^N; *om.* P_1P_3; वन् P_2 15.1 दीक्षा ताभ्यां] $R^NP_2P_3$; दीक्षिताभ्यां P_1 15.1–2 °र्ज्ञान°] R^NP_2; °ज्ञान° P_3 15.2 निष्कलतत्त्वं] P_1P_3; निष्कलवत्वं R^N; निष्कळन्तत्वम् P_2 15.3 मृतितापात्मक] *em.*; मृतितपात्मक R^N; विकृतिः तापात्मक P_1; मृतिः तापात्मकः P_2; विकृतिः नापकारात्मक P_3 15.4 त्वत्रार्थः] P_2P_3; चात्रार्त्थः R^N; त्वत्रा--- P_1 15.4 °वास्य] R^N; °व तस्य P_2P_3 15.5 °भिचारः] $R^NP_1P_3$; °भिचर P_2 15.6 परतश्च] *conj.*; परमात्मनश्च R 15.6 °वाग्व्यवहारात्मनानुमानेन] R^N; °वाग्व्यहारात्मानुमानेन P_1P_3; वाग्व्यवहारानुमानेन P_2 15.7 °कार°] R^N; °कारस्य P_2P_3 15.7 °नैव वस्तुव्यव°] R^NP_3; वैव्यव P_2 15.8 °नाकारो] $R^NP_1P_3$; °नाकारे P_2 15.9 °पि] $R^NP_1P_3$; चि P_2 15.10 °नीश्वरत्वप्रसङ्ग उक्तः] R^N; °नीश्वरत्वप्र--- P_1; °नीशत्वप्रसंग उक्तः P_2; °नीश्वरप्रसंगादुक्तः P_3

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अन्यदेवैतत्सकलत्वं सकलशक्तिप्रसरात्मकं यद्योगादीश्वरो ऽपि सकल इत्युच्यते। न तु पुरुषवन्मायीयकलादिशरीरयोगादिति सकलशब्दवाच्य(त्वे ऽप्यत्र न पुरुषत्वं तथाभूतस्य स)कलत्वस्यासिद्धत्वादिति भावः। 3

अथ कर्तृत्वात्तस्य पुरुषस्येव कथं न मायात्मिकास्ताः कलाः कल्प्यन्त इति। तत्रोच्यते

निर्मलत्वाच्छिवस्यात्र
न कल्प्यास्त्वसिताः कलाः॥ १६॥

अन्यथासिद्धत्वादस्य हेतोर्यतो न मायात्मिकास्ताः कलाः पुंसः कर्तृत्वं जनयन्ति येन तदन्यथानुपपत्त्यात्र कल्प्याः स्युः। परिणामित्वेनाचेतनत्वप्रसङ्गादित्युक्तं (परिणामो ऽचेतनस्येत्यादिना। अपि तु निर्मलीकुर्वन्तीति। तत्तु निर्मलीकृतं स्वत एव कार्यकरणाय प्रवर्तत इतीश्वरे स्वभावनैर्मल्यात्तथास्वभावा न कलास्ताः कल्पयितुं समर्था इति कुतः कर्तृत्वात्तत्र कलासिद्धिः। कथं तर्ह्यसौ सकलः कथ्यत इत्युच्यते। 6 9

मन्त्रात्मिकाः कलास्तस्य ते च मन्त्राः शिवात्मिकाः।

16cd. No evidence for how *Try* read these *pādas*. **16c.** °च्छिवस्यात्र] $N_2D^1M^YSE$; °च्छिवस्या(स्य)तु N_3D^2; °च्छिव R^N(unmetrical) **16d.** कल्प्या°] $N_2D^1M^YR^NP_3^SV_2V_3V_4GA_2M_2M_3E$; ⊔ ल्पा° N_3D^2; कल्प्य° $V_1A_1M_1$ • त्वसिताः] $M^YR^NP_3^SV_2V_3V_4GAME$; ताश्रिताः N_2; ता+:+ श्रिताः D^1; तासिता N_3D^2; त्विसिताः V_1; त्वसिता K_1 **17 a.** मन्त्रात्मिकाः] $N_2D^1M^YR^NV_3G_2G_3K_1AMETry$; मन्त्रात्मिका $N_3D^2V_1V_2$; मन्त्रात्मिक+ा+: P_3^S; तन्त्रात्मिकाः V_4; मन्त्रात्मिकास् G_1 • कलास्तस्य] $M^YR^NVG_2G_3K_1AMETry$; कलास्थस्या N_2; कलास्ताः स्यात् D^1; कलास्येते N_3D^2; तस्य G_1(unmetrical) **17 b.** मन्त्राः] Σ; मन्त्रा $N_2N_3D^2$ • शिवात्मिकाः] $N_2D^1R^NV_1V_2G_2K_1A_1MTry$; शिवात्मि(न्मि N_3)का N_3D^2; शिवात्मकाः $M^YP_3^SV_3V_4G_1G_3A_2E$

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16 [c^1–c^4] D^1; (c^1–c^2) A_2

16.8 परिणामो ऽचेतनस्य *Kiraṇa* 2:26a.

16.1 अन्यदेवैतत्] *em.*; अन्यदैवैतत् R^N; यदैवैतत् P_1P_3; अदैवैतत् P_2 **16.1–2** सकल इत्युच्यते] $R^NP_1P_3$; सकळेत्युच्यते P_2 **16.2** °वाच्यत्वे] R^NP_3; वाच्य--- P_1; वाच्यतेव P_2 **16.3** °प्यत्र] R^NP_2; नाप्यत्र P_3 **16.4** °त्मिकास्ताः] R^N; °त्मिकाः **P** **16.4–6** कल्प्यन्त इति···कलाः] *om.* P_1P_3 (P_1's eyeskip) **16.6** हेतोर्यतो] P_2; हेतो यतो R^N **16.6** मायात्मिकास्ताः] R^N; मयात्मकास्ताः P_2 **16.7** येन] R^NP_2; न P_1P_3 **16.7** कल्प्याः] R^N; कल्प्या **P** **16.7** स्युः] $R^NP_1P_3$; भ्युः P_2 **16.7** परिणामि°] $R^NP_1P_3$; परिणाम° P_2 **16.7** °चेतनत्व°] $R^NP_1P_3$; °चेतन° P_2 **16.8** °त्युक्तं] **P**; °त्युक्तं घ ⊔ R^N **16.8** °त्यादिना] R^NP_3; °त्यादि P_2 **16.8–11** अपि तु निर्मलीकुर्वन्तीति···इत्युच्यते] *om.* **P** (P_1's eyeskip?) **16.10** °स्वभावा] *em.*; °स्वभावात् R^N

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)शिवस्यात्मभूता ये मन्त्राः सद्योजातादयो वक्ष्यमाणास्त एव तस्यात्यन्तभिन्नसृष्ट्यादिकार्य(पञ्चकनि)र्वर्तनाय कलाः शक्तेर्भागा इव कथितास्ताभिः
3 (P₂ f. 53ʳ) सह तदानीं कार्यनिर्वर्तकत्वेन वर्त(त इति सकलः (Rᴺ f. 137ᵛ) प्रोक्तः। एतदुक्तं) भवति—नात्र निष्कलात्सकलादेः परिणामान्तरत्वेन चेतनान्यत्वं परिणामो ऽचेतनस्येत्यादिना तस्य निषेधात्। नापि विवर्तभे-
6 देनासत्यत्वात्तदाकारस्यासत्यरूपो(पग्राहिता विवर्तो यतः। न चाप्य)ण्वन्तरतयानन्तादीनामिव परमेश्वरात्मनो ऽत्रैकत्वेनैव श्रुतेः। प्रागवस्थाभेदेन कल्पित एव भेदः प्रोक्तः। संस्कार्याण्वपेक्षया तत्र स्थूलसूक्ष्मपरभेदेन
9 क्रियाशक्त्यभि(व्यक्तिक्रमेण सातिशयत्वा)दीश्वरसदाशिवशिवतत्त्वदीक्षितानां वास्तवभेद इति तत्त्वत्रयमेतत्कल्पितमेवास्ति। कथं तर्हि पञ्चवक्त्राद्याकारः शास्त्रे भगवानुक्तः इति तदर्थमेतत्

तैः प्रकल्प्य शरीरं स्वं शुद्धाक्षाध्यासितं महत्॥ १७॥
यावदेवं न कुरुते तावन्नो गुरुपद्धतिः।

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17 c. प्रकल्प्य] $N_2D^1D^2M^YR^NV_2GK_1AMETry$; प्रकल्प N_3; प्रकल्प्यं $P_3^sV_1$; प्रकल्पं V_3V_4 • शरीरं स्वं] $D^1N_3D^2M^YR^NG_1A_2E_VTry$; शरीरस्वं N_2; शरीरन्तु $P_3^sV_1V_2G_2G_3A_1ME_D$; शरीरस्य V_3V_4; शरुतु K_1(unmetrical) 17 d. शुद्धाक्षा°] $N_3D^2R^NV_1G_2K_1AETry$; शुद्धाक्ष्या° $N_2M^YP_3^sV_2G_3M_1M_3$; शुद्धाद्या° V_3; शुद्धा° V_4(unmetrical); शुद्धार्था° M_2 • °ध्यासितं] Σ; °ध्यसितं E_V 18 a–19b.] *om.* V_4 18 a.] R^NE_V; एवं न(यः N_3D^2) कुरुते यावत्(वन् G_2) $NP_3^sV_1V_2V_3GK_1AME_DTry$; यावदेतन्न कुरुते M^YK_2 18 b. तावन्नो] $D^1M^YR^NP_3^sV_1V_2V_3GK_1A_1METry$; तावन्तो N_2; तावना N_3D^2 • गुरुपद्धतिः] $N_2D^1M^YR^NA_2^{ce}Try$; गुरुवदिति(तिः N_3) N_3D^2; गु(कु V_2)रुसन्ततिः $P_3^sV_1V_2V_3GK_1A_1ME_D$; गुरुसन्धतिः A_2^c

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17 [d^1–d^2] M_3; [d^1–d^8] D^1; (d^1–d^8) G_1; (d^8) G_2 18 (b^6) G_3

17.1 मन्त्राः सद्योजातादयो वक्ष्यमाणाः See *Kiraṇa* 62 (E_D pp. 171–3).
17.5 परिणामो ऽचेतनस्य *Kiraṇa* 2:26a.

17.1 मन्त्राः] $R^NP_1P_2$; मन्त्रा P_3 17.1 त एव] R^N; तत एव P 17.1–2 तस्यात्यन्त°] $R^NP_1P_2$; तस्यात्यत° P_3 17.2 °र्वर्तनाय] $R^NP_1P_3$; °र्वर्तनायं P_2 17.3 सह तदानीं] $R^NP_1P_3$; संहतदानी P_2 17.3 °निर्वर्तकत्वेन] $R^NP_1P_2$; °निर्वकत्वेन P_3 17.4 °कलादेः परि°] $R^NP_1P_3$; °कलादेरपरि° R^N 17.5 °स्येत्यादिना] $R^NP_1P_3$; °त्वस्येत्वस्येत्याना P_2 17.5 तस्य] P; यस्य R^N 17.5 विवर्त°] R^N; तद्विवर्त° P_1P_3; यद्विवर्त° P_2 17.5–6 °भेदेना] P_1P_3; °भेदेन R^N; °भेदे P_2 17.6 °ग्राहिता] R^NP_2; °ग्राहितो P_3 17.7 °ण्वन्तर°] $R^NP_1P_3$; °श्वर° P_2 17.7 °त्रैकत्वेनैव श्रुतेः] P_1P_3; °त्रैकस्यैव तथाश्रुतेः R^N; °त्रैकस्यैव तथाश्रुतेरिति R^N; *om.* P P_2 17.7 प्रागवस्था°] $R^NP_1P_3$; प्राभवस्था° P_2 17.8 कल्पित एव भेदः] R^N; 17.8 संस्कार्याण्वपेक्षया] P_1P_3; संस्कार्यपेक्षया R^N; संस्कार्य्याश्चपेक्षया P_2 17.9 °शिवतत्त्व°] P; °शिवतत्वं R^N 17.10 °तत्कल्पितमेवास्ति] R^N; °तदकल्पितमेवेति P_1P_3; °तत्अकल्पितमेवैति P_2 17.11 भगवानुक्तः] $R^NP_1P_3$; भगवाक्तः P_2

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तैरीशा(नादिभिः शिवात्मकैर्मन्त्रैर्मूर्धा)दिभेदेन तदवान्तराष्टत्रिंशत्कलाभेदेनेन्द्रियाद्यात्मना चाध्यासितं स्वं शरीरं ध्येया(P_2 f. 53^v)द्याकारं परिकल्प्य भगवानत्र यावदेवमिति वक्ष्यमाणप्रकारेण सृष्ट्याद्यनुग्र(हं न करोति तावन्न गुरुसाधका)दिक्रम इति वक्ष्यति लक्ष्यते सकलं ध्यानादिति। अयमर्थः— भोगमोक्षप्रदध्यानादिकर्मोपायभूतत्वेन स्वात्मनो रूपं कल्पितं न तु तत्तस्य पारमार्थिकं शरीरमिति। तथा हि 3 6

कुरुते ऽनुग्रहं देही सर्वेषामेव देहिनाम्॥ १८॥

(शरीरद्वारेण हि) सेव्यमानो राजादिरनुग्रहं कुर्वन्दृश्यते नाशरीरी। अस्मदाद्यगो(चरत्वा)दित्यत्राराधनोपायत्वेनाकारोपदेशो ऽयं भगवत इति॥

ननु यदि भगवतस्त्वपारमार्थिकं शरीरं कथ(मधिष्ठेयम्। अधिष्ठीयमानं कथं न शरीरमिति। तत्रो)च्यते 9

यथैव योगिनः शक्तिर्ग्रहणे मोचने ऽपि हि।
तद्वदेवात्र बोद्धव्यं ग्रहणं मोचनं विभोः॥ १९॥

यथा योगशक्त्या योगी कुड्यादिकमशरीरभूतमपि संसार्यनुग्रहार्थमधिष्ठाय परित्यजति। यदाहुः

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18 c. देही] $D^1N_3D^2M^YR^NG_1A_2E_V$ *Try*; देवी N_2; देवः $P_3^sV_1V_3G_3A_1ME_D$; देह V_2; तेहिस् G_2; देहि K_1 18 d. देहिनाम्] Σ; देहिना N_3 19 a. यथैव] Σ; यथेव V_2 • योगिनः] $NM^YP_3^sV_1V_2V_3GK_1A_1ME$*Try*; योगिनां R^N; योगिनिश् A_2 • शक्तिर्] $D^2M^YR^NP_3^sV_3G_1G_2AM_1M_3E_V$ *Try*; शक्ति $N_2D^1N_3V_1V_2G_3K_1M_2E_D$ 19 b. मोचने] Σ; म्मोचने N_2; मोचमे N_3 • °पि हि] Σ; विभोः V_2(eyeskip to end of 19d.) 19 cd.] *om.* V_2 19 c. तद्वदेवात्र] R^NE_V; तद्वदेव हि $N_2M^YP_3^sV_1V_3GAME_D$ *Try*; तद्वेदेव हि N_3D^2; तद्वदेवं हि V_4; तद्यादेव हि K_1 • बोद्धव्यं] Σ; बोद्धव्य $P_3^sK_1$ 19 d. ग्रहणं] $N_2M^YR^NVGK_1A_2ME$*Try*; ग्रहणा N_3; ग्रहण D^2; ग्रहणेम् A_1 • विभोः] Σ; विभो D^2G_1

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19 (b^4–c^4) G_1; [b^4–5:18b^8] D^1; (b^8) G_2; (d^4) K_1

18.4 लक्ष्यते सकलं ध्यानात् *Kiraṇa* 3:20c.

18.1 °नादिभिः] R^NP_2; °नादि° P_3 18.2 °द्यात्मना] $R^NP_1P_3$; °द्य ⊔ त्मना P_2 18.2 चाध्यासितं] $R^NP_1P_3$; चाद्यासित P_2 18.3 सृष्ट्याद्यनुग्रहं] R^N; सृष्ट्यनुग्रहन् P_2P_3; सृष्ट्यनुग्र--- P_1 18.4 °साधका°] R^NP_3; °साध(य P_2^{ac})कासका° P_2 18.4 °दिक्रम] R^N; °धिक्रमत P_1P_3; °दिकिम् P_2 18.4 °दिति। अयमर्थः] $R^NP_1P_3$; °दित्ययमित्ययमर्त्थः P_2 18.5 °नादिकर्मो°] R^NP_2; °नादिककर्म्मो° P_1P_3 18.5 °भूतत्वेन] R^N; °भूतकत्वेन P 18.7 नाशरीरी] R^N; नाशरीरः P_1P_3; नाशरीर P_2 18.7–8 अस्मदा°] $R^NP_1P_3$; अस्मद P_2 18.8 °त्राराधनो°] P; °त्राप्याराधनो° R^N 18.9 °पारमा°] $R^NP_1P_3$; °पारम ⊔ P_2 18.9–10 कथमधिष्ठेयम्। अधिष्ठीयमानं कथं] *conj.*; कथमधिष्ठेयाधानाधिष्ठेयं कृतं R^N; कथ--- P_1; कथमधिष्ठेयमानमधिष्ठेयं कथन् P_2; कथमधिष्ठेयं कथं P_3 19.1 कुड्यादिकम°] $R^NP_1P_3$; कुड्यादिकम् P_2 19.1 संसार्यनु°] $R^NP_1P_3$; संसार्य्यमनु° P_2 19.2 यदाहुः] $R^NP_1P_3$; यदाहु P_2

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3 सान्निद्ध्यमात्रतस्तस्य पुंस⟨श्चिन्तामणेरिव।
निःसरन्ति यथाकामं कु⟩ड्यादिभ्यो ऽपि देशनाः॥ इति।

तथैव (P_2 f. 54^r) परमेश्वरो ऽप्यनुग्रहार्थं ⟨बाह्य⟩प्रतिमादिवत्तद्ध्येयाकारं बुद्धि-
6 निर्मितशरीरभूतमप्यधिष्ठाय परित्यजती⟨त्यदोषः। अपि च

मुद्रामण्डलमन्त्रैश्च त्रिधासिद्धिविचेष्टितैः।
लक्ष्यते सकलं ध्यानात्सर्वज्ञानप्रवृत्तितः॥ २०॥

मुद्राः⟩(P_1 f. 14^v) परमेश्वरस्यावाहनविसर्जनादौ तच्छक्त्यभिव्यक्तिस्थानतया
वक्ष्य⟨माणाः⟩ करसन्निवेशविशेषाः। मण्डलानि च तस्यैवावाह⟨न⟩पूजना-
3 द्य⟨धिकर⟩णत्वे⟨न वक्ष्यमाणा रजोविन्यासविशेषाः। मन्त्राश्च⟩ तस्यैवावाह-
नादौ ये सद्योजातादयः ते सर्व एव। उत्तमादिभेदेन त्रिप्रकारायां सिद्धौ
विचेष्टितं येषां ते तथाभूतास्तैरपि हेतुभूतैः सक⟨लमेतदुपायतत्त्वं लक्ष्यते।
6 निष्कल⟩स्य व्यापकत्वेनावाहनाद्यनुपपत्तेस्तदुपदेशानर्थक्यात्। ध्यानाच्चैत-
त्सकलं लक्ष्यत इत्येतत्प्रागेव दर्शितम्। तथा सर्वेषां दशाष्टादशभेदभि⟨न्ना⟩नां

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20 b.] $D^2P_3^sV_1V_3G_1G_3K_1AM_1M_2E_V$ *Try*; तृविधासिद्धिचेष्टितैः N_2; तृधासिद्धिविचेष्टितैः N_3; त्रिधासिद्धिर्विचेष्टितैः (तैः G_2) $M^YR^NG_2$; तृधासिद्धिविशेष्टितैः V_2; क्रियासिद्धिविचेष्टितैः $V_4M_3E_D$ 20 c. लक्ष्यते] $N_2M^YR^NVG_1G_3K_1AME$*Try*; लक्षते N_3D^2; यक्ष्यते G_2 • सकलं ध्यानात्] N $M^YV_2V_3V_4G_1G_3A_1E_V$ *Try*; सकळध्यानात् $R^NP_3^sV_1G_2A_2E_D$; सकलध्यानार्ना K_1(unmetrical); च सकन्ध्यानात् M 20 d. °प्रवृत्तितः] $M^YV_2GM_1E$*Try*; ---र्त्तितः N_2; °प्रकीर्तितः N_3D^2; °प्रवर्त्त ⊔ कः R^N; °सर्वप्रवृत्तितः P_3^s(unmetrical); °प्रवृत्तत: V_1; °प्रवर्त्तितः $V_3V_4K_1A_2M_2M_3$; °प्रवत्तितः A_1

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20 (b^3) V_1; (c^7–d^6) N_2

19.3–4 सान्निध्य···देशनाः *Ślokavārttika codanāsūtra* 138. Quoted ad *Nareśvaraparīkṣā* 2:8, p. 131.
20.2 वक्ष्यमाणाः करसन्निवेशविशेषाः See *Kiraṇa* 15 (E_D pp. 44-5).
20.3 वक्ष्यमाणा रजोविन्यासविशेषाः See *Kiraṇa* 20 (E_D pp. 60–3).
20.7 इत्येतत्प्रागेव दर्शितम् *Kiraṇa* 3:18–19 and commentary thereon.

19.3 सान्निद्ध्यमात्रतस्तस्य] R^N; तस्य सान्निद्ध्यमात्रात्तु P_1P_3; सान्निद्ध्यमात्रास्तस्य P_2(unmetrical) 19.4 °पि देशनाः] *em.*; विदेशना R^NP_2; विशेषिता P_1P_3 19.5 °प्रतिमादिवत्तद्ध्येया°] $R^NP_1P_3$; °प्रतदिमादिवत्तद्ध्येय° P_2 19.6 °निर्मित°] R^N; °निमित्तम° P 19.6 अपि च] R^NP_3; *om.* P_2 20.1–3 °वाहनविसर्जनादौ···मन्त्राश्च तस्यैवा°] *om.* P_3(eyeskip) 20.2 °विशेषाः] R^NP_1; °विशेषविशेषाः P_2 20.2–3 °पूजनाद्य°] R^N; °पूजाद्य° P_1; °ा+पूजा+द्य° P_2 20.3 वक्ष्यमाणा] P_2; वक्ष्यमाण° R^N 20.3–4 °वाहनादौ] $R^NP_1P_3$; °वाहनादिदौ P_2 20.5 येषां] $R^NP_1P_3$; वेषान् P_2 20.5 सकल°] R^NP_2; सक--- P_1; सकलविशेषाः म+न्त्रा+श्च तस्यैवावाहनादौ···etc. (text repeated as in 20.3–5)···सकल° P_3 20.5 °पायतत्त्वं] R^NP_2; °पायं P_3 20.6 °वाहना°] $R^NP_1P_3$; °व ⊔ हना° P_2 20.7 सकलं लक्ष्यत] $R^NP_1P_3$; सकलक्ष्यते P_2

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⟨ज्ञानानां या प्र⟩वृत्तिस्तयापि (P_2 f. 54^v) सकलं लक्ष्यते। यदुक्तं श्रीमत्पौष्करे

मूर्ध्नस्तु विजयं तन्त्रं ललाटात्पारमेश्वरम्। 9

विनिर्गतं महेशस्य मुखाच्च (R^N f. 138^r) मुखबिम्बकम्॥ इत्यादि।

निष्कलस्य ⟨त्ववयवविभागाभावादे⟩ताः श्रुतयो ऽनुपपन्नाः स्युरिति। एवमेतत्प्रकरणं ध्येयाकारनिष्ठत्वेन बुद्ध्याकारनिष्ठत्वेन च व्याख्येयम्। न तु बैन्दवशरीरप्रतिपादकत्वेन तस्य भगवत्यसम्भवात्। ⟨शरीरं हि यदचेतनमपि व्यव⟩धानेन ज्ञानक्रियाशक्त्यभिव्यञ्जकं तदस्मदादेरित्युच्यते। विद्याविद्येशानां तु क्रियाशक्त्यभिव्यञ्जकमेव तेषां सर्वज्ञत्वाद्भगवतस्त्वभिव्यक्तसर्वशक्तित्वा⟨न्न कथञ्चित्तदुपपद्यत इत्य⟩धिष्ठानमात्रेण तु शरीरत्वे सर्वं सर्वस्य शरीरं स्या⟨P_2 f. 55^r⟩दित्यनवस्था। तस्मात्पूर्वैव व्याख्या युक्तेति। 12 15

एवं सकलविषयमपि दूषणं परिहृत्याधुना सकलनिष्कल⟨विषयं परिह्रियते 18

द्विस्वभावगतो यो ऽन्यो देवः प्रोक्तो न निष्कलः।

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21 a. द्विस्वभावगतो] $N_2M^YR^NVG_1E_V$ *Try*; विश्वभावगतो N_3D^2; द्विधाभागवतो $G_2G_3M_2$; द्विधाभावगतो K_1A_1; द्विधा च भावतो A_2; द्विधाभागगतो M_1M_3; द्विधाभगवतो E_D • यो ऽन्यो] $N_2M^YR^NVG_2G_3K_1A_1ME$*Try*; यो स्या N_3; यः स्या D^2; *om.* A_2(unmetrical) 21 b. देवः] *conj.*; देहे N_2; देव N_3D^2; विभुः M^Y; विन्दुः $R^NV_1G_2G_3AME_D$ *Try*; विद्वुः $P_3^SV_2V_3V_4$; विंदु K_1; देहः *conj.* E_V • प्रोक्तो न] $N_2M^YR^NK_1E_V$ *Try*; युक्तेन N_3D^2; प्रोक्तोप्य° V; प्रोक्तोपि $G_2G_3AME_D$

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21 (a^5–a^6, c^3, c^8–d^2) V_1; (a^7–b^6) G_1

20.9–10 These lines of the [*Pauṣkara-*]*Pārameśvara* as quoted by Takṣakavarta on f. 4^r, lines 6–7 (see Appendix III) read thus: मूर्ध्नस्तु विजयं ज्ञानं ललाटात्पारमेश्वरम्। नेत्रेभ्यश्चैव निश्वासं ज्ञानराजमनुत्तमम्। श्रवणाभ्यां च प्रोद्गीतं मुखाच्च मुखविम्बकम्

20.8 ज्ञानानां या] R^NP_2; ज्ञानानामागमानाम् P_3 20.8 °स्तयापि] R^N; तयापि P_2; °स्तथापि P_3 20.9 मूर्ध्नस्तु] *em.*; मूर्ध्निस्तु $R^NP_1P_3$; मूध्नस्तु P_2 20.9 तन्त्रं] R^N; तत्र P 20.11 त्ववयवि°] P_2P_3; त्ववयवि° R^N 20.11 °ताः श्रुतयो] R^N; °तच्छ्रुतयो P 20.11 °पपन्नाः] R^N; °पपन्ना P 20.12 प्रकरणं ध्येया°] P_1P_2; प्रकरणध्येया° R^N; प्रकरणध्यो° P_3 20.12 बुद्धा°] $R^NP_1P_3$; बुद्धा° P_2 20.12 °निष्ठत्वेन च] P_1P_3; °द्वयनिष्पन्नत्वेन च R^N; °द्वयोष्ठेन च P_2 20.13 भगवत्य°] P_1P_3; भगवत्य ⊔ R^N; भावत्य° P_2 20.13 शरीरं] R^NP_2; × न कथञ्चिदुपपद्यत इति× शरीरं P_3 20.13–14 °चेतनमपि व्यव°] *conj.*; °चेतनमव्यव° R^NP_2; °चेतनमप्यव° P_3 20.14 °व्यञ्जकं तदस्मदादेरित्युच्यते] R^NP_1; °व्यञ्जकन्तस्मादादेरित्युच्यते P_2; °वञ्जकन्तस्मदारित्युच्यते P_3 20.15 °व्यञ्जकमेव] $R^NP_1P_2$; °वञ्जकमेव P_3 20.15 °ङ्गवत°] $R^NP_1P_2$; °ङ्गव° P_3 20.16 °मात्रेण] R^NP_2; °मात्रे P_1P_3 20.16 सर्वं सर्वस्य शरीरं] P_1P_3; सर्वस्य शरीर° R^N; सर्वं सर्वस्य शरीरस्या P_2 20.17 पूर्वैव] P_1P_2; पूर्वेव R^N; पूर्वे P_3

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बृहच्छरीरमापेक्ष्य कलाहीन इति स्मृतः॥ २१॥

)यस्त्वाभ्यां निष्कलेश्वराभ्यामन्यस्तृतीयो देवः सदाशिवभट्टारकः स द्वि-
स्वभावगततया सकलनिष्कलत्वेनापेक्षाभेदात्केवलमस्माभि(ः प्रोक्त एव। न
3 तु विरुद्धस्वभा)वो ऽभ्युपगतः। शिवापेक्षया ह्यसावुद्युक्तशक्त्यवस्थात्मकत्वा-
दनिष्कलः सकल इत्युच्यते। ईश्वरशरीरं तु प्रवृत्तक्रियात्मकत्वेन बृहदिति
स्थूलतरमपेक्ष्य निष्कल (इत्यविरोधः। ततश्च न निष्क)लवदत्राज्ञेयत्वदोषः
6 प्रागुक्त उच्यते।

एवमीशः स्थितः साक्षाद्योगिनां योगकारणम्।

एवं ध्येया(P_2 f. 55^v)कारशरीरयोगेनेश्वरः सदाशिवश्च साक्षादाकारवत्त्वेन
चित्तविषयत्वाद्योगादिकारणं (समुपपद्यते। तदेवम्।

योगो न लक्ष्यहीनत्वान्न नाडी न च धारणा॥ २२॥
पुंसामनुग्रहार्थं तु परो ऽप्यपरतां गतः।

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21 c. °मापेक्ष्य] $N_2VG_1G_3A_1E_V$ *Try*; °मायोक्तं N_3D^2; °मावेक्ष्य $M^YR^{Nc}G_2K_1M$; °मावेक्ष्य R^{Nac} (M_3 adds ध्य in brackets after क्ष्य); °मापेक्ष्यत् A_2; °मापेक्षेत् E_D 21 d. °हीन इति] $N_2M^YR^N$ G_1 *Try*; °हीना इति N_3D^2; °हीनमिति $P_3^SV_1V_2V_3G_2G_3AME$; °हीनमतिः V_4 • स्मृतः] $N_2M^YR^NV_3V_4$ *Try*; स्मृता N_3D^2; स्मृतम् $P_3^SV_1V_2G_2G_3K_1AME$; स्मृतिः G_1 22 a.] Σ; साक्षाद्योगीम(भ N_3)--- N_3D^2 22 b. योगिनां योग°] $N_2M^YR^NP_3^SV_1V_3V_4G_2G_3A_2E_V$ *Try*; भावाद्यो(यो D^2)गस्य N_3D^2; योगीनां योग° V_2G_1; योगिनां भोग° K_1ME_D; योगीनां भोग° A_1 • °कारणम्] $M^YR^NVG_2G_3K_1A_1ME$ *Try*; °कारणात् $N_3D^2G_1A_2$ 22 c. योगो] $N_3D^2M^YR^N$ $VGAE$ *Try*; योगि° K_1; रोगो M • न लक्ष्य°] $P_3^SV_2A_2E$ *Try*; न लक्ष° $N_3D^2M^YR^N$ $V_1V_3V_4GA_1M$; लक्षण° K_1 • °हीनत्वान्] $M^YR^NP_3^SV_2V_3V_4G_1G_2A_2E_V$ *Try*; ---ा N_2; °हीनत्वा - N_3D^2; °हीनत्वन् $V_1G_3A_1$; °हीनत्वं K_1ME_D 22 d. न नाडी] $N_2M^YR^NP_3^SV_1$ $V_2V_3GK_1A_1ME$ *Try*; त नाडी N_3D^2; न नावि V_4; नाडी A_2(unmetrical) • न च धारणा] $M^YP_3^SV_1V_2V_3K_1M$ *Try*; धारणे न च N_2; धारणा न च N_3D^2; न च धारणम् R^NA_1E; च धारणः V_4(unmetrical); न च धारणाम्(णाः?) G_2; न च धारणः G_3A_2 23 a.] Σ; पुंसामनुहर्षितु N_3(unmetrical); पुंसामुहर्षितु D^2(unmetrical) 23 b. परो ऽप्य°] Σ; परोप्ये M_2; ---राप्ये M_3

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21 (c^1–c^5, d^2–d^6) K_1; [d^5–d^8] M_3
22 [a^1–a^2] M_3; (b^4) G_3; (b^6–c^8) N_2; (d^3–d^8) G_1
23 (a^1–a^4) G_1; (a^1) V_3; (a^6–b^4, a^8) K_1; (a^7–a^8) V_1; (a^8) G_2; [b^1] M_3

21.1 यस्त्वाभ्यां] R^NP_2; यो द्वाभ्यां P_1P_3 21.1 °स्तृतीयो] R^NP_3; °स्मृतीयो P_1P_2 21.1 °भ-ट्टारकः] $R^NP_1P_3$; °भट्टारक P_2 21.3 °स्वभावो] R^NP_3; ---वो P_1; °स्वभावे P_2 21.3 °क्ष-या] P_1P_2; °क्षाया R^NP_3 21.3–4 °वुद्युक्तशक्त्यवस्थात्मकत्वाद°] P_1P_2; °वूर्धोक्तशक्त्यवस्थात्मकाद्वा R^N; °वुद्युक्तशक्त्यवस्थात्मकत्वात् P_3 21.4 °त्मकत्वेन] $R^NP_1P_3$; °त्मत्वेन P_2 21.4 बृहदि-ति] $R^NP_1P_2$; बृहदति P_3 21.5 °मपेक्ष्य] $R^NP_1P_3$; °पेक्ष्य P_2 21.5 °ज्ञेयत्व°] $R^NP_1P_2$; °ज्ञेय° P_3 22.1 ध्येया°] $R^NP_1P_2$; ध्याया° P_3 22.2 °द्योगादि°] P; °द्योगातिशय° R^N 22.2 तदेवम्] *em.*; तदैव R^NP_2; यदेवम् P_3

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)यतो निष्कले लक्ष्यभूतस्याकारस्याभावान्न योगो ज्ञानं वोपपद्यते। नापि मध्यनाड्यादिना योगप्रकरणवक्ष्यमाणनयेन गमागमादि व्यापके (तदनुपपत्तेः। नापि देशबन्ध)श्चित्तस्य धारणेति ततः समस्तपुरुषानुग्रहानुपपत्तिरित्यालोच्य भगवान्निष्क(लो ऽपि) ध्येयाकारशरीरेणापरतां शरीरित्वं गत इति तथात्वे प्रयोजनमप्य(त्रोक्तमिति। 3

न केवलमनेनैव स)(P₁ f. 15ʳ)दाशिवाद्यात्मना ध्येयशरीरभेदेनापरतां गतो यावत्स्ववाचकमन्त्राव(P₂ f. 56ʳ)स्थाभेदेन मन्त्रान्तरवाच्यवाचकभेदेन चेत्युच्यते। 6

नादबिन्दुखमन्त्राणुशक्तिबीजकलान्तगः॥ २३॥

तत्र नादः कुण्ड(लिन्यभि)धा(नायाः परस्या वाक्च्छक्तेरव्यक्तश)ब्दात्मकः प्रथमः क्षोभः। बिन्दुश्च तस्यैवेषत्स्थूलतान्तःसंजल्पात्मकत्वम्। खं चात्र परमाकाशं महामायैव सर्वपुरुषसंयुक्ता शक्तिस्तत एव नादात्मनः शब्दस्योदयादिसं(वेदनात्। प्रोक्तं च श्रीमत्कालो)त्तरे 9 12

आगोपालाङ्गना बाला म्लेच्छाः प्राकृतभाषिणः।
अन्तर्जलगताः सत्त्वास्ते ऽपि नित्यं ब्रुवन्ति तम्॥ इति (P₃ f. 8ʳ)

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23 c. °विन्दुस्र°] $M^{Y}R^{N}V_1V_3V_4G_1G_2AM_3E$*Try*; °विन्दु ⊔ N_2G_3; °विन्दुस्य N_3D^2; °विन्दुस° $P_3^S V_2M_1$; °विन्दूक्त° M_2 • °मन्त्राणु°] $M^{Y}R^{N}V_1G_1K_1E_V$*Try*; °मन्त्राणां $NP_3^S V_2V_4G_3A_2M_1M_2E_D$; °मन्त्रा--- V_3; °मन्त्राणी° G_2; °मन्त्राण° A_1M_3 23 d. °वीज°] $N_2M^{Y}R^{N}P_3^S V_1V_2G_1G_3K_1AME$*Try*; °वीजा° N_3D^2; °विन्दु° V_3V_4; °वीजं G_2 • °कलान्तगः] $N_2M^{Y}R^{N}P_3^S V_3K_1E$; °कलावृतः N_3D^2; °कलान्तकः(कं V_2) $V_1V_2G_3A_1M_1M_3$; °कलान्ततः V_4M_2; °कलानुगः(गाः A_2) $G_1G_2A_2$*Try*

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23 (c^1–c^6) K_1; (c^1) G_2; [c^5] N_2G_3; (c^8) V_3

23.13–14 आगोपालाङ्गना···नित्यं ब्रुवन्ति तम् *Sārdhatriśatikālottara* 1:6cd–7ab.

23.1 लक्ष्यभूतस्याकार°] $R^{N}P_1$; लक्षभूतस्याकार° P_2; लक्षभूतस्याकरण° P_3 23.1 वो°] $R^{N}P_2$; यो° P_1P_3 23.2 °ड्यादिना] $R^{N}P_1P_3$; °ड्यादिन P_2 23.2 गमागमादि] $R^{N}P_1P_2$; गमगमदि P_3 23.2 व्यापके] R^{N}; व्यापके--- P_1; व्यापकेन P_2P_3 23.3 धारणेति ततः] P_1P_3; धारणेति। ततश्च R^{N}; धा(सा P_2^{ac})रणतिस् P_2 23.3 °नुग्रहा°] P; °नुग्रहानुग्रहा° R^{N} 23.3–4 °पत्तिरित्या°] $R^{N}P_1P_2$; °पत्ति+इ+त्या° P_3 23.4 °शरीरेणापरतां $R^{N}P_1P_3$; °शक्तिरीश्वरेणा ≃रतां P_2 23.4 शरीरित्वं] *conj.*; शरीरत्वं $R^{N}P_1P_3$; शरीरत्व P_2 23.5 तथात्वे] $R^{N}P_1P_3$; तथत्वे P_2 23.9 वाक्च्छक्ते°] R^{N}; वाक्चित्ते° P_2; वाक्शक्ते° P_3 23.10 प्रथमः क्षोभः] $R^{N}P_1P_2$; प्रथमक्षोभः P_3 23.10 तस्यैवेषत्स्थूलतान्तः°] *conj.*; तस्यैवेषस्थूलः। ततः R^{N}; तस्यैषत्स्थूलतान्तस्° P 23.10 °संजल्पात्मकत्वम्] $R^{N}P_1P_3$; °सञ्जल्पाकत्वम् P_2 23.11 परमा°] $R^{N}P_1P_3$; परमात्म° P_2 23.11 °पुरुषसंयुक्ता शक्तिस्] $R^{N}P_1P_3$; °पुरुषस्संयुक्ताशशक्ति P_2 23.12 °स्योदयादि°] R^{N}; °स्योदयादिति P 23.13 म्लेच्छाः] $R^{N}P_1P_3$; म्लेच्छा P_2 23.14 अन्तर्जलगताः] $R^{N}P_1$; अन्तर्गतजलास् P_2; अन्तर्जलगतस् P_3 23.14 इति] P_1P_3; *om.* $R^{N}P_2$

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15 सैव पश्यन्त्यवस्थेत्यागमान्तरानुसारिणः। यदाहुः

अविभागात्तु प(श्यन्ती सर्वतः संहृतक्रमा।
स्वरूपज्यो)तिरेवान्तः सूक्ष्मा वागनपायिनी॥ इति

18 मन्त्रश्च स्थूलशब्दः परमेश्वराभिधायको ऽत्र व्योमव्याप्यादिक इत्येवमवस्थाभेदेन चत्वारि स्थानानि वाचः प्रोक्तानि। श्रुतिरप्याह

चत्वारि वाक्परिमित(ा पदानि तानि विदुर्ब्राह्मणा ये) मनीषिणः।
21 गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्या वदन्ति॥

श्रीमत्कालोत्तरे तु बिन्दुनादयोर्द्वयोरपि सूक्ष्मतया विशेषाभावात्त्रीणि रूपाण्यस्याः

24 स्थूलं शब्द इति प्र(ोक्तं सूक्ष्मं चिन्तामयं भवेत्)।
चिन्तया रहितं यच्च तत्परं परिकीर्तितम्॥ इति।

आगमांन्तरे ऽपि तिस्रो वाचः प्रोक्ताः।

27 घोषिणी जातनिर्घोषा अघोषा च प्रवर्तते।
तयोरपि च घोषिण्योर्निर्घोषेह गरी(यसी॥ इति

23.19 R^N f. 138^v; P_2 f. 56^v.

23.16–17 अविभागात्तु···वागनपायिनी Quoted thus ad *Mataṅgavidyāpāda* 7:45–6, p. 247 and *Sārdhatriśatikālottara* 1:8, p. 16. Bhatt observes that it is cited in the supposed autocommentary on the *Vākyapadīya* (ad 1:143). Rau includes the verse (with अविभागा तु) in small type as *Vākyapadīya* 1:166. Cf. also *Ratnatrayaparīkṣā* 75c–76d: अविभागेन वर्णानां सर्वतः संहृतिक्रमात्। स्वयंप्रकाशा पश्यन्ती मायूराण्डरसोपमा। स्वरूपज्योतिरेवान्तः सूक्ष्मा वागनपायिनी
23.20–1 चत्वारि···मनुष्या वदन्ति *Ṛg Veda* 1.164.45. Quoted ad *Sārdhatriśatikālottara* 1:8, p. 16.
23.24–5 स्थूलं···परिकीर्तितम् *Sārdhatriśatikālottara* 1:8.
23.27–8 घोषिणी···गरीयसी *Mahābhārata* 14.21:16. Quoted ad *Sārdhatriśatikālottara* 1:8, p. 15.

23.15 सैव] R^N; सैव च P **23.15** पश्यन्त्य°] $R^N P_2$; पश्यत्य° P_1; पश्यन्य° P_3 **23.15** °रानुसारिणः] *em.*; °रानुसारिणी ⊔ R^N; °रासारिणः P_1P_3; °रानुसारिण P_2 **23.16** °क्रमा] $R^N P_2$; °क्रमः P_3 **23.17** सूक्ष्मा] $R^N P_2 P_3$; सूक्ष्म P_1 **23.17** वागनपायिनी॥ इति] P_1P_3; वागनपयिनी R^N(unmetrical); वाहनपायिनी P_2 **23.18** °प्यादिक इ°] P_2P_3; °प्यादिकमि° $R^N P_1$ **23.19** °भेदेन] $R^N P_2 P_3$; °देन P_1 **23.20** °परिमिता] P_2; °परिमित R^N; °परिमित--- P_1; °परिमितानि P_3 **23.20** विदुर्ब्रा°] R^N; विदुब्रा° P_2; विन्दुब्रा° P_3 **23.20** मनीषिणः] $R^N P_1 P_2$; मनीषणः P_3 **23.21** गुहा] R^N; इह P **23.21** निहिता नेङ्गयन्ति] *em.*; हि तत्र गमयन्ति R^N; निहिता नेगमयन्ति P_1P_3; निहिता नेगयन्ति P_2 **23.21** तुरीयं] P; तुरीय° R^N **23.22** श्रीमत्कालोत्तरे तु] P; इति R^N **23.23** °स्याः] P; °स्य प्रोक्तानि] R^N **23.24** स्थूलं] $R^N P_1 P_3$; स्थूल P_2 **23.24** शब्द इति] P_1P_3; शब्दमिति $R^N P_2$ **23.25** चिन्तया] $R^N P_1 P_3$; चिन्ता P_2(unmetrical) **23.26** °गमान्तरे] $R^N P_1 P_3$; °गमान्तरो P_2 **23.27** घोषिणी] $R^N P_1$; घोषण P_2; पोषिणी P_3 **23.27** अघोषा] P; *om.* R^N(unmetrical) **23.28** तयोरपि च] P; तयोरपि R^N(unmetrical) **23.28** घोषिण्योर्निर्घोषेह] *em.*; घोषिण्यो निर्घोषेह P_2; घोषिण्य ⊔ तिघोषेह R^N; घोषिण्या निर्घोषेह P_1P_3

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केवलमात्मसमवे)ता एवैकान्ततस्तैरिष्यन्ते। अस्माभिस्तु तस्यापरिणामि-
त्वात्परिग्रहवर्तिन्य इति दर्शितं नादसिद्धौ। अणुश्च मन्त्रान्तरवाच्यो मन्त्र- 30
मन्त्रेश्वरवर्गः शक्तिश्च तदधिष्ठा(यिका पारमेश्वरी। अत एव म)न्त्राभियुक्तस्य
द्वयमप्याराध्यं शिवो मन्त्रश्चेत्युक्तं भवति। बीजं चात्र प्रागुक्तमन्त्रारम्भकं
प्रणवादि। कलाश्च प्रणवादिबीजावयवभूता अकाराद्यास्तासा(P_2 f. 57r)मन्तो 33
वि(गलत्कलाविभागरूपो ऽप्राप्तविश्रान्त्यात्म)त्वेनोपलभ्यमान एव च ध्व-
निर्बिन्दुनादः कथ्यते। तानेतान्मन्त्रावस्थाविशेषान्पुंसामनुग्रहार्थं शरीरतया
तदाकारध्येयत्वेन गतो भगवान्। अत एव तेषां श(रीरात्मनाधिष्ठेयानामु- 36
त्कर्षापकर्ष)भेदेन स्वर्णरजतप्रतिमादीनां प्रतिष्ठयेवोपकारं सेवाविशेषं ज्ञात्वा
तदनुरूपमेव फलं साधकेभ्यो भगवान्प्रयच्छति। अन्यथा कः सुखसाध्यं
स्थूलं (स्थूलतरं वा साधनं परिहृत्य सूक्ष्मे) सूक्ष्मतरे वा प्रवर्त्तेत। यदाहुः 39

अर्के चेन्मधु विन्देत किमर्थं पर्वतं व्रजेत्।
इष्टस्यार्थस्य सम्प्राप्तौ को विद्वान्यत्नमाचरेत्। इति।

अत्र दृष्टान्तः। 42

23.30 इति दर्शितं नादसिद्धौ *Nādakārikā* 18–20b.

23.32–3 Testimonium: तथा चाह श्रीमत्किरणवृत्तिकारः "बीजञ्चात्र प्रागुक्तमन्त्रारम्भकं प्रणवादि" इति। *Prabhāvyākhyā*, p. 63.

23.40–1 अर्के चेन्मधु···यत्नमाचरेत् Source unknown. Quoted (variously with अङ्के चेन् and अत्रैव) ad *Mokṣakārikā* 153–4; *Sārdhatriśatikālottara* 8:12, p. 69 and in the *Śābarabhāṣya* 1.2.1.4, p. 11, where the first word is indisputably अर्के.

23.29 °त्म°] P_3; °त्मनः $R^N P_2$ 23.29 एवैकान्ततस्तैरिष्यन्ते] *em.*; एवैकान्ततस्तैरिष्यते P_1; एवैतस्तैरिष्यन्ते R^N; एवैकान्तस्तैरिष्यन्ते P_2; एवैकान्तन्तस्तैरिष्यते P_3 23.29 तस्या°] R^N; तस्याः P 23.30 दर्शितं नादसिद्धौ] R^N; दर्शितान्नासिद्धम् P_1P_3; शितन्नासिद्धौ P_2 23.30 अणुश्च] $R^N P_1 P_3$; अतश्च P_2 23.32 द्वयमप्या°] $R^N P_1$; द्वद्वयमप्या° P_2; द्वयूप्या° P_3 23.32 शिवो] $R^N P_1 P_2$; शिवे P_3 23.33 प्रणवादिबीजावयवभूता] $R^N P_1 P_3$; प्रणवावयवादिबीजावयवमृतम् P_2 23.33 अकाराद्या°] $P_1 P_3$; अकाराध्या° R^N; अकाराद्य° P_2 23.33 तासामन्तो] $R^N P_1 P_3$; तास्तासाममन्तो P_2 23.34 विगलत्कलाविभागरूपो ऽप्राप्त°] R^N; वि--- P_1; विगळत्कलारू ⊔ विभागरूपो प्राप्त° P_2; विगभूतकलारूपविभागरूपो P_3 23.34–5 च ध्वनिर्] *conj.*; चाध्वनि R^N; द्धनि P 23.35 °विशेषान्] $R^N P_1 P_3$; °विशेषात् P_2 23.35 °ग्रहार्थं] $R^N P_1 P_2$; °ग्रहार्त्थ P_3 23.35 शरीरतया] $R^N P_3$; शरीतया P_1; शरीरितया P_2 23.36–7 °त्मनाधिष्ठेयानामुत्कर्षा°] P_3; °त्मनामुत्कर्षा° R^N; °त्मनाधिष्ठेयं नामुत्कर्षा° P_2 23.37 °पकर्ष°] P_2; °पकर्षकत्व° R^N; °पकष° P_3 23.37 प्रतिष्ठयेवो°] $P_1 P_3$; प्रतिष्ठयै ⊔ वो° R^N; प्रतिष्ठायेवो° P_2 23.37 ज्ञात्वा] $R^N P_1 P_3$; ज्ञ ⊔ त्वा P_2 23.38 कः] P; *om.* R^N 23.38 सुखसाध्यं] $R^N P_1$; सुखसाद्धम् P_2; सुखलाभ्यम् P_3 23.39 स्थूलं] $R^N P_3$; स्थूल $P_1 P_2$ 23.39 प्रवर्त्तेत] $P_1 P_2$; प्रवर्तते R^N; प्रवर्त्तन्ते P_3 23.40 अर्के] $P_1 P_3$; अंके R^N; अङ्के P_2 23.40 विन्देत] $R^N P_1 P_2$; विन्देन P_3

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योगी यथोपकारज्ञः सर्वज्ञत्वात्फलप्रदः।

(स ह्युपकारकेभ्यः स्वल्पमहद्दु)पकारापेक्षया तथारूपमेव फलं ददद्दृष्टो य-त(P_2 f. 57^v):। तदेवं

इच्छानुग्रहकर्तृत्वाल्लयभोगाधिकारवान्॥ २४॥

त्रिविधः कृत्यभेदेन दर्शितो नामभेदतः।

ध्येयाकारशरीरभेद(भिन्नो) ऽपि (भगवान्परमा)र्थत इच्छा(मात्रेणानुग्रहादि-कर्तृत्वादेव प्रागुक्तनयतः कृ)(P_1 f. 15^v)त्यभेदेन विभिन्नो लयभोगाधिकारवान्
3 भिन्न इत्युच्यते। सर्वज्ञत्वस्याभेद इति यावत्।

अथ ज्ञानपदार्थपरीक्षानन्तरं (विचारपदार्थ)परी(क्षा।

ईश्वरो ऽधःस्थविद्यानां पतीन्संप्रेरयत्यसौ॥ २५॥

तेन प्रेरितमात्रास्ते कुर्वते ऽधस्तनं जगत्।

प्रकृतत्वात्पतिभ्यो ऽधस्तिष्ठन्तीति अधःस्था वि)द्याः सप्तकोटिसंख्याता म-न्त्रास्तेषां ये पतयो ऽनन्तादयो वक्ष्यमाणास्तान्प्रेरयति। अत एवेश्वरात्तेषां

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24 a. यथोपकारज्ञः] $M^Y R^N$ **SE***Try*; यथोपहारज्ञः N_2; गण्योयकारज्ञाः N_3; गम्योपकारज्ञाः D^2 **24 b.** °ज्ञत्वात्] $M^Y R^N$ **VG**K_1**AM**$_2$**E***Try*; °ज्ञ(ज्ञा N_3)त्वा $N_3 D^2 M_1 M_3$ **24 c.** °कर्तृत्वाल्] $M^Y R^N$ **VG**$_3$$K_1$**AME***Try*; ---र्तृत्व N_2; °कर्त्तित्वा N_3; °कर्तृत्वाष् D^2; °कर्त्तृत्वा G_2 **25 a.** त्रिविधः] $N_2 M^Y R^N$ **SE***Try*; त्रिविध $N_3 D^2$ • कृत्य°] Σ; कृत° R^N **25 c.** °धःस्थ°] $M^Y R^N P_3^S V_1 V_2 V_3$ *Try*; यस्तु $NG_1 G_3 A_2 M$; यस्व V_4; °ध--- K_1; °धस्तु $A_1 E$ **25 d.** पतीन्सं°] $M^Y P_3^S V_2 V_3 V_4 G_2 G_3$**AME**; पतयः **N***Try*; पतीनां R^N; पतीन् V_1(unmetrical); पतत्सम्° G_1 **26 a.** °मात्रास्ते] $N_2 M^Y R^N P_3^S V_2 V_3 V_4 G K_1 A M_1$**E***Try*; °मन्त्रास्ते $N_3 D^2 V_1 M_2$; °मा ⊔ M_3 **26 b.**] $M^Y R^N E_V$; कुर्व्वत्यध(ध्व N_3)स्तनौ जगत् $N_3 D^2$(unmetrical); कुर्वन्त्यध(स V_4; ध्व G_3)स्तनञ्जगत् **VG**$_3$**AM***Try*(unmetrical); जगत्कुर्वन्त्यधस्तनम् E_D

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24 (b^2–c^6) N_2; (b^2, b^4) V_3; (c^3–d^7) G_1
25 (a^3, b^7–b^8, c^4–c^5, c^8) G_2; (b^1–b^8, c^5–c^8) K_1; [d^1–d^8] K_1
26 (a^3) V_1; [a^7–b^3] M_3; (a^8–b^8) $N_2 G_1 G_2$

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25 c–26b Testimonium: Nārāyaṇakaṇṭha quotes this unit exactly as constituted ad *Mṛgendra* 13:160, p. 133.
26.2 अनन्तादयो वक्ष्यमाणाः See *Kiraṇa* 3:26c–27 and commentary and Chapter 4 passim.

24.1 °कारकेभ्यः] *em.*; °कारकेभ्य $R^N P_3$; °कारके × सूक्ष्मे। के× भ्य P_2 **25.1** ध्येया°] **P**; धेया° R^N **25.1** °भेदभिन्नो] $R^N P_3$; °भिदगिन्नो P_2 **26.1** तिष्ठन्तीति] $R^N P_3$; तिष्ठन्ती P_2 **26.1** अधःस्था विद्याः] R^N; ---द्याः P_1; अधस्ताविद्यायाः P_2; अयस्थाविद्याः P_3 **26.1** सप्तकोटिसंख्याता] $R^N P_1 P_3$; सप्तकोटिसप्तसंख्यात P_2 **26.2** तेषां ये] $R^N P_2$; तेषामेव $P_1 P_3$ **26.2** पतयो ऽनन्तादयो] $R^N P_3$; पतयो अनन्तादयो $P_1 P_2$ **26.2** तान्प्रेरयति। अत] $R^N P_1 P_3$; ताहरप्रत्यत P_2 **26.2** एवेश्वरात्] **P**; एवेश्वराः R^N

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क्रि(या)शक्त्या न्यू(नत्वमिति भावः)। ते च यदै(व तेन नियुक्तास्तदैवाधस्तनं मायात्मकं ज)गत्कुर्वन्तः स्वकार्याय प्रवर्तन्ते न तु मन्त्रवत्कालान्तरेणेति। 3

यद्येवमुपरितनं जगत्कः करोतीत्युच्यते।

शुद्धेऽध्वनि शिवः कर्ता प्रोक्तोऽनन्तोऽसिते प्रभुः॥ २६॥

शुद्धे विद्यातत्त्वभुवनाद्यात्मके मन्त्रमन्त्रेश(ाध्वनि शिवः कर्ता। (P₂ f. 58ʳ) 6
तत्कृतास्ते तद्भुवनादि)कं च समस्तमित्यर्थः। अनन्तो ऽनन्तादिरित्यर्थः। अनन्तादिको वर्गो ऽसिते मायावर्त्मनि प्रभुः स्थित्यादिकर्तेति।

अथ शुद्ध इवाशुद्धे ऽपि कथं न स एव प्रभुरिति। उच्यते। 9

यथा भूमण्डलेशेन नियुक्तः स्वसमप्रभुः।
तथासौ कुरुते सर्वं तच्छक्तिप्रतिबोधितः।

(दृष्टवददृष्टकल्पना। यथा भूमण्डले)शो ऽत्र नृपतिरन्तरङ्गममात्यपुरोहितादिप्रकृतिवर्गं स्वयमेव कुर्वन्दृश्यते बहिरङ्गमात्मकल्पामात्यादिप्रेरणेनैवेत्येवमत्रापि श्रुतेरविरोधः। तच्छक्तिप्रतिबोधि(त इत्यनेन विज्ञानकेवलिनः सतो 3
ऽन)न्तादिवर्गस्यानुग्रह इति। अप्रतिबुद्धो हि प्रतिबोध्यते। तच्चाप्रतिबुद्धत्वं मलत एवोक्तं यतः।

26c. शुद्धे] Σ; शुद्धा° N 26d.] $M^{Y}R^{N}$SE*Try*; स्थितो नन्तो सितः प्रभुः N_2; स्थितो मन्त्रो (त्रः D^2) शिवः प्रभुः N_3D^2 27ab.] *om.* G_1 27a. °मण्डलेशेन] $M^{Y}R^{N}VG_2K_1$AME*Try*; ⊔ लीशेन N_2; °मण्डलीसेन N_3D^2; °मण्डलेशोपि G_3 27b. स्वसमप्रभुः] $NVG_3K_1AME_D$; स्वसमः प्रभुः M^{Y}*Try*; स्वयमप्रभुः $R^{N}E_V$; स्वस ⊔ प्र ⊔ G_1 27c. सर्वं] Σ; सर्व्व N_3; सर्वेन् G_3

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26 (c^1–c^4) G_1; (c^1–c^8) G_2
27 [a^3–a^5] N_2; (a^8–c^1, c^4–c^8, d^3–d^8) V_3; (b^6, b^8, c^2) G_2; (c^6–c^8) K_1
27 R^{N} f. 139ʳ begins with a^7.

27.5 मलत एवोक्तं यतः e.g. *Kiraṇa* 2:14d and commentary thereon.

26.3 यदैव] $R^{N}P_3$; यदै--- P_1; येदैव P_2 26.4 कुर्वन्तः] R^{N}; कुर्वन्ति P 26.4 न तु मन्त्रवत्] P; ⊔ R^{N} 26.6 शुद्धे] $R^{N}P_1P_3$; शुद्धो P_2 26.6 विद्या°] P; वि ⊔ द्या R^{N} 26.6 °मन्त्रे°] $R^{N}P_1P_3$; °मन्त्रेण P_2 26.7 तद्भुव°] R^{N}; भुव° P_2; तभुव° P_3 26.7 °नादिकं च समस्तमित्यर्थः। अनन्तो ऽनन्तादिरित्यर्थः] P_3; ---कञ्च समस्तमित्यर्त्थः अनन्तोनन्तादिरित्यर्त्थः P_1; °न ⊔ अनन्त इत्युपलक्षणं R^{N}; °नादिकञ्च समस्तमित्यर्त्थः अनन्तमित्यर्त्थः P_2 26.8 °वर्त्मनि] R^{N}; °वत्मनि P_1P_3; °वन्मनि P_2 26.9 अथ] P_1P_3; अत्र R^{N}; अत P_2 27.1 °त्र] $R^{N}P_1P_3$; *om.* P_2 27.1 °रङ्गममात्य°] P_1P_3; °रंगामात्य° R^{N}; °रंगममात्या° P_2 27.2 °वर्गं] $R^{N}P_1P_2$; °वर्गं P_3 27.2–3 °त्येवमत्रापि] $R^{N}P_1P_3$; °द्यवमत्राष ⊔ P_2 27.4 °वर्गस्या°] R^{N}; °वर्गभेदस्या° P 27.5 मलत] P_1P_3; मल $R^{N}P_2$

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6 अथानन्तादेः स्वरूपम्

सर्वज्ञः शुद्धदेहश्च सर्वज्ञानप्रकाशकः॥ २७॥

ईश्वरादयं कर्तृ(त्वेनैव कलया न्यूनो न तु ज्ञत्वे)नापीत्यर्थः। शुद्धदेहश्च न मायागर्भाधिकारिवदशुद्धदेहः। सर्वेषां च दशाष्टादशभेदभि{न्ना}नां शिवज्ञा-
9 नानामुपदेष्टृत्वेन स्थितः न तु गुर्वन्तर(वत्क)तिपयान(।मिति॥

इति नारायणकण्ठा)त्मजभट्टरामकण्ठविरचितायां
श्रीमत्किरणवृत्तौ तृतीयं प्रकरणम्॥

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27 e. सर्वज्ञः] Σ; स्वच्छाज्ञा N_3; ⊔ ज्ञा D^2 • °देहश्च] SE_D; °देहस्तु $NM^YR^NE_V$ *Try*
27 f. °प्रकाशकः] Σ; °प्रकारकः A_2

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27 (e^1–e^2) D^2; [e^1–e^3] K_1; (e^1–e^3) V_3; (e^5) G_2; (f^6–f^8) G_1

27.6 अथानन्तादेः] R^N; अथानन्तादेरेव P_1P_3; अथानन्तादेव P_2 27.7 ईश्वरादयं] *conj.*; ईश्वरादयः R 27.7 कलया] R^NP_3; कलाया P_2 27.7 न्यूनो] R^N; ऊना P_2; न्यूनाः P_3 27.8 शिव°] $R^NP_1P_2$; *om.* P_3 27.9 °पदेष्टृत्वेन] $R^NP_1P_3$; °पदेदृष्टत्वेन् P_2 27.9 °मिति] $R^NP_1P_3$; °मितीति P_2 • Colophon: °विरचितायां] $R^NP_1P_2$; °विरचितायात् P_3

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चतुर्थं प्रकरणम्॥ ४॥

(पतिपटलः)

अथ विचारपदार्थस्यैव विस्तरपरीक्षार्थं प्रश्नपूर्वकं प्रकरणान्तरम्।

गरुड उवाच।

शिवशक्तिप्रभावाच्च किलानन्तः प्रबुध्यति।
प्रबोधिका च सा शक्तिः सर्वगा परिपठ्यते॥ १॥
अन्येषां सन्निकृष्टापि बोधं सा कुरुते न किम्।
योग्यानामुपकारी चेद्रागवान्स्याच्छिवस्तदा॥ २॥

अ(त्र च सूत्रपदार्थप्रकरण)सम्बन्धाः प्राग्वदेव द्रष्टव्याः। पाटलिकस्तु विचारपदार्थस्यैवानन्तरं विशेषपरीक्षात्मकः। वाक्यात्मकस्तु प्रोक्तो ऽनन्तो ऽसि-

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Sources for the *mūla* of the fourth *paṭala*: $R^N N(= N_2N_3D^2)$ $M^Y S[=V(= P_3^S V_2V_3V_4$ and, from 27c, $V_3^2)$ $G(= G_1G_2G_3)K_1A(= A_1A_2)$ $M_2]]$ $E(= E_V E_D)$ *Try*.

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1. गरुड उवाच] $NM^Y K_1$ *Try*; *om.* R^N; गरुडः $P_3^S V_2V_4G_2G_3AM_2E$; --- V_3; ---डः G_1 1a. शिवशक्ति°] Σ; सर्वज्ञस्य V_4 • °प्रभावाच्च] Σ; °प्रभवाच्च E_V(unmetrical) 1b. किलानन्तः] $N_3M^Y R^N P_3^S V_2GAM_2E$*Try*; प्रोक्तानन्त N_2; किलानतु D^2; कलानान्तः V_4; किलानन्ता K_1 • प्रबुध्यति] $NR^N P_3^S V_2V_3GAM_2E$*Try*; प्रबुध्यते M^Y; प्रभु ति V_4; प्रसिध्यति K_1 1c. च] N_2*Try*; व N_3D^2; तु $M^Y R^N P_3^S V_2V_3V_4GAE$; त्म M_2 • सा शक्तिः] $NM^Y R^N V_3G_1G_3K_1AM_2E$*Try*; तच्छक्तिस् $P_3^S V_2V_4$; सा शक्ति G_2 1d. सर्वगा] $N_3M^Y R^N P_3^S V_3V_4GK_1AM_2E$*Try*; सर्व्वपा N_2; सवेगा D^2; सर्वका V_2 2a. अन्येषां] Σ; अन्यषां N_2; अन्येषं K_1 • सन्निकृष्टापि] $M^Y R^N P_3^S V_2V_3GAM_2E$*Try*; सन्निष्टापि N_2(unmetrical); सन्निधिष्टापि N_3; सन्निविष्टेपि D^2; सन्तिकृष्टापि V_4 2b. बोधं सा] $M^Y R^N P_3^S V_2V_4GK_1AM_2E$; प्रबोध N_2D^2; बोध N_3(unmetrical); प्रबोधं *Try*; बो--- V_3 2c. °कारी चेद्] $M^Y R^N G_1E_V$; °कारं चेद् N_2; °कारास्चेद् N_3D^2; °कारित्वे $P_3^S V_2V_3V_4G_2G_3AM_2E_D$*Try*; °कारिचद् K_1 2d. रागवान्स्याच्छिवस्तदा] $M^Y V_2V_3V_4G_2K_1AM_2E$; रागद्वेषयुतस्तदा N; राद्रागस्यात् शिवस्तदा R^N; रागद्वेषशिवस्तदा P_3^S; ---द्वेषसशिवस्तदा G_1; रागवानस्य शिवस्तदा G_3(unmetrical); रागद्वेषी शिवस्तदा *Try*

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1 $(a^1–a^4, a^8–b^5)$ V_3; $(a^5–a^6)$ G_2; $[c^5, d^4–d^6]$ K_1
2 $(b^2–b^5, b^8)$ V_3; (b^2) G_2; $(b^5–d^1)$ G_1; $(b^7–b^8)$ A_1

2.2–3 प्रोक्तो ऽनन्तो ऽसिते प्रभुः *Kiraṇa* 3:26d.

0.1 विस्तर°] $R^N P_1P_2$; विस्तार° P_3 2.1 °प्रकरण°] $R^N P_1P_3$; °प्रकरणम् P_2 2.2 °त्मकः] $R^N P_1P_3$; °कः P_2

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ते प्रभुरित्यादिभिरनेकविधः। अयं चात्र प्रश्नार्थ(ः। तच्छक्तिप्रतिबोधितो 3
ऽनन्ते)शादिवर्ग इत्युक्तम्। ततश्चेश्वरशक्तेर्व्यापकत्वेन सर्वत्र सन्निहितत्वतो
विशेषाभावात् (सर्वे)षामात्मनामनन्तादिरूपता स्यात् न वा कस्यचिदपि।
सेवनादियोग्यत(ापेक्षया तत्करणे च तस्य) रागद्वेषादियोगात् पुरुषवदनी- 6
श्वरत्वप्रसङ्ग इति।

अत्र सिद्धान्तः

भगवानुवाच।
यथार्करश्मिसम्पर्कात्पद्मबोधः समो न किम्।
कानिचित्प्रतिबुध्यन्ति तथान्यानि न जातुचित्॥ ३॥
रागद्वेषौ न चार्कस्य तथेशस्य न तौ यतः।
अधिकारान्नियोगो ऽस्य न नियोगं विना स्थितिः॥ ४॥
तत्सामर्थ्यादनन्तस्य सर्वज्ञत्वं भवेत्खग।

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3. भगवानुवाच] NM^YK_1Try; *om.* $R^NP_3^SV_4$; भगवान् V_2V_3GAE; ईश्वरः M_2 3a. °रश्मि°] Σ; °रस्मि° N_2N_3 • °सम्पर्कात्] $N_2D^2M^YR^NE_V$; °सम्पर्क्षा N_3; °संस्पर्शात् $P_3^SV_2V_3V_4GK_1AM_2E_DTry$ 3b. पद्मबोधः] $M^YR^NV_4A_1M_2ETry$; पद्मबोधो N; पत्मबोधस् $P_3^SV_2V_3G$; पद्मश्चाथस् K_1; प--- A_2 • समो] Σ; समा N_3D^2 3c. कानिचित्] Σ; कानिचिन् N_3 • प्रति°] Σ; प्र K_1(unmetrical) 3d. तथान्यानि] N_2R^NSETry; तथान्मनि N_3; तथात्मनि D^2; यथान्यानि M^Y • °चित्] Σ; विम् N_2; वित् D^2 4a. °द्वेषौ] M^YR^NSETry; °द्वेषै N_2; °द्वेष N_3; °द्वेषे D^2 4b. तथेशस्य] M^YR^NSTry; तथेसस्य N_2; तथैवस N_3D^2 • न तौ यतः] $M^YR^NP_3^SGAM_2ETry$; न तोप्यतः N_2; स्यनौ यतः N_3D^2; तनौ यतः $V_2V_3V_4$ 4cd.] *om.* $P_3^SV_2V_3V_4G_3K_1AM_2E_DTry$; placed after 5b in N 4c.] $M^YR^NG_2T^{1102}$; अधिकारानियोगस्य N 4d.] M^YR^N; नियोगो नान्यथा स्थितिः $N_2G_2T^{1102}$; नियोगानान्यथास्थितिः (ति N_3) N_3D^2 5a.] Σ; तस्यामध्या(र्ध्या N_3)दनन्तस्य N_3D^2 • between 5a and 5b V_2 repeats 4b. 5b. भवेत्खग] $N_2M^YR^NV_2V_3V_4G_1G_3K_1AETry$; भवेट्खना N_3; भवेत्खरा D^2; भवेत् P_3^S(unmetrical); भवेत्खगः G_2M_2 • after 5b N has 4cd, and all other sources except $M^YR^NE_V$ add a half-verse equivalent in sense to 4cd (it appears to be what *Try* comments on in place of 4cd, although T^{1102} does not give it): योग्यस्याप्यधिकारार्थं नियोगं न विना स्थितिः Variants: योग्यस्याप्य°] $P_3^SV_3V_4G_2G_3A_2E_D$; योग्यस्यप्य° V_2; नियोगोसा° G_1; नियोगोस्या° K_1Try; योगस्याप्य° A_1M_2 • नियोगं न] $P_3^SV_3V_4GAM_2E_D$; नियोकन्न V_2; नियोगो न K_1Try

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3 (b^2–b^5) A_2; (b^4) D^2 4 (a^8–b^8) K_1; (b^2–d^8) G_1 5 (a^1-a^8) G_1

2.3 तच्छक्तिप्रतिबोधितः *Kiraṇa* 3:27d.

2.3 प्रभु°] $R^NP_1P_3$; प्राभु° P_2 2.3 °विधः] $R^NP_1P_3$; °विधं P_2 2.3 °बोधितो] R^NP_2; °बाधितो P_3 2.4 व्यापक°] $R^NP_1P_2$; वापक° P_3 2.5 °रूपता] $R^NP_1P_2$; °रूपत P_3 2.5 वा कस्य°] $R^NP_1P_3$; वाक्यस्य P_2 2.6 सेवनादि°] P_1P_3; सेवादि° $R^NP_2^c$; सेवावादि° P_2^{ac} 2.6 °योग्यता°] R^N; °योग्यस्या° P_2P_3; °योग्यस्य---P_1 2.6 तत्करणे] R^NP_3; च तत्करणे P_2 2.6 पुरुषवद°] $R^NP_1P_2$; पुरुषद° P_3

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सत्यम्। व्यापिका शक्तिर्यो(P₂ f.59ʳ)ग्यतापेक्षया चानुग्राहिका। न च तया रागद्वेषानुमानम्। तथाभू(तायास्तस्या अत्रासिद्धत्वाद्यतो) ऽधिकारिणामधि-
3 कारो मलस्य पक्वत्वमत्र योग्यता। पक्वमलानां सा बोधप्रदेत्युच्यते। य(था स)वित्रा प्रतिबोधयोग्यं प्रतिबोध्यते। तस्मादधिकाराद्योग्यतालक्षणादनन्त-स्य नियो)गस्तन्नियोगं विना बहिरङ्गकार्यस्य न व्यवस्थानमुपपद्यत इत्युक्तं
6 यतः। न च तथाभूतस्य योग्यतानुसरणस्य रागद्वेषाद्यविनाभावः सिद्ध इति न ततो ऽत्रानीश्वरत्वप्रसङ्गः।

अधुनात्रैव परीक्षान्तराय प्रश्नः।

गरुड उवाच।

सर्वज्ञत्वं तनौ सत्यामनन्तस्य न युज्यते॥ ५॥

नियतानि यतो ऽक्षाणि नियतग्राहकाणि च।

यदुक्तं सर्वज्ञः शुद्धदेहश्चानन्त) इत्येतन्नोपपद्यते। यतः प्रागुक्तनयेन प्रतिनि-यतकार्य)(P₁ f.16ʳ)करणात्मकशरीरयोगः प्रतिनियतग्राहकत्वेन व्याप्तः (Rᴺ
3 f.139ᵛ) सर्वशरीरिगततया सिद्धः। अतः शरीरित्वेन विरुद्धव्याप्योपलब्ध्या सर्वज्ञत्वनिषेधः क्रियत इत्यर्थः।

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5. गरुड उवाच] NMʸ *Try*; *om.* Rᴺ; गरुडः $P_3^s V_2 V_3 V_4 G K_1 A M_2 E$ 5 c. सर्वज्ञत्वं] Σ; सर्वज्ञत्वत् N_3 5 d. °नन्तस्य] Σ; °नस्तस्य $N_3 D^2$ • युज्यते] Σ; युज्यत N_2; युज्यतेः A_2 6 a. यतो ऽक्षाणि] $N_2 M^Y R^N P_3^s V_2 V_3 G_2 G_3 A M_2 E_V$ *Try*; यतोक्तानि N_3; तथोक्तानि D^2; युतो ऽक्षाणि V_4; यता--- G_1; °यताक्षाणि E_D 6 b. नियत°] Σ; नियतः V_2 • °ग्राहकाणि च] $D^2 R^N E_V$ *Try*; °ग्राहकानि च $N_2 N_3$; °ग्राहकाणि तु $M^Y P_3^s V_3 V_4 G_2 G_3 K_1 A E_D$; °ग्राहकानि तु V_2; ⊔ तु M_2

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6 (a^4–b^5) K_1; (a^8–c^5) G_1; (b^4–b^6) M_2; (d^4) A_1

6.1 सर्वज्ञः शुद्धदेहश्च *Kiraṇa* 3:27e.

5.1 शक्तिर्यो°] $R^N P_1 P_3$; शक्तियो° P_2 5.2 °द्वेषा°] R^N; °द्वेषाद्य° P 5.2 °कारिणामधि°] $P_1 P_3$; °करणमधि° $R^N P_2$ 5.3 पक्वत्व°] R^N; पक्व° $P_1 P_3$; पक्षत्व° P_2 5.3 °मत्र] $R^N P_1 P_3$; °मात्र° $P_1 P_3$ 5.3 पक्वमलानां] $P_1 P_3$; कमलानां $R^N P_2$ 5.3 सा] $R^N P_1 P_3$; स P_2 $R^N P_2$; °मात्र° $P_1 P_3$ 5.3 पक्वमलानां] $P_1 P_3$; कमलानां $R^N P_2$ 5.3 सा] $R^N P_1 P_3$; स P_2 5.3 °त्युच्यते] $R^N P_1 P_3$; °त्युच्युत्वंसि P_2 5.3–4 यथा सवित्रा] P_3; सर्वत्रा R^N; य---वित्रा P_1; *om.* P_2 5.4 °योग्यं] $R^N P_2$; °योग्यं कमलम् $P_1 P_3$ 5.4 °काराद्योग्यता°] P_2; °कारादतो ⊔ R^N; °कार--- P_1; °कारयोग्यता° P_3 5.5 नियोगस्तन्नियोगं] P_3; ---गस्तन्नियोगं P_1; नियोगस्तत्तन्नियोगं R^N; नियोगस्तन्नियोगास्तन्नियोगम् P_2 5.5–6.1 °पद्यत इत्युक्तं···°पद्यते यतः] *om.* P_2(eyeskip) 5.5–8 °पद्यत इत्युक्तं···परीक्षान्तराय प्रश्नः] R^N; °पद्यते यतः अथैतद(नु)वादेन प्रश्नान्तरः $P_1 P_3$ 6.1 °श्चानन्त इत्येतन्नोपपद्यते यतः] R^N; °श्चेति तदयु--- P_1; °श्चेति तदयुक्तमेव P_3 6.2 °त्मक°] $P_1 P_3$; °त्मकः $R^N P_2$ 6.3 °गततया] $R^N P_1 P_2$; °गततय P_3 6.3 सिद्धः] $R^N P_1 P_3$; सिद्धिः P_2 6.3 विरुद्धव्याप्योपलब्ध्या] *em. Kataoka*; विरुद्धव्याप्योपलब्ध्या R

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नन्वसि(द्धो ऽयं हेतुरन्यत्वात्कार्यकरणादेः शुद्धदेह)त्वेनानन्तस्योक्तत्वा- 6
दिति। अत्रोच्यते

मायात्मकं शरीरं तच्छिष्टकर्मनिमित्तजम्॥ ६॥
यदि नाम विशेषः स्यात्सुदूरश्रवणादिकः।

न तावदमायात्मकत्वमकर्मजत्वं वा तच्छरीरस्य शुद्धत्वं संभवति शरीर-
त्वादस्मदादिशरीरवदिति। यदाहुः

मायो(P_2 f. 59^v)र्ध्वं देहसद्भाव (इति वार्तैव भद्रिका। इति। 3

†यदि परं ब्र)ह्मादिशरीर(P_3 f. 8^v)स्येव विशिष्टकर्मजत्वमेव ततो ऽस्य वा-
च्यम्†। ततश्च तथाभूतशरीरयोगात्तस्य तद्वदेव सुदूरश्रवणादिक एव विशेषः
सिध्यतीति। यदाहुः 6

यो यत्रातिशयो दृ(ष्टः स एवान्यत्र लङ्घनात्। इति।

न तु स)र्वज्ञत्वमतो नायमसिद्धो हेतुरिति पूर्वः पक्षः।

अत्र सिद्धान्तः। 9

भगवानुवाच।

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6 c. मायात्मकं] Σ; मायात्मक° N_3D^2 • शरीरं तच्°] R^NVGAE*Try*; सरीरं तत्° N_2; शरीरस्य N_3D^2; शरीरं यच्° M^Y; शरीरं तु K_1; शरीरान्तं M_2 6 d. °छिष्ट°] $M^Y R^N P_3^s V_3 V_4$ GAE*Try*; °सृष्ट° N_2; °छिन्न° N_3D^2; °शिष्टं V_2; चिष्ठ° K_1; शिष्ट° M_2 • °निमित्तजम्] $NM^Y VG_2G_3K_1AM_2^sE_D$ *Try*; °निमित्तकम् $R^N G_1 M_2^{ac} E_V$ 7 a. विशेषः स्यात्] $D^2R^N E_V$ *Try*; विशेषो स्यत् N_2; विशेषो स्यात् N_3; विशेष स्यात् M^Y; विशेषो स्य $VG_1G_2K_1AM_2E_D$; विशोषो-स्य G_3 7 b. सुदूर°] Σ; सुदूरा° N • °श्रवणा°] Σ; श्रवना° N_2 • °दिकः] *Try*; °दिकम् Σ 7. भगवानुवाच] NM^Y *Try*; *om.* R^N; भगवान् VGK$_1$AE; ईश्वरः M_2

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7 (b^5–b^8) G_2; (b^7–b^8) A_2

7.3 मायोर्ध्वं देहसद्भाव इति वार्तैव भद्रिका Source unknown. Cf. verses with the same concluding formula in *Nyāyamañjarī* Vol. 1, p. 81 (84d) and p. 91 (104d).
7.7 यो यत्रातिशयो दृष्टः स एवान्यत्र लङ्घनात् Source unknown.

6.5 हेतुरन्यत्वात्कार्यकरणादेः] R^N; हेतुः तत्कार्य्यकरणात्मदेहस्य P_3; हेतुत्वात्तत्कार्य्यकरणादेश् P_2 6.5 शुद्धदेहत्वेना°] R^N; ---त्वेना° P_1; शुद्धदेहस्या° P_2; शुद्धत्वेना° P_3 7.1 तावदमायात्मकत्वमक-र्मजत्वं वा तच्छ°] R^N; तावन्मायात्मकत्वाच्छ° P_1; तावन्मायात्मकत्वात्तच्छ° P_3; तावदमायात्मकत्वं तच्छ° P_2 7.3 मायोर्ध्वं] $R^N P_2$; मायोर्द्ध° P_1P_3 7.3 वार्तैव] *em.*; वार्तैवा° $R^N P_2$(unmetrical); लात्तात्व P_3 7.3 °भद्रिका। इति] $R^N P_3$; °भिद्रिकेति P_2 7.4 °शरीरस्येव] $R^N P_3$; °शरीरस्यैव P_2 7.5 तथा°] P; तत्रा° R^N 7.7 यो यत्रातिशयो] P_1P_3; यत्राप्यतिशयो R^N; य-त्राप्यतिशये P_2 7.7 स एवान्यत्र] P_3; जनस्वार्थाति° R^N; सत्वार्थादि° P_2 7.8 पूर्वः] $R^N P_1 P_3$; पूर्व° P_2

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शुद्धयोनिमयं तस्य वपुरुक्तमकर्मजम्॥ ७॥
तस्यैवं पाशमुक्तत्वाज्ज्ञानं केन निवार्यते।

शरीरस्य मायात्मकत्वेनेह व्याप्तिरसिद्धा, शुद्धविद्यात्मनो ऽपि सम्भवादित्युक्तं शुद्धे ऽध्वनि शि(वः कर्ता इत्यादिना। अत एव न) तत् कर्मजं
3 मायाधिकरणत्वात् कर्मणां तत्रासम्भवात्। अपि त्वधिकारनिबन्धनमेव। तस्यानन्तस्यैवमुक्तेन प्रकारेण पाशैर्मायात्मकैर्मुक्तत्वात्सर्वज्ञत्वं केन (वारयितुं शक्यमित्यवि)रोधः। अस्तु वा शुद्धयोनेरपि पाशत्वं दीक्षया विच्छेद्यत्वात्।
6 तथापि

तत्स्थं सर्पं विषं यद्वत्तद्गतं न विबाधते॥ ८॥
बाधते ऽनन्तमेवं न तद्गतः पाशसञ्चयः।

यथा हि विषस्रष्टुः सर्पस्य शरीरस्थमपि विषं सर्पान्तराद्वा (P₂ f. 60ʳ) प्रतिसंक्रान्तं तन्न विष(तया बाधकं तथान)न्तस्य †तत्स्थानसाधकगतः शरी-

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7 c.] $M^Y R^N P_3^{S\,vl} V_2^{vl} G_1^{vl} G_2^{vl} G_3^{vl} K_1^{vl} A_1^{vl} A_2^{vl} M_2^{vl} E_V E_D^{vl} Try^{vl}$; शुद्धयोनिम+न+न्तस्य N_2; शुद्धयोनिमनस्तस्य N_3D^2; स च (चा V_4) वपुरनन्तस्य $VG_3A_1M_2$(unmetrical except for V_4); शाक्तं वपुरनन्तस्य G_1Try; शान्तं व(च G_2)पुरनन्तस्य $G_2K_1A_2E_D$ 7 d.] $M^Y R^N P_3^{S\,vl} V_2^{vl} G_1^{vl} G_2^{vl} G_3^{vl} K_1^{vl} A_1^{vl} A_2^{vl} E_V E_D^{vl} Try^{vl}$; वपुरुक्तमवीजकम् N_2; वपुरुक्तमकर्म्मजा N_3; वपुरुत्तमकर्म्मजम् $D^2M_2^{vl}$; मायातीतमकर्म्मजम् $VGK_1AE_D Try$; मायातीतकर्मजम् M_2(unmetrical) 8 a. तस्यैवं पाश॰] $M^Y Try^{vl}$; तस्यैव याश॰ N_2; तस्यैव पाप॰ N_3D^2; तस्यैव पाश॰ $R^N VG_1^{vl} G_2G_3K_1^{vl} A_1A_2^{vl} M_2E$; तस्य तत्--- G_1; तस्य तद्बीज॰ A_2Try 8 c. तत्स्थं] $D^2M^Y V_2V_3V_4GA_1M_2ETry$; तस्थं $N_2N_3R^N A_2$; तत्रस्थं P_3^S(unmetrical); ⊔ स्थं K_1 • सर्पं] M^Y; सर्प॰ $N_2V_2V_3GAETry$; सर्व॰ $N_3D^2R^N P_3^S V_4M_2$; *om.* K_1(unmetrical) • ॰विषं] $N_2M^Y R^N V_3V_4GK_1AM_2ETry$; ॰वियं N_3; ॰विपं D^2; ॰विष $P_3^S V_2$ • यद्वत्] $M^Y R^N VGAM_2ETry$; वद्वत् N_2; यद्य N_3D^2; यद्वं K_1 8 d. तद्गतं न विबाधते] $M^Y V_2V_3G_2G_3K_1AM_2E_D$; तङ्गतं न विबाध्यते N_2; तद्गतं मनिबाध्यते N_3D^2; तद्गतं तं न बाधते $R^N E_V$; तगतन्न बाधते P_3^S(unmetrical); तद्गतं न विबोधते V_4; तद्गतन्न--- G_1; गतं तन्न विबाधते E_D^{vl}; तद्गतं न च बाधते Try 9 a. बाधते] Σ; बाध्यते N_3D^2 • ॰नन्तमेवं न] $R^N VGAM_2E$; ॰नन्तमेवन्तत् N_2Try; नतुमेवन्तत् N_3D^2; तत्तमेवं न M^Y; ॰नन्तमेवं न्नः K_1 9 b. तद्गतः $M^Y R^N E_V$; सङ्गतः N_2; सद्भावः N_3; सद्भावो D^2; सङ्गतं $SE_D Try$ • पाशसञ्चयः $M^Y R^N E_V$; भवकारणम् $NSE_D Try$

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7 (c^4–c^5) V_3; (d^8) K_1
8 (a^1–a^8) K_1; (a^4–a^8, d^5–d^8) G_1; (b^7–b^8) A_2 9 (a^1–a^8) G_1

8.2 शुद्धे ऽध्वनि शिवः कर्ता *Kiraṇa* 3:26c.

8.1 ॰नेह] $R^N P_1P_3$; नभ P_2 8.1 ॰सिद्धा] $R^N P_1P_3$; ॰सिद्धाश् P_2 8.1 शुद्धविद्या॰] $R^N P_1P_3$; शुद्धा॰ P_2 8.2 न] P_3^c; च R^N; वन P_2; *om.* P_3^{ac} 8.3 ॰भवात्। अपि] $R^N P_1P_3$; ॰भवादितिपि P_2 8.4 ॰नन्तस्यैव॰] $R^N P_1P_2$; ॰नन्तस्येव॰ P_2 8.4 पाशैर्माया॰] R^N; पाशैर्म्मलकर्म्ममाया॰ P_1P_3; पाशामाया॰ P_2 8.5 ॰योनेरपि] $R^N P_1P_2$; ॰योनोरपि P_3 8.5 ॰द्यत्वात्] $R^N P_1P_3$; ॰द्यत्वत् P_2 9.1 ॰स्रष्टुः] P_3; ॰स्पृष्ट॰ R^N; ॰सृष्टुस् P_1; ॰सृष्टु P_2 9.1–2 प्रति॰] $R^N P_1P_2$; *om.* P_3 9.2 तथानन्तस्य तत्॰] P_3; तथानन्तस्येतत्॰ R^N; ---न्तस्य तत्॰ P_1; तथानन्तस्य त P_2 9.2 ॰साधकगतः] *conj.*; ॰साधकगत॰ R

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रादिजनकत्वाक्षिप्तशुद्धविद्याकर्तृत्वात्तदात्मकः† पाशसञ्चयः शरीरात्मको न 3
बाधक इति। एवं मायागर्भाधिकारिणो ऽपि वीरभद्रादयो ⟨न मायापाशस-
ञ्चये⟩न बाध्यन्त इत्युक्तं भवति। तदुक्तं गुरुभिः

कलायोगे ऽपि नो वश्याः कलानां पशुसङ्घवत्। 6
वश्यास्ताः पशुभिः सार्धं तेषां ते तदुपर्यतः। इति।

यद्येवं पाशान्तर⟨वच्छुद्धविद्यापि पाशत्वे⟩नानन्तस्य भगवतो विच्छिन्नेति
कथं ततो ऽयं शरीरात्मकः पाशसञ्चय इति। तत्रोच्यते 9

छिन्ना छिन्नोद्भवा यद्वत्स्थानाश्रयवशाद्भवेत्॥ ९॥
स्थानयोगेन मन्त्रेशे हठवत्तनुधारणम्।

यथा छिन्नोद्भवा गडूची मूलतो विच्छिन्नापि स्थानविशेषमाश्रयमाश्रि⟨त्य पु-
नः प्ररोहं याति। एवं⟩ शुद्धविद्यापि छिन्नापि अनन्तस्य तदधिकारित्वलक्षणं
स्थानविशेषमाश्रित्य तच्छरीराद्यात्मना पुनः प्ररोहमायातीत्यधिकारसाम- 3
र्थ्यादनन्तेशस्या(P_2 f. 60^v)निच्छतो ऽपि बला⟨दि⟩व ⟨शरीरधारणमित्यविरो-
धः। यद⟩पि तच्छरीरस्य कर्मजत्वे ऽनुमानमुक्तं तदप्यनैकान्तिकमित्युच्यते।
6

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9 c. छिन्ना] $M^Y R^N VG_1G_3A_1M_2ETry$; च्छिन्न N; चिन्ता G_2; छिना K_1 • छिन्नोद्भवा] $N_3M^Y R^N VGAM_2ETry$; च्छिन्नोद्भवा N_2; च्छिन्नोभवा D^2; छिनोभवा K_1 • यद्वत्] $N_2D^2 M^Y R^N P_3^S V_2V_3GAM_2ETry$; यद्वन् N_3; यद्व V_4 9 d. स्थानाश्रयवशाद्] $M^Y R^N G_1E_V Try$; स्थानाश्रयषहा N_2; स्थानाश्रय इहा N_3D^2; स्थानान्तरवशाद् $VG_2G_3K_1AM_2E_D$ 10 a. मन्त्रेशे] $M^Y R^N VG_1E_V Try$; मन्त्रेसे N_2; मन्त्रस्तु N_3D^2; मन्त्रेशो $G_2G_3AM_2E_D$; मन्त्र--- K_1 10 b. ह-ठवत्तनु°] $M^Y R^N E_V$; हठवद्व ̲ N_2; भठवद्वपु° N_3; हठवद्वप्र° D^2; हठात्तत्तनु° $P_3^S V_3V_4$; हठात्तनु° V_2(unmetrical); हठवद्वप्र° G_1; हरवद्वपु° G_2M_2; हरस्तद्वपु° G_3; हरद्वपु° A_1(unmetrical); हरं यद्वपु° A_2; ऽप्यहरत् वपु° E_D; हठाद्वन्धप्र° *Try* • °धारणम्] Σ; °कारणं V_4

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9 (c^1–c^4) A_2; (c^5) A_1 10 (a^8–b^6) K_1

9.6–7 कालयोगे ऽपि···तदुपर्यतः *Mokṣakārikā* 82c–83b. Also quoted ad *Nareśvaraparīkṣā* 2:8, p. 133.

9.4 मायागर्भा°] $R^N P_1P_3$; मायाकल्पितगर्भा° P_2 9.4 ऽपि वीरभद्रादयो] $R^N P_2$; वीरभद्रादयोपि P_1P_3 9.4 मायापाश°] R^N; मायापरवश° P_2; मायपाश° P_3 9.6 कलानां] $R^N P_1P_2$; कल-नाम् P_3 9.7 सार्धं] $R^N P_1P_3$; साचम् P_2 9.9 °त्मकः] $R^N P_1P_3$; °त्मका P_2 10.1 यथा] R^N; यथा हि P 10.1 गडूची] *em.*; गळूची $R^N P_2$; गळूचि P_1P_3 10.1 °श्रित्य] $R^N P_2$; °श्रि--- P_1; °शृत्य P_3 10.2 °विद्यापि] $R^N P_1P_3$; °विद्यावि° P_2 10.2 अनन्तस्य तदधिकारि-त्वलक्षणं] R^N; अनन्तस्याधिकारलक्षण° P_1P_3; अनन्तस्य ⊔ दधिकारत्वलक्षण° P_2 10.3 °श्रित्य] $R^N P_1P_2$; °शृत्य P_3 10.3 तच्छरीरा°] $R^N P_1P_2$; तच्चरीरा° P_3 10.5 °नुमानमुक्तं तदप्य°] $R^N P_1$; °नुमानमुक्ततदप्य° P_2; तु मानमुक्तम् तदप्य° P_3

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मन्त्रशक्त्या यथा देहो विधृतस्तिष्ठते चिरम्॥ १०॥
प्राप्नोत्यभीप्सितं स्थानं कालदष्टो ऽपि शक्तितः।
एवं तच्छक्तिसामर्थ्यादास्ते तस्य वपुर्यतः॥ ११॥
अतः सुनिर्मलं ज्ञेयं बिसिनीपत्त्रवद्वपुः।

मरणकाल एव यो दष्टः सर्पेण स कालदष्टः क्षीणकर्मेत्यर्थः। तस्य यथा ⟨मन्त्रशक्त्यैव धृतो देहश्चिरं तिष्ठ⟩त्यभीप्सितञ्च स्थानं प्राप्नोति प्रागुक्तस्यैव
3 पुंसः शक्त्या ज्ञानक्रियात्मिकया तथेश्वरशक्तिसामर्थ्यादधिकाराख्यादनन्तेश-स्य शरीरमकर्मजमेवे⟨ति।

अतस्तत्पूर्वयुक्त्या च कार्ममायीयलक्षणै⟩(P_1 f. 16^v):।

6 असं(R^N f. 140^r)स्पृष्टं मलैर्ज्ञेयं पद्मपत्रमिवाम्भसा॥ इति।

अस्मदादीनामपि केषाञ्चिदकर्मजदेहदर्शनाच्छरीरत्वादित्यस्य हेतोरत्रानै-कान्तिकत्वमित्युक्तं ⟨भव⟩ति।

9 ⟨न⟩नु बोध⟨ायतनं शरीरमस्मदादीनामिव तस्येति किमुच्यते⟩ हठवत्त-नुधारणमिति तदर्थमेतत्।

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10 c.] $M^Y R^N SE Try$; मंत्रशक्त्या यथ देको N_2(unmetrical); मन्त्रसंक्षयधादेहे N_3; मंत्रसंक्षयधादे-हो D^2 10 d.] $N_2 M^Y Try$; विष्टतस्ति(तत्ति D^2)ष्ठते चिरं $N_3 D^2$; धृतस्तिष्ठति सर्वदा $R^N SE$ 11 a. °भीप्सितं] Σ; °भितस्वितं K_1(unmetrical) • स्थानं] Σ; स्थाना V_3 11 b. °दष्टो] $N_2 M^Y R^N SE Try$; °दुष्टो N_3; °द्रष्टो D^2 11 c. °सामर्थ्याद्] $M^Y R^N P_3^S V_3 V_4 G K_1 A M_2 E Try$; °सामर्थ्यात् N_2; °सामर्थ्या N_3; °सामध्या D^2; °सामात्र्याद् V_2 11 d. आस्ते तस्य] Σ; तदा तस्य N • वपुर्यतः] Σ; वपुर्धृतः V_4; विपर्यतः M_2 12 a.] $NP_3^S V_2 V_3 G A M_2 E_D Try$; असंस्पृष्टं मलैर्ज्ञेयं $M^Y E_V$; असंस्पृष्टो मलैर्ज्ञेयं R^N; अतः सुनिर्मलः ज्ञेयः V_4; अतस्सुनिर्मलं ज्ञानं K_1 12 b. बिसि-नीपत्त्रवद्वपुः] $NV_3 V_4 G A_1 M_2 E_D$; पद्मपत्रमिवाम्भसा $M^Y R^N E_V$ (= *Bhagavadgītā* 5:10d); बिसिनी तत्र तद्वपुः P_3^S; बिसिनीतन्तुवत् वपुः V_2; ⊔ पत्र--- K_1; बिसिनीपत्रवद्विभुः A_2; बिसिनीपत्त्रवत्स्वग *Try*

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10 (c^4–c^5) A_2; (d^1–$11a^1$) G_1 12 (a^3–b^2) N_2; (a^5–a^6) A_2

12.1 एव] P; येव R^N 12.1 कालदष्टः] $R^N P_1 P_2$; कलादष्टः P_3 12.2 तिष्ठत्यभी°] R^N; ---तीत्यभी° P_1; तिष्ठत्य × न्त × भी° P_2; तिष्ठतीत्यभी° P_3 12.2–3 प्रागुक्तस्यैव पुंसः] $P_1 P_3$; प्राग्वत्तस्यैव वपुः सः R^N; प्राग्वत्तस्यैव पुंसश् P_2 12.3 तथे°] $R^N P_1 P_2$; तथे° P_3 12.3 °धि-काराख्या°] P; °धिकारोस्मा° R^N 12.4 शरीरमकर्मज°] R^N; च न कर्म्मज° $P_1 P_3$; च कर्म्मज° P_2 12.5 कार्म°] $P_2 P_3$; कार्म्य° R^N 12.6 °संस्पृष्टं मलैर्] *em.*; °संस्पृष्टो मलैर् R^N; °स्पृष्टं मलम् $P_1 P_3$; °स्पृष्टं मलै P_2 12.6 पद्म°] R^N; पत्म° P 12.7 केषा°] $R^N P_1 P_3$; तेषा° P_2 12.7 °च्छरीरत्वा°] $R^N P_1 P_3$; °श्शरीरत्वा° P_2 12.8 °कान्तिकत्वमित्युक्तम्] $P_1 P_2$; °कान्तिक-त्वादित्युक्तं R^N; °कान्तकत्वमित्युक्तम् P_3 12.9 बोधायतनं] $P_2 P_3$; बोधायतन° R^N; भोग--- P_1 12.9 हठ°] R^N; वल° $P_1 P_3$; हर° P_2

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तन्त्रैरुपकृतः कल्यो यथा देहगतो रसः॥ १२॥
स तिष्ठति शरीरे ऽस्मिंस्तद्वद्बोधो महाबलः।

यथा कलने गतौ साधुः कल्यो ऽत्यन्तानवस्थितः शरीरे रसः (P₂ f. 61ʳ) पारतः स एव तन्त्रैस्तत्कुटुम्ब(धारणादिभिर्द्रव्यान्तरैरुपकृतः तस्मिञ्छरी)रे तिष्ठति तथैवानन्तेशस्येश्वरेच्छाशक्त्यात्मकैः तन्त्रैरुपकृतो ऽपि बोधो महाब- 3
लो ऽपि विच्छिन्नमलत्वेन (सर्व)र्थः शरीरे तिष्ठति। एतदुक्तं भवति—अ-
वि(च्छि{न्नम}लानां बोधाभिव्यञ्जनाय श)रीरमुपपद्यते न तु विच्छिन्नमला-
नामीश्वरतत्त्वाश्रितानामपीत्यनन्तस्य न बोधोपकाराय शरीरधा[र]णमिति 6
हठतः प्रोक्तम्। किं सर्वथा तस्यैतदनुपकारकमेव। नेत्युच्यते(

यथा भेषजसामर्थ्यादशक्तानां बलं परम्॥ १३॥
याति तच्छक्तिसामर्थ्यादनन्तस्य परे बलम्।
तेन सामर्थ्ययोगेन योनिं प्रेरयते क्षणात्॥ १४॥

अशक्तानां यथौषधा)दिसामर्थ्याच्छक्ति[रु]पचयं याति। एवं तस्य शरीरस्य

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12 c. तन्त्रैरुपकृतः] $R^N E_V$; तन्त्रैसोपचितः N_2N_3; तत्र सोपचितः D^2; तन्त्रैरुपचितः M^Y; तन्त्रैश्चोपचितः $P_3^S V_3 G_2 G_3 A M_2 E_D Try$; तन्त्रैश्चेपचितः V_2; तन्त्रैश्चोपश्चितः V_4; त--- G_1; ---त्रैश्चोपवितः K_1 • कल्यो] $N_2 M^Y R^N P_3^S V_3 V_4 A_1 E_V$; कल्या $N_3 D^2$; काल्यो $V_2 G_2 G_3 M_2$; कल्प्यो $A_2 E_D$; कल्पो *Try* 12d. देहगतो] $N_2 M^Y R^N V G_2 G_3 K_1 A M_2 E Try$; देहसनो $N_3 D^2$; देहं गतो G_1 • रसः] $N M^Y R^N V G_2 G_3 K_1 A_1 M_2 E_V$; ≪*s*≫वशः $G_1 Try$; वशात् $A_2 E_D$ 13 a. स] $M^Y R^N G_2 K_1 E_V$; न $N G_1 A_2 Try$; सु° $V G_3 A_1 M_2 E_D$ 13 b. महाबलः] $M^Y R^N V G_1 G_3 A M_2 E Try$; न तिष्ठति $N G_2 K_1$ 13 c. भेषज°] Σ; भैषज° V_3 13 d. बलं परम्] $N_3 D^2 V G K_1 A E_D$; परं बलम् $M^Y R^N E_V Try$; बलं वरम् M_2 14 ab.] *om.* K_1 14 a. याति] M^Y; एवं Σ 14 b. परे बलम्] M^Y; परं बलम् $N R^N E_V Try$; बलं परम् $V G_2 G_3 A M_2 E_D$ 14 d. योनिं] $M^Y R^N S E Try$; योनि $N_2 N_3$; योनिः D^2 • प्रेरयते क्षणात्] $N Try$; संप्रेरयत्यसौ M^Y; सम्प्रेरयेत्क्षणात् $R^N E_V$; प्रेरयति क्षणात् SE

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12 (c^1, c^7–c^8) K_1; (c^2–c^8) G_1 13 (c^6) A_1; (d^5–d^8) N_2
14 [a^8–b^1] M_2; (b^1–b^2) N_2; (b^2–c^4) G_1; (c^6–d^5) K_1; (d^3) G_2

13.2 तत्रि कुटुम्बधारणे *Dhātupāṭha* 10:139.

13.1 गतौ] $R^N P_1 P_2$; गगतौ P_3 13.1 रसः] $R^N P_1 P_3$; सः P_2 13.2 पारतः] P_2; पानतः $P_1 P_3$; पाचदः R^N 13.2 °कुटुम्ब°] R^N; °कुडुम्ब° P 13.2 °न्तरैरु°] $R^N P_2$; °न्तरेरु° P_3 13.2 तस्मिञ्छ°] $R^N P_3$; तस्य च्छ° P_2 13.3 तिष्ठति] $R^N P_1 P_3$; तिष्ठति॥॥॥। P_2 13.3 °शक्त्या°] $R^N P_1 P_3$; °सदत्या° P_2 13.4 °र्थः] $R^N P_1 P_3$; °र्त्थ° P_2 13.6 °तत्त्वा°] $R^N P_1 P_3$; °तत्वात्मना P_2 13.7 हठतः प्रोक्तम्] R^N; *om.* $P_1 P_3$; हंतेटप्रोक्तं P_2 13.7 सर्वथा] $R^N P_1 P_3$; सर्वधा P_2 14.1 याति। एवं] $R^N P_1$; वयत्येव P_2; ˃ ⊔ वन् P_3

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या शक्तिः तया यत्सामर्थ्यं कर्तृत्वसमर्थनं तस्मादनन्तेशस्य परस्मिञ्छिव-
3 तत्त्वे बलं संस्कार्यसं[यो]जनाद्यात्मकं (यातीति। अयमर्थः—सर्व)ज्ञत्वे ऽपि
तस्य शिवात्कलया कर्तृत्वन्यूनत्वेनात्र संस्कार्यसंयोजनादिव्यापार[ानुप](P₂
f. 61ᵛ)पत्तेरवश्यं तावतो ऽपि कर्तृत्वांशस्याभिव्यञ्जनायास्मदादेरिव शरी-
6 र(मुपयुज्यत इत्यदोषः।

अ)त्रैव परीक्षान्तराय [प्रश्नः]

गरुड उवाच।
प्रेरको ऽधस्तने मार्गे मायायाः प्रेरकेण किम्।
स्वत एव विकारेण जगत्यस्मिन्विकारिणी॥ १५॥
जगद्योनिर्यतः प्रोक्ता तद्विकाराः कलादयः।
विकारात्सर्वनाशः स्याद्विकारो न जगत्कथम्॥ १६॥

ननु चायं प्रश्नो ऽनुपपन्नः पूर्वमेवेश्वरसिद्धौ न्यायनिराकृतत्वात्समाधिरपि
प्रागु[क्त] एव यतः। यदुक्तं क(र्म चेन्न ह्यचेतनमि)ति। अथ किमत्र प्रयोज्येन

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15. गरुड उवाच] NM^YTry; *om.* R^N; गरुडः SE 15a. प्रेरको ऽधस्तने] $M^YR^NV_3E_V$; प्रेरको धस्तनो N_2; प्रेरको वस्तुनो N_3D^2; प्रोक्तो+ध+स्तनो P_3^S(unmetrical); प्रेरको धस्थने V_2; प्रेरको यस्तनौ V_4; अनन्तः प्रेरकः $GK_1A_2M_2E_DTry$; प्रेरकः A_1(unmetrical) • मार्गे] $NM^YR^NE_V$; प्रोक्तो SE_DTry 15b. प्रेरकेण] $M^YR^NP_3^SV_3V_4GK_1AM_2ETry$; प्रेरकेन N; प्रेरणेन V_2 15c. एव] Σ; एवं N • विकारेण] $N_3D^2M^YK_1A_2Try$; विका--- N_2; विकारिण्यो R^N; विकारिण्यात् P_3^S; विकारिण्या $V_2V_3V_4M_2E_V$; विकारे--- G_1; विकारेण्यञ् G_2; विकारिण्याञ् $G_3A_1E_D$ 15d. जगत्यस्मिन्] Σ; गत्यस्मिं N_3(unmetrical); जगत्यास्मिन् K_1 • विकारिणी] $N_3D^2R^NP_3^SV_3K_1M_2Try$; विकारिणि $M^YV_2V_4GAE$ 16a. जगद्योनिर्यतः] $M^YR^NVGA_2ETry$; जगद्योनिरतः N; जगद्योनिर्यतं K_1; जगत्योनिर्यतः A_1; जगत्योनिर्युतः M_2 • प्रोक्ता] $N_2D^2M^YR^NV_3G_1G_2^{ac}G_3AETry$; प्रोक्तान् N_3; प्रोक्तास् $P_3^SV_2G_2^c$; प्रोक्तः V_4; प्रोक्तो K_1M_2 16b.] R^NSE_DTry; तद्विकारा कलादयः N_2; विकारान्त(त्त N_3)द्वलोदयः N_3D^2; तद्विकारः कलादयः M^YE_V 16c. विकारात्] Σ; विकार° N • सर्वनाशः स्यात्] $N_2R^NV_4M_2ETry$; °सर्वसर्वेषां N_3D^2; सर्वनाश स्यात् $M^YP_3^SV_2V_3G_1G_2A$; सर्वविनाश स्यात् G_3(unmetrical) 16d. विकारो न] $M^YR^NAE_VTry$; विकारो श N_2; विकारेण $N_3D^2G_1G_2M_2E_D$; अविकारे $P_3^SV_2V_3$; विकारे न V_4G_3

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15 (c^7–d^8) N_2; (c^8–d^8) G_1; (d^3) A_2 16 (a^1–a^2) G_1; (b^7–c^1) A_1; (c^1–d^7) K_1

16.2 कर्म चेन्न ह्यचेतनम् *Kiraṇa* 3:12d.

14.2 शक्तिः] R^NP_2; शक्ति P_1P_3 14.2 सामर्थ्यं] $R^NP_1P_3$; सामत्थ्य P_2 14.2 कर्तृत्व°] $R^NP_1P_3$; कर्तृत्वम् P_2 14.3 बलं] P; *om.* R^N 14.3 °त्मकं यातीत्रि] R^NP_3; °त्मक--- P_1; °त्मकशयतीति P_2 16.1 चायं] $R^NP_1P_3$; चायाम् P_2 16.1 °पन्नः पूर्वमेवे°] P_2; °पन्नपूर्वमेवे° R^N; °पन्नः पूर्वमिवे° P_1P_3 16.1 °कृतत्वात्] P; °कृतत्वा(दयुक्त एव। नापि सांख्यदृशात्र पुनरीश्व-राक्षेप इति)त् R^N 16.2 प्रागुक्त] R^NP_1; प्रागु--- P_2; प्रगुक्त P_3 16.2 यदुक्तं] R^NP_2; तदुक्तम् P_1P_3

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प्रेरकान्तरेणेति प्रश्नः। सो ऽपि यथा भूमण्डलेशेनेत्यादिना निराकृतत्वादयु- 3
क्त एव। नापि सांख्यदृशात्र पुनरीश्वराक्षेप इति युक्तं व्या⟨ख्यातुम्। पूर्वमेव
स्थू⟩लं विचित्रकं कार्यमित्यादिना तद्दृष्टेरपि निरासस्य सम्भवात्। तदस-
म्भवे हि प्रश्नान्तरमुपपद्येतापि नान्यथा कलादेरपि प्रसङ्गादिति। तत्रोच्यते 6
अन्य एवायमभ्युपगतः म⟨हाप्रलयापेक्षयात्रेश्व⟩राभावप्रसाध(P_2 f. 62^r)नप्रस-
ङ्गः प्रश्नार्थः। महाप्रलये ह्यनन्तादीनामुपसंहृतत्वाद्भगवतश्चेश्वराद्यवस्थाति-
रस्कारेण शान्ततयैवावस्थितेः प्रेरकाभावे सति जगद्योनित्वान्मा⟨या यथा
स्वत एव सूक्ष्मसूक्ष्मत⟩राद्य(R^N f. 140^v)वस्थाविकारेण स्वकार्यव्यक्तियोग्यत- 9
या प⟨रि⟩णामिनी समभ्युपगम्यते तथैव सर्गारम्भकाले कलादिकार्यात्मना
भविष्यतीति किं तस्याः प्रेरकेण कल्पितेनेति। ⟨अथ तदापि प्रेरकोपसंहा-
रो⟩ नेष्यते महाप्रलयानुपपत्तिरविशेषादिति प्रसङ्गविपर्ययः। किञ्च विका- 12
रित्वान्मायाया निरंशत्वे सति सर्वात्मना परिणामतः क्षीरदध्यादीनामिव
कार्यका⟨ले⟩ वि⟨नाशप्रसङ्गः। सांशत्वे हि तस्या घ⟩(P_1 f. 17^r)टादिवत्कारण-
पूर्वकत्वेन [परम]कारणत्वाभावः। अथ विकारस्तस्या नेष्यते ततो ऽनुपादा-
नत्वाज्ज[ग]त उत्पत्त्यभाव इति प्रसङ्गद्वयेन (P_2 f. 62^v) [पूर्वः प]क्षः।

अत्र सिद्ध[ान्तः] 18

भगवानुवाच।

अचेतनत्वात्प्रेर्या सा पुरुषार्थेन हेतुना।

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17. भगवानुवाच] $NM^YV_4G_2K_1A_1E_DTry$; *om.* R^N; भगवान् $P_3^SV_2V_3G_1G_3A_2E_V$; ईश्वरः M_2
17a. अचेतनत्वात्] $N_2M^YR^NP_3^SV_3V_4G_1K_1AETry$; अचेतनत्वा N_3D^2; अचेनत्वात् V_2(unmetrical); अचेतन स्यात् G_2G_3; अचेतनः स्यात् M_2 • प्रेर्या सा] $M^YR^NV_2V_3V_4G_2AM_2ETry$; प्र--- N_2; प्रयासा N_3D^2; प्रेर्य्याण P_3^S; प्रेर्य्या--- G_1; प्रेर्य्यासु G_3; प्रेर्यास्य K_1 17b. पुरुषार्थेन] Σ; पुरुषार्थेन च V_4(unmetrical)

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17 (a^7–a^8) N_2; (a^7–b^6) G_1; (b^4–b^5) V_3; (d^4) A_1

16.3 यथा भूमण्डलेशेन *Kiraṇa* 3:27a.
16.5 स्थूलं विचित्रकं कार्यम् *Kiraṇa* 3:12a.

16.3 निराकृत°] $R^NP_1P_3$; निराकृतत° P_2 16.4 °क्षेप] $R^NP_2P_3$; °पेक्ष P_1 16.5 कार्यमित्यादिना] $R^NP_1P_3$; कार्य्यादिना P_2 16.6 °पपद्येतापि] R^NP_2; °पपद्यते P_1P_3 16.6 कला°] R^NP_2; काला° P_1; काले° P_3 16.7 °भ्युपगतः] P; °भ्युपगमतः R^N 16.8–9 °तिरस्कारेण] R^NP_2; °विकारेण P_1P_3 16.9 °तयैवावस्थितेः] P_1P_3; °तयैव स्थितेः R^NP_2 16.10 सूक्ष्मसूक्ष्म°] R^N; सूक्ष्म° P_2P_3 16.10–11 °योग्यतया] $R^NP_1P_3$; °योग्यताया P_2 16.11 °पगम्यते] $R^NP_1P_3$; °पपद्यते P_2 16.12 प्रेरकेण] $R^NP_1P_2$; प्ररकेण P_3 16.12 कल्पितेनेति] $R^NP_1P_3$; कलितेनेति P_2 16.12 तदापि] $R^{Nc}P_2P_3$; तथापि R^{Nac} 16.12 प्रेरको°] R^NP_2; प्ररको° P_3 16.13 °नुपपत्ति°] P_1P_3; °नुपपत्ते° R^NP_2 16.13 °विपर्ययः] $R^NP_1P_2$; °विपर्य्यः P_3 16.14 मायाया] $R^NP_1P_2$; माया° P_3

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स्वतो न विकृतिस्तस्मादनन्तो ऽस्याः प्रचोदकः॥ १७॥

(महाप्रलये ऽपि पुरुषार्थत)या कलादिव्यक्त्यनुगुणेन सूक्ष्मसूक्ष्मतराद्यवस्था-भे[दिन] भग[व]तः साक्षात्प्रेर्यैव। तदानीमपीश्वराद्यवस्थानुपसंहारान्न पूर्वः प्र-
3 सङ्ग इत्यर्थः। यदुक्तं श्रीमन्मृगे(न्द्रे

स्वापे ऽप्यास्ते बोधयन्बोधयो)ग्यान्नोध्यान्नुन्धन्पाचयन्कर्मिकर्म।

मायाशक्तीर्व्यक्तियोग्याः प्रकुर्वन्पश्यन्सर्वं यद्यथा वस्तुजातम्॥ इति।

6 महाप्रलयश्च बहिरङ्गकलादिकार्योपसंहारः। तत्रैव चान(न्तादेः कर्तृत्वमित्यु-क्तं यतः। नापि द्वि)तीयप्रसङ्ग इत्युच्यते

वायुवेगाद्यथोदन्वानुपर्येव विकारभाक्।

अक्षोभ्यत्वात्तथा माया सविकारा कलादिभिः॥ १८॥

यथा ह्युदधिः परिमिताभिः शक्तिभिस्तरङ्गात्मकं विकारम(P_3 f. 9^r)नुभवति न सर्वाभिरेवं शक्तिसमाहारात्मक(त्वान्मा)यायाः कतिपयाभिरेव शक्तिभिः
3 सा क(लादिविकारमनुभवति) न सर्वाभिस्तेन रूपेणा(P_2 f. 63^r)क्षोभ्यत्वादि-ति। अत्र पराभिप्रायः

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17 c. स्वतो] Σ; स्थितो M_2 • विकृतिस्तस्माद्] $R^N P_3^S V_2 V_3 G_2 K_1 A M_2 E$; विकृतिस्तस्याद् $N_2 N_3$; विकृतिर्न स्याद् D^2; विकृतिस्तस्या $M^Y G_1$ *Try*; विक्षतिस्तस्माद् V_4; विकृतस्तस्माद् G_3 17 d. अनन्तो ऽस्याः प्र°] $R^N P_3^S G_3 K_1 AE$; अनन्तो(न्ताः D^{1ac}) स्यात्प्र° NM_2; अतो नन्तः प्र° M^Y; अनन्तो साप्र° V_2; अनन्तो स्यां प्र° $V_3 V_4$; अनन्तो स्य प्र° G_1; अनन्तो स्यः प्र° G_2; अनन्तस्तेन *Try* 18 before a. M^Y inserts ईरितानेन सा योनिः शक्तिः सा कारणात्मिका। प्रसवं याति कार्य्येण स्वकीयेनापि देहिनां। 18 a. °दन्वान्] $M^Y R^N V_2 V_3 G K_1 AE$ *Try*; °दन्वा--- N_2; °दत्वान् $N_3 D^2 M_2$; °दम्बान् P_3^S; °दन्यान् V_4 18 b. उपर्येव] $M^Y R^N P_3^S V_2 V_3 G K_1 AE$; ---पर्येव N_2; उपयैव N_3; पश्चैव D^2(unmetrical); उपर्येवं V_4; उर्येव M_2(unmetrical) 18 c. °त्तथा] Σ; तथा $N_2 N_3$ 18 d. सविकारा] NM^Y *Try*; तद्विकाराः $R^N V G_2 G_3 K_1 A_1 M_2 E_D$; तद्विकारः E_V; त्तद्विकाराः A_2 • कलादिभिः] $NM^Y G_1$ *Try*; कलादयः $R^N V G_2 G_3 K_1 A M_2 E$

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18 (c^4–d^4) G_1; (c^6, d^1) A_1; (c^7–d^1) K_1; (d^8) N_2

17.4–5 स्वापे ऽप्यास्ते···वस्तुजातम् *Mṛgendravidyāpāda* 4:15. Also quoted ad *Nareśvaraparīkṣā* 2:31, p. 153.

17.2 प्रेर्यैव] R^N; प्राप्यैव P 17.2 तदानीमपी°] R^N; तदानीमी° $P_1 P_3$; तदानीमप° P_2 17.3 मृगेन्द्रे] $R^N P_3$; मृगे--- P_1; महेन्द्रे P_2 17.4 बोधयन्बोध°] P_3; बोधयन्बाध° R^N; बोधयेत्बोध° P_2 17.4 °योग्यान्नोध्यान्] $R^N P_3$; ---ग्यान्नोध्यान् P_1; °योग्यान्नोध्यान् P_2 17.4 पाचयन्] $R^N P_1 P_3$; पाचयत् P_2 17.5 पश्यन्] $R^N P_1 P_3$; *om.* P_2(unmetrical) 17.6 महाप्रलयश्च] $P_1 P_3$; महाप्रलयश्च तदानीं $R^N P_2$ 17.6 °संहारः] $P_1 P_3$; °संहारात् R^N; °संहारान् P_2 17.6 चानन्तादेः] $R^N P_2$; चान--- P_1; च+ा+न+ा+न्तान्तेः P_3 18.1 यथा] $R^N P_1 P_2$; यदा P_3 18.1 °नुभवति] $R^N P_2$; °नुवहति $P_1 P_3$ 18.2 मायायाः] $R^N P_3$; ---यायाः P_1; मायया P_2

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नाक्षुब्धा कार्यकर्त्री चेत्

विकृतानामप्यविकृतानामिव शक्तीनां तत्सहभावित्वादक्षोभे तासामपि विकारानुपपत्तेः कार्य(ानुपपत्तिरित्यवश्यं स)र्वैव क्षुब्धाभ्युपगन्तव्येत्यक्षोभ्यत्वादित्ययं हेतुरत्रासिद्ध इति। 3

अत्र सिद्धान्तः।

क्षोभो ऽस्याः स्यात्तदीरणम्।
सा शक्तिः प्रेरिता तेन नित्यं कार्यकरी भवेत्॥ १९॥

अयं सामान्यक्षोभः सर्वशक्तिविषयः प्रेरणात्मकस्तस्या अभ्यु(पगम्यत एव। 6
कार्यात्म)कस्तु विशेषक्षोभः कस्याश्चिदेव शक्तेरिति। एवञ्च नात्रासिद्धतेत्युच्यते

उक्ताक्षोभ्या विभुत्वात्सा कारणं जगतः स्थिता।

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19. R^N places the rest of the verse after *pāda* a, but also gives the *pratīka* below for the rest of the verse. 19 a. नाक्षुब्धा] Σ; नाक्षुब्ध R^N; क्षुब्धः V_4; नाक्षस्था M_2(unmetrical) • कार्य°] $N_2M^YR^NVG_2G_3K_1AE$; काय° N_3D^2; का° G_1(unmetrical) • °कर्त्री चेत्] $M^YP_3^SV_3G_1E_V$ *Try*; °कर्त्री च N_2N_3; °वती च D^2; °कर्त्ती चेत् R^N; °कर्तृ चेत् V_2V_4; °कर्तृत्वे $G_2G_3AM_2E_D$; °कर्तुत्वे K_1 19 b.] R^NE_V; क्षोभस्यास्य(सा N_3D^2)द्रुदीरणं N; क्षोभो स्याः स्याद्रुदीरणं M^Y; क्षोभोस्या(स्य P_3^S) स्यात्प्रवी(च V_4)रणा $P_3^SV_3V_4G_2G_3K_1A$; क्षोभो स्यास्स्या प्रवीरणाम् V_2; क्षोभस्तस्या यदीरणम् G_1 *Try*; क्षोभोस्य स्यात्प्रवीरणाः M_2; क्षोभो ऽस्यास्स्यात्प्रवीरणम् E_D 19 c. सा शक्तिः] $M^YR^NG_1G_2A_1E_V$ *Try*; सा शक्ति° NV_4; तच्छक्ति° $P_3^SV_2V_3G_3A_2E_D$; तछक्तिः K_1; तच्छक्तिः M_2 • प्रेरिता तेन] M^YR^NSE*Try*; °प्रेरितान्तेन N_2D^2; °प्रेरितान्तान N_3 19 d. कार्य°] $N_2M^YR^NV_2V_3V_4GAM_2E$*Try*; काय° N_3D^2; *om.* P_3^S(unmetrical) 20 a.] $M^YR^NE_V$ *Try*^{vl}(*Try* uncertain); उक्ताक्षोभ्या विभु ⊔ सा N_2; उत्क्ताक्षोभ्य(त्य N_3)विभुत्वात्(त्वा N_3)सा N_3D^2; उक्ता विभुत्वादक्षोभ्या(भ्यां P_3^S) V; उक्ताक्षोभ्यरवित्वात् G_1(unmetrical); उक्ता विभुत्वात्क्षोभ्या सा $G_2G_3AM_2E_D$; ⊔ ताक्षोभ्या विभुत्वात्--- K_1 20 b.] $R^NVG_2G_3K_1AM_2E$*Try*^{vl}(*Try* uncertain); तच्छक्तेक्षद्रुदीरणं N_2; तच्छक्तेक्षुद्रदीरणं N_3D^2; कारणं तु गतः स्थिता M^Y; ---म् G_1

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19 [d^1–d^8] K_1; (d^2) A_1
20 [a^1] K_1; (a^8) K_1; (b^1–b^8) G_1; (e^2) A_1

19.1 विकृतानामप्य°] $R^NP_1P_2$; *om.* P_3 19.1 तासामपि] P; तासामपि स R^N 19.2 क्षुब्धा°] R^N; च क्षुब्धा° P_1P_3; च क्षुब्धता° P_2 19.2–3 °त्यक्षोभ्यत्वा°] P; °त्याक्षोभ्यत्वा° R^N 19.6 सामान्य°] $R^NP_1P_3$; समान्य° P_2 19.6 तस्या अभ्यु°] $R^NP_1P_3$; तस्याभ्यु° P_2 19.7 विशेषक्षोभः] *conj.*; विशेषः क्षोभः R 19.7–8 नात्रासिद्धतेत्युच्यते] R^N; नात्रासिद्धतेति P_1P_3; नात्रासिद्धतेत P_2

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यथा मायाधिका व्याप्य न तत्कार्यगणो ऽध्वनि।
भावान्कलादिकान्व्याप्य स्थिताक्षोभ्या ततःस्मृता॥ २०॥

विभुत्वेन सर्वशक्त्यात्मना न कार्यतया क्षोभ्यत इत्यक्षोभ्यत्वेनोक्ता भवति। (जगत्कारणात्मनानुमीयते। तेन रूपेणाक्षोभ्यैव यतो भवन्तीति भावास्त-
3 त्कार्यात्मकाः कला)दयः तान्व्याप्य स्थिता। घृतकीटन्यायेन तद्गर्भ एव तेषामुत्पत्तिरित्यर्थः न तु तद्भावभावित्वात्। घटादेः कार्यस्य मृदादिद्रव्य-मेव का(R^N f. 141^r)रणं लोके (P_2 f. 63^v) दृष्टं न तु तच्छक्तिः। तत्किमुच्यते
6 शक्तिः कार्यकरीति। त(त्रोच्यते

तत्कार्यकारिका शक्तिः क्रियाख्या सूक्ष्मरूपिणी।
स्थूलकार्यासु सूक्ष्मापि स्थिता न्यग्रोधबीजवत्॥ २१॥

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20 cd.] *om.* $M^Y E_V Try^{vl}$; placed before 21ab in N and preceded by the following half verse: तस्य शक्तिवलाद्यास्याः (स्या N_2) सामर्थ्यममितं भवेत् 20 c. मायाधिका] $R^N NV_3V_4GK_1AE_D Try$; मायाधिक° $P_3^s V_2$; माया त्रिका M_2 • व्याप्य] E_D; व्याप्या $NP_3^s V_2V_3G_1G_2K_1 Try$; व्याप्ता R^N; स्याप्या V_4; व्याप्या G_3AM_2 20 d. न तत्कार्यगणो] $N_2R^N P_3^s G_2$; न तत्काय ⊔ णे N_3D^2; न तत्कार्य्यगतो $V_2V_3V_4$; रतत्कार्य्यगणो G_1; ततः कार्य्यगणो (णे G_3E_D; गतो A_2^{ac}) $G_3K_1AM_2E_D Try$ • °ध्वनि] $NR^N V_2V_4G_1G_3AM_2E_D$; °द्धनी $P_3^s V_3$; °ध्वनिः $G_2K_1 Try$ 20 e. भावान्] $N_3 M^Y R^N P_3^s V_3V_4G_2AM_2E Try^{vl}$ (*Try* uncertain); भावात् N_2D^2; भगवान् $V_2G_3K_1$ (unmetrical); भवान् G_1 • कलादिकान्] $M^Y R^N SE Try^{vl}$ (*Try* uncertain); कलादिकां N_2; कालादिकां N_3D^2 • व्याप्य] $NM^Y R^N V_2V_3V_4G_1G_2AE Try^{vl}$ (*Try* uncertain); वाप्य $P_3^s G_3K_1M_2$ 20 f. स्थिता°] Σ; सिता° V_4 • ततः] $NR^N P_3^s M_2E Try^{vl}$ (*Try* uncertain); तत $M^Y V_2V_3V_4GA$ • स्मृता] $M^Y R^N VG_1G_3AM_2E Try^{vl}$ (*Try* uncertain); स्मृताः N_2K_1; स्मृतः N_3D^2; स्मृत G_2 21 a. तत्कार्य°] Σ; तत्काय° N_3 • °कारिका] $M^Y R^N P_3^s V_2V_3GK_1AM_2$; °करणी $NTry$; °करिका V_4E • शक्तिः] $D^2M^Y R^N VG_1G_3AM_2E Try$; शक्ति $N_2N_3G_2K_1$ 21 b. सूक्ष्मरूपिणी] $M^Y R^N SE Try$; सूक्ष्मलक्षणा N_2; सूक्ष्मलक्षणं N_3D^2 21 c.] $M^Y R^N V_4E_V$; शक्तिसूक्ष्मा (क्ष्मो D^2) विकार(र्य $N_2K_1^{vl}$)स्य $NK_1^{vl}A_1^{vl}M_2^{vl}$; स्थूलकार्य्यस्य सूक्ष्मापि $P_3^s V_2V_3G_2G_3K_1AM_2E_D$; --- सूक्ष्मापि G_1; शक्तिस्सूक्ष्मा वि(पि Try^{vl})कारस्य $P_3^{s\,vl}V_2^{vl}V_3^{vl}G_1^{vl}G_2^{vl}G_3^{vl} Try^{vl}$; शक्तिः सूक्ष्मा विकारिस्या V_4^{vl}; सूक्ष्मापि स्थूलकार्यस्य *Try* 21 d.] $M^Y R^N P_3^s V_2V_3GK_1AM_2$; स्थूल(लं N_2)स्यास्य निवन्धनं $NP_3^{s\,vl}V_2^{vl}V_3^{vl}V_4^{vl} Try^{vl}$; सिता न्यग्रोधवीजवत् V_4; मूलस्यास्य निवन्धनम् $G_1^{vl}G_2^{vl}G_3^{vl}A_1^{vl}A_2^{vl}M_2^{vl}$; कारणं वटबीजवत् *Try* 21 after d. E_D inserts शक्तिः सूक्ष्मा विकारस्य मूलस्यास्य निवन्धनम्

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21 (a^6) A_1; [b^1–b^6] K_1; (b^5–c^5, d^1–d^2) G_1

20.1 विभुत्वेन] R^N; विभुत्वेन तु न P 20.1 °शक्त्यात्मना न] R^N; °शक्त्यात्मना P 20.1 इत्यक्षोभ्य°] $R^N P_1P_3$; इत्याक्षोभ्य° P_2 20.2 जगत्कारणात्मनानुमीयते···भवन्तीति] R^N; *om.* P_2P_3 20.3 °त्मकाः] $R^N P_3$; °त्मका P_2 20.3 तान्व्याप्य स्थिता] $R^N P_2$; *om.* P_1P_3 20.3 °कीट°] $R^N P_1P_3$; °कीटा° P_2 20.4 न तु] R^N; ननु P 20.5 दृष्टं न] P; दृष्टः न R^N 20.5 तच्छक्तिः] $R^N P_1P_3$; तच्छक्ति P_2 20.5–6 तत्किमुच्यते शक्तिः] R^N; *om.* P

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)लोके ऽपि न्यग्रोधबीजवत् सूक्ष्मापि शक्तिस्तस्य स्थूलस्य कार्यस्य कारिका परिणतिशब्दवाच्या नित्यानुमेयधर्मि[णी] सिद्धैव। न तु द्रव्यमशक्त्यवस्थायामपि तस्य भ(ावात्। यदाहुः 3

शक्तिः कारकं न द्रव्यं व्यभिचा)रादिति।

नापि सहकारिसन्निधानमशक्तस्य तत्सहकारियोगे ऽपि तत्कार्यादर्शनादिति शोभनमुक्तम् शक्तिः कार्यकरीति। ततः प्रकृते किमुच्यते 6

कारणं तेन सा ज्ञेया स्थूलस्यास्य समन्ततः।

ये(नैवमनेकशक्तिरूपापि माया न सर्वशक्त्या)त्मना परिणमत इत्युक्तं तेन कारणेन सा काचिदेव शक्तिरस्य स्थूलस्य कलादेः कार्यस्य सामस्त्येन कारणं प्रोक्ता। न तु शक्त्यन्तरमिति द्वितीयो ऽपि प्रसं(गो ऽनुपपन्न इति। 3

अथ किं सर्वस्य जगतः साक्षात्कार)णम्। नेत्युच्यते

तस्मात्कला तुटिः संस्था बोधिनी ह्यभिलाषकृत्॥ २२॥
सूक्ष्मं चातो गुणास्तेभ्यो बुद्धिर्बुद्धेरहंकृतिः।

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22 ab.] Σ; यथा न्यग्रोधबीजस्य शक्ति स्थूलनिबन्धनं NK_1^{vl} (*Try* adds this half-verse onto the end of his *pāṭhāntara* for 21cd.) 22 c. तुटिः] $N_2N_3M^YR^NP_3^SV_2K_1$ *Try*; त्रुटि D^2; तुटि $V_3G_2G_3A$; त्रुटिः V_4E_V; कुटी M_2; त्रुटी E_D • संस्था] $N_2D^2M^YR^NP_3^SV_2V_4G_2G_3K_1AM_2E$ *Try*; सस्था N_3; स्थंस्था V_3 22 d. बोधिनी] $M^YR^NE_V$ *Try*; बोधनी N; बोधिका $VG_2G_3AM_2E_D$; बोधिता K_1 • ह्यभिलाषकृत्] $NM^YR^NVE_V$; साभिलाषकृत् $G_2G_3K_1AM_2E_D$ (*Try* uncertain) 23 a.] M^YR^NV; सुसूक्ष्मं सगुणं प्रज्ञा $NTry^{vl}$; सुसूक्ष्म गुणास्तेभ्यो G_2(unmetrical); सुसूक्ष्माश्च ग(गु $A_2M_2E_D$)णास्तेभ्यो $G_3AM_2E_D$; स सूक्ष्माश्च गुणास्तेभो K_1; सुसूक्ष्मं च गुणास्तेभ्यो *Try* 23 b.] $M^YR^NP_3^SV_3V_4G_1G_3K_1A_2M_2E$ *Try*; अहमादि पुनर्गणः N_2; अहमासादि पुनर्गुणः N_3D^2(unmetrical); अहमादिः पुनर्गुणम् Try^{vl}; बुद्धिबुद्धेरहंकृतिः (ति G_2A_1) $V_2G_2A_1$

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22 [a^6–b^2] K_1; (b^4–b^8) K_1; (b^8–d^8) G_1; [d^7–d^8] V_4 23 (a^1–b^7) G_1

21.4 शक्तिः कारकं न द्रव्यं व्यभिचारात् Source unknown.

21.1 तस्य] P_1P_3; तस्याप्यस्य R^NP_2 21.2 °धर्मिणी] R^N; °धर्म्मिणि P_1P_3; °धर्म्मि--- P_2 21.3 तस्य] P; तस्यां° R^N 21.4 कारकं न] R^NP_3; कारकन्तद् P_2 21.4 व्यभि°] R^NP_2; वभि° P_3 21.5 सहकारि°] $R^NP_1P_3$; सहकार° P_2 21.5 तत्सहकारियोगे] R^N; सहकारियोगे P 21.5 तत्कार्या°] P_1; तत्कार्य्य° $R^NP_2P_3$ 21.6 कार्यकरीति] $R^NP_1P_3$; कार्य्यकारीति P_2 22.1 येनैव°] R^NP_3; ये--- P_1; येनैवमने(नै P_2^{ac})व° P_2 22.1 °शक्त्या°] R^NP_3; °शक्याना° P_2 22.1 परिणमत] $R^NP_1P_3$; परिणामत P_2 22.1 इत्युक्तं] P_1P_3; इत्युक्ता R^N; इत्युक्ते P_2 22.2 काचिदेव] $R^NP_2P_3$; कदाचिदेव P_1 22.2 कलादेः] R^NP_1; कालादेः P_2; कलाभेदः P_3 22.2 सामस्त्येन] R^N; सामर्त्थ्येन P 22.3 न तु] $R^NP_2P_3$; ननु P_1 22.4 जगतः] P_2P_3; जगतः (साक्षान्मायातत्वात् कलातृटिश्च कालः संस्था च प्रागुक्तनियतिरेव साक्षादुत्पन्न॥ यदुक्तं श्रीमत्स्वायम्भुवे तस्मात्कालकले) R^N

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तस्मादेकादशाक्षाणि पञ्च तन्मात्रकाणि च।
तेभ्यो भूतानि जातानि सर्वमीशः सृजत्यधः॥ २३॥

तस्मान्मायातत्त्वात्कला तुटिश्च कालः संस्था च प्रागुक्ता नियतिरेव साक्षा-
द्उ(त्पन्नाः। यदुक्तं श्रीमत्)स्वायम्भुवे

3 (तस्मात्कालकले इति

कलाशब्देन तत्र नियतेरप्युपादानात्। बोधनी) (P_1 f. 17^v) तु प्रागुक्ता विद्या।
हीति यस्मात्कारणादुत्पन्ना तस्मादेवाभिलाषकृत् प्रागुक्तो रागः। सूक्ष्मं च
6 गु(णकारणतया प्रागुक्तं प्रधानमुत्पन्नं तत एव। प्रक्रमान्तरनिर्देशान्न मायातः
किन्तु कार्यप्रक्रमात्पूर्वश्रु)तायाः कलात एव। यदुक्तं श्रीमद्रौरवे

कलातत्त्वाद्रागविद्ये द्वे तत्त्वे सम्बभूवतुः।

9 अव्यक्तं चेति

अत इति सूक्ष्मपदोपात्तात्तत्त्वात्प्रधानाद्गुण(ाः सत्त्वादयस्त्रयस्तेभ्यो बुद्धिरि-
ति गुणेभ्यः। बुद्ध्यादेः सामान्यशास्त्रप्र)सिद्धस्य तत्त्वादिवस्तुनः प्रकारवि-
12 शेषपरिग्रहार्थमनुवाद इति दर्शितं प्रागेव। प्रोक्तं च सांख्यैः

प्रकृतेर्महांस्ततो ऽहंकारस्तस्माद्गणश्च षोडशकः।
तस्मादपि (षोडशकात्पञ्चभ्यः पञ्चभूतानि॥ इति।

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23 cd. placed after 28b in **N**, omitted in *Try*^{vl}. **23 d.** पञ्च] Σ; पञ्चे° N_3; पञ्चै D^2 • त-न्°] Σ; त° G_1 • °काणि] $D^2M^YR^NP_3^SV_2V_3V_4^{ac}GAM_2ETry$; °कानि $N_2N_3V_4^c$; °का--- K_1 **23 ef.**] *om.* $NTry^{vl}$ **23 f.** सर्वमीशः] Σ; सर्वमीश V_2K_1 • सृजत्यधः] $R^NV_2V_3GA_1E_V$? *Try*?; सृजत्यथ M^Y; सृजत्ययः $P_3^SV_4$; सृजत्ययं A_2E_D; सजन्यथा M_2

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23 (e^3–f^8) G_1; (d^7, e^1–e^8) K_1

23.3 तस्मात्कालकले *Svāyambhuvasūtrasaṅgraha* 2:9a. Cf. Sadyojyotiḥ's interpretation (p. 43): कला च कला चेत्येकशेषः। कालश्च कला च कालकले। तत्रैकः कलाशब्दो नियतिमभिधत्ते, द्वितीयस्तु कलामेव। कथं कलाशब्दो नियतिमभिधत्ते। यतः सापि कलयति प्रेरयतीति नियतिः कर्मफलभोजकत्वेन।
23.8–9 कलातत्त्वाद्रागविद्ये···अव्यक्तं च *Rauravasūtrasaṅgraha* 2:15.
23.13–14 प्रकृतेर्महांस्ततो···पञ्चभूतानि *Sāṅkhyakārikā* 22.

23.1 कला] $R^NP_1P_3$; काला P_2 **23.1** तुटिश्च] P; तृटिश्च R^N **23.1** कालः] $R^NP_1P_2$; कला तुटिश्च कलः P_3 **23.1** प्रागुक्ता] *em.*; प्रागुक्त° R **23.1–2** साक्षादुत्पन्नाः। यदुक्तं] R^NP_2; साक्षादु-- P_1; सा+क्षा+त्पन्ना P_3 **23.3** °कले] R^N; °काले P_2P_3 **23.4** कला°] P_2; काल° R^NP_3 **23.4** °शब्देन तत्र] R^NP_2; °शब्देनात्र P_3 **23.4** बोधनी] R^NP_2; बोधिनी P_3 **23.5** °त्पन्ना] $R^NP_1P_2$; °त्पन्न P_3 **23.5** प्रागुक्तो] $R^NP_1P_3$; प्रागुक्त° P_2 **23.6** प्रक्रमान्तरनिर्देशा°] R^NP_3; प्रक्रामन्तरनिदेशा° P_2 **23.10** °पात्तात्तत्त्वात्] $R^NP_1P_3$; °पात्तत्वात् P_2 **23.11** गुणेभ्यः। बुद्ध्यादेः] P_3; गुणेभ्य इत्यादेः R^NP_2 **23.13** तस्माद्गणश्च] P_2P_3; तस्माद्गणश्च R^NP_1 **23.14** षोडशकात्] R^NP_3; षाडशक---(P_2 f. 64^v) तस्मात् अपि षोडशकात् P_2 **23.14** °भूतानि॥ इति] R^NP_3; °भूता-निति P_2

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सर्वमिति भूतभाव)भुवनात्मकम्। यच्चाधः स्थूलभूतमयं ब्रह्माण्डं तदप्यसृ- 15
जत्। तदेवं

सो ऽसृजद्भगवानीशः शिवशक्तिसमन्वितः।
कृत्स्नं मायात्मकं कार्यं शुद्धाशुद्धविमिश्रितम्॥ २४॥

पारम्प[र्यें]णैतत्सर्वं मायातः स एवानन्तेशो ऽसृजत्। तत् प्रतिस्थानं शुद्धै-
श्चाशु(द्धैश्चाधिकारिभिर्विमिश्रितम्। ते ऽपि ते)नैव निर्मिता इत्यर्थः। यदुक्तं
श्रीमद्रौरवे 3

पतयश्चाञ्जनातीताः साञ्जनाश्च पृथग्विधाः।
भुवने भुवने देवास्तन्नियोगाद्व्यवस्थिताः॥ इति।

स्वरूपेणापि {तच्छु}द्धमशु(द्धं च विमिश्रितं सो ऽसृजदिति। यदुक्तं सांख्यैः) 6

ऊर्ध्वं सत्त्वविशालस्तमोविशालश्च मूलतः सर्गः।
मध्ये रजोविशालो ब्रह्मादिस्तम्बपर्यन्तः॥ इति।

अत्र पराभिप्रायः 9

योनिजं बुद्धिभेदाच्च तदेकं चेद्द्विधा कथम्।

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24 abcd.] *om.* GK_1AM_2E **24 a.**] $M^YR^NVTry^{vl}$; सो शृजद्भगवानीसः N_2; सो शृज्य भगवान्नीश N_3; सो गृह्य भगवानीश D^2 **24 b.** शिव॰] $N_2M^YR^NVTry^{vl}$; शिवं N_3; शिवः D^2 • ॰समन्वितः] $M^YR^NV_2V_3V_4$; ॰समा ⊔ तः N_2; ॰मधिष्ठि(स्थि N_3)तः N_3D^2; ॰समर्त्यितः P_3^S Try^{vl} **24 c.** कृत्स्नं] $N_2M^YR^NP_3^SV_3V_4$; कृष्णं N_3D^2; कृस्नं V_2; कृतं Try^{vl} • मायात्मकं] $M^YR^NVTry^{vl}$; मायात्मिकं N_2; मायादिकं N_3D^2 • कार्यं] $M^YR^NVN_2Try^{vl}$; कायं N_3D^2 **24 d.** ॰शुद्ध॰] $NM^YR^NP_3^SV_3V_4Try^{vl}$; ॰शुद्धं V_2 • ॰विमिश्रितम्] M^YR^NV; ॰विमिश्रकम् $NTry^{vl}$ **25 ab.** Only the *pratīka*, योनिजमित्यादि, appears in R^N. **25 abcd.**] *om.* GK_1A M_2E **25 a.** योनिजं] $N_2M^YVTry^{vl}$; जौनिजाम् N_3; योनिजां D^2 • ॰भेदाच्च] M^YVTry^{vl}; ॰भेदात्तु N_2D^2; ॰भेदान्त् N_3(unmetrical) **25 b.** तदेकं चेद्] Try^{vl}; तदेक च N_2(unmetrical); तदेवेत॰ N_3D^2; तदेकं चे॰ M^Y; तदेकं च $P_3^SV_3V_4$; तदैकश्चि॰ V_2

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24 a. ≈*Rauravasūtrasaṅgraha* 2:19c and *Svāyambhuvasūtrasaṅgraha* 2:11c.
24 b. ≈*Rauravasūtrasaṅgraha* 1:12d and *Svāyambhuvasūtrasaṅgraha* 2:10d.

24.4–5 पतयश्चाञ्जनातीताः···व्यवस्थिताः *Rauravasūtrasaṅgraha* 2:20 (Ed. reads वापि for देवास्)
24.7–8 ऊर्ध्वं···॰पर्यन्तः *Sāṅkhyakārikā* 54. Also quoted ad *Nareśvaraparīkṣā* 3:178, p.271.

23.15 यच्चाधः] P; यच्चातः R^N **23.15–16** ॰सृजत्] $R^NP_1P_3$; ॰सृजेत् P_2 **24.1** पारम्पर्येणैतत्] P; पारम्पर्य्येण तत् R^N **24.1** मायातः] $R^NP_1P_3$; मयातः P_2 **24.1** ऽसृजत्] $R^NP_1P_3$; सृजन् P_2 **24.1** तत् प्रति॰] P; प्रति॰ R^N **24.2–6** ते ऽपि तेनैव···च विमिश्रितम्] *om.* R^N **24.3** श्रीमद्रौरवे] P_1P_2; *om.* P_3 **24.6** ॰शुद्धं च] P_3; ॰शु--- P_1; ॰शुद्धं वा P_2 **24.6** सो ऽसृजदिति] R^N; यो सृजदिति P_2P_3

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योनिर्माया तज्जत्वेनाविशेषात् ⟨सर्वमेव †शुद्धानां शरीरं शुद्धं «शुद्धं»⟩ वा भुवनं स्यात्†। एकरूपमेवेत्यर्थः। किञ्चित्त्वशुद्धा{नामशु}द्धं वा मिश्रितं वेत्येवं द्विधा कथमसृजत्। अ(P_2 f. 65^r)[सं]भवात्। यदाहुः

नोपादानं विरुद्धस्येति।

अथैकस्माद्द्वितयमेतत्प्र⟨कारतया (R^N f. 141^v) भिद्यते। यथा⟩न्नादोदनापूपा-विति। ततो नानयोर्विरोधसम्भव इति। तदयुक्तमित्युच्यते बुद्धिभेदाच्चेति। बुद्धिभेदे ह्यन्नादोदनादेस्तत्प्रकारतया द्वितयत्वम्। {य}स्य त्वेकस्माद्बुद्धिभेदे ऽसत्यनेकत्वं ⟨नासौ तत्प्रकारत⟩या द्विधा भवति। घट इव तदभावतया। बुद्धिभेदे ऽसत्यनेकत्वं च। प्रागुक्तादशुद्धाच्छुद्धं शुद्धाच्चाशुद्धम्। अतस्तदपि तत्प्रकारतया द्विध⟨ा कथम्⟩। नैवेति। प्रकारभेदाभावादत्र घटतदभावयोरि⟨व वस्तुभेद एव। अतो⟩ नोपादानं विरुद्धस्येति युक्त एव प्रश्नः। सिद्धान्तस्तु

दृष्टं खद्योतकादेस्तद्विरुद्धं चैकहेतुकम्॥ २५॥

अयुक्तमेतदसिद्धत्वात्। न हि †प्रकारान्तरस्य प्रकारान्तरकारणप्र[का]रान्त-रत्वमस्माभि⟨स्तद्बुद्धिभेदादिष्यते⟩†। अपि तु प्र⟩कारि⟨ण⟩ एव तथादृष्टत्वात्। खद्योतमशकमक्षिकादीनां हि प्रकाशाप्रकाश(P_2 f. 65^v)रूपेण बुद्धिभेदे ऽपि स्वेदैकयोनिजत्वेन बुद्ध्यभेदात्तत्प्रकारत्वं दृष्टम्। तद्वदत्र ⟨शुद्धाशुद्धयोरुत्पद्य

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25 c. खद्योतकादेस्तद्] $M^Y R^N P_3^S V_2$; खद्योतका ह्येतद् N; खद्यो--- V_3; खद्योतकाद्येतद् $V_4 Try^{vl}$
25 d. विरुद्धं] $D^2 M^Y R^N V Try^{vl}$; विरुद्ध $N_2 N_3$(unmetrical) • चैक॰] $M^Y R^N V Try^{vl}$; चैव N • ॰हेतुकम्] $NM^Y R^N V_2 V_3 V_4 Try^{vl}$; ॰हेतुना P_3^S

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25 (c^5–c^8) V_3

25.4 and 25.11 नोपादानं विरुद्धस्य *Pramāṇavārttika, pratyakṣapariccheda* 263c.

25.1 तज्जत्वेना॰] R^N; तत्वेना॰ P 25.1 शुद्धं शुद्धं] *conj.*; शुद्धं $R^N P_2 P_3$ 25.2 भुवनं स्यात्। एक॰] R^N; भुवनस्यैक॰ $P_1 P_3$; भुवनस्येक॰ P_2 25.2 किञ्चित्त्व॰] R^N; किञ्च त्व॰ P 25.2 मिश्रितं वेत्येवं द्विधा] R^N; विमिश्रितमेकमेवेति द्विधा $P_1 P_3$; विमिश्रितम् वैत्येव द्विधा P_2 25.3 यदाहुः] $R^N P_1 P_3$; यदाहु P_2 25.5 ॰द्वितय॰] *conj. Anjaneya Sarma*; ॰द्वितीय॰ R 25.5–6 ॰पूपाविति] $R^N P_1 P_2$; पूविति P_3 25.7 ॰दोदनादे॰] $R^N P_1 P_3$; ॰दोन्नाद॰ P_2 25.7 द्वितयत्वम्। यस्य त्वेकस्माद्] *conj.*; द्वितीयत्वम् यास्यति एकस्मात् $P_1 P_3$; द्वितीयं वा ⊔ यस्य तु यस्माद् R^N; द्वितीयत्वं यस्य तु तस्मात् P_2 25.8 ॰सत्यनेकत्वं] R^N; सत्यनेकत्वात् (त्वान् P_3) P 25.8 तदभाव॰] $R^N P_1 P_3$; तदाभाव॰ P_2 25.9 ॰सत्यनेकत्वं च] $P_1 P_3$; सत्यनेकं च R^N; सत्यन्नकत्वञ्च P_2 25.11 नोपादानं] $R^N P_1 P_2$; नोपदानं P_3 25.11 विरुद्धस्येति] P; विशुद्धस्येति R^N 25.11 सिद्धान्तस्तु] $R^N P_1 P_3$; सिद्धान्तस्प P_2 25.12 अयुक्त॰] R^N; युक्त॰ P 25.12 प्रकारान्तरकारण॰] R^N; प्रकारान्तरकारणत्वेन P_1; प्रकारान्तकारणा॰ P_2; प्रकान्तकारत्वेन P_3 25.13 ॰स्माभि॰] $R^N P_1 P_3$; ॰सजभि॰ P_2 25.14 खद्योत॰] R^N; खद्योतक॰ P 25.14 हि] P; *om.* R^N 25.14 प्रकाशा॰] $R^N P_1 P_3$; प्रकाश॰ P_2 25.15 स्वेदैकयोनिजत्वेन] *conj.*; स्वेदजैकयोनित्वेन $R^N P_2$; स्वेदजैकयोनिजत्वेन $P_1 P_3$ 25.15 बुद्ध्य॰] $P_1 P_3$; बुद्धि॰ $R^N P_2$

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ज्ञाना)ज्ञानरूपेण बुद्धिभेदे ऽपि योनिजत्वेन बुद्धिभेदाभावात्तत्प्रकारभेदेनैव द्विधाभावो युक्त इति प्रकाराणां परस्परपरिहारविरोधे ऽप्येकप्र(कार्युपादान-हेतुत्वं खद्योतमशकमक्षि)(P₁ f. 18ʳ)कादीनामिव दृष्टं न विरुध्यत इत्यदोषः। 18
तथा हि

एवं तद्भिन्नसंस्थानं शुद्धाशुद्धाङ्गसंयुतम्।
ज्ञेयं कारणशक्त्युत्थं कार्यं बीजनिमित्तजम्।

ए(वमेकबी)जभूतयोनिशक्तिनिमित्तत्वे ऽपि शुद्धाशुद्धामितपक्षस्थं भिन्न-संस्थानं भिन्नप्रकार(तया ज्ञे)यम्। न घट(तदभाववद्भेदेनेति।

अथ प्रकृ)तोपसंहारः 3

एवमेतत्समादिष्टं तत्कार्यं विग्रहाश्रयम्॥ २६॥

(विग्र)हे ऽस्मिन्स्थूलशरीरे सूक्ष्मदेहतयाश्रयो यस्य तन्मायाकार्यं कलादि सूक्ष्मदेहतयैवमादिष्टं परमेश्वरेण। कथमित्युच्यते

यद्यप्येतन्मिथः कार्यं विरुद्धमसितात्मकम्।
तथाप्येतत्सुसंश्लिष्टमेकस्मिन्वस्तुनि स्फुटम्॥ २७॥

26abcdef.] *om.* N*Try*^{vl} **26a.** °स्थानं] $M^Y R^N V_2 V_3 V_4 G_3 A M_2 E Try$; स्थानस P_3^S(unmetrical); °स्थानां G_2; °स्थान K_1 **26b.** शुद्धाशुद्धाङ्ग°] $M^Y R^N V E_V$; सदा शुद्धांग° $G_2 A E_D Try$; सदा शुद्धंग° K_1; सदा शुद्धांगत° G_3; सदा शुद्धात्र° M_2(unmetrical) • °संयुतम्] $R^N V_2 E_V$; °संगतम् $M^Y V_3 V_4 G_3 K_1 A M_2 E_D Try$; संयुतः P_3^S; संगतः G_2 **26c.** कारण°] $M^Y R^N V G_2 K_1 A E$; करण° G_3 • °शक्त्युत्थं] $R^N P_3^S V_2 V_3 G_2 G_3 K_1 A Try$; °शक्त्यर्थः M^Y; °शक्युत्थं V_4; °शक्त्यर्थं M_2 **26d.** कार्यं] $M^Y R^N V G A_1 M_2 E Try$; कार्य्यं° $K_1 A_2$ • °निमित्तजम्] $V G K_1 A_2 M_2 E_D Try$; °निमित्तकम् $M^Y R^N A_1 E_V$ **26e.** समादिष्टं] $M^Y P_3^S V_2 G K_1 A E_D Try$; समुद्दिष्टं $R^N V_4 E_V$; समातिष्ठत् M_2 **27abcd.**] *om.* N*Try*^{vl} **27a.** यद्यप्येतन्] $P_3^S V_3 V_4 G_2 G_3 A M_2 E Try$; यद्यप्येवं M^Y; सदप्येतन् R^N; सदप्येतम् V_2 **27c.** °प्येतत्] $M^Y R^N P_3^S V_2 V_4 G_2 G_3 K_1 A M_2 E Try$; °प्येवं V_3^2 • सुसंश्लिष्टम्] $M^Y R^N V E_V Try$; सुसंविष्टम् $G_3 A M_2 E_D$; सु--- G_2 **27d.** °कस्मिन्] $M^Y S E Try$; °तस्मिन् R^N

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26 (a^1–d^2, f^3–f^8) G_1; (c^7–c^8) A_1; (c^8) A_2; (e^1–f^2, f^4–f^8) V_3; (f^2) G_2; [f^4–f^8] V_4; (f^8) K_1
27 (a^1–d^8) G_1; (a^1, a^4–b^1, c^1–d^8) V_3; (a^1–a^6) K_1; (b^8–c^1) A_1; (c^6–d^5) G_2; (c^6–d^8) V_3^2

25.15–16 शुद्धाशुद्धयोरुत्पद्य ज्ञानाज्ञानरूपेण बुद्धिभेदे] P_3; शुद्धाशुद्धयोः प्रकारभेदे R^N; ---ज्ञानरूपेण बुद्धिभेदे P_1; शुद्धाशुद्धयोरुत्भेदे P_2 **25.17** °भावो] $R^N P_1 P_3$; °भा ⊔ भावो P_2 **25.17** ऽप्येक°] $R^N P_1 P_3$; °प्यक° P_2 **25.17** °कार्यु°] $R^N P_2$; °कार्य्य° P_3 **25.18** खद्योत°] $R^N P_3$; खद्योतक° P_2 **25.18** इत्यदोषः] $R^N P_1 P_3$; इत्यविदोषः P_2 **26.1** ऽपि] R^N; ऽपि तच् P_1; ऽपि तदा P_2; ऽपि तत् P_3 **26.1** °शुद्धामित°] $P_1 P_3$; °शुद्धाङ्ग° R^N; °शुद्धाग° P_2 **26.1** °पक्षस्थं] $R^N P_3$; °पक्षम् P_1; °पक्षस्तत् P_2^c; °पक्षस्तम् P_2^{ac} **26.2** घटत°] $R^N P_3$; घट--- P_1; घटतत° P_2 **26.2** °भाववद्भेदेनेति] $R^N P_2$; °भावत् न भेदेनेति P_3 **26.3** प्रकृतो°] $R^N P_3$; ---तो P_1; प्रकृत्यो° P_2 **26.4** स्थूलशरीरे] P; *om.* R^N **26.4** °श्रयो] $R^N P_1 P_3$; °श्रये P_2 **26.4** तन्माया°] $R^N P_1 P_3$; तन्मा+त्र+ P_2 **26.5** सूक्ष्मदेह°] $R^N P_2$; सूक्ष्म° P_1; सू+क्ष्म+ P_3

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नरार्थं साधयेद्भिन्नं नरस्य शकटाङ्गवत्।

य(द्यप्यशुद्धं मायाकार्यं कला)द्येतत्परस्परपरिहारस्वभावतया घटतदभावादिवत्तद्वि(P₂ f. 66ʳ)[रु]द्धं तथाप्येतदेकस्मिन्सूक्ष्मदेहे वस्तुनि संश्लिष्टं स्फुटं कृत्वा पुरुषस्यार्थं प्रागुक्तेन चैतन्यो(पोद्बलेनोपलब्धं कला)दिव्यापारभेदेन साधयतीति सम्भाव्यते शकटाङ्गानीव शकटाश्लिष्टानीति।

एवमेतदनन्तेन सृष्टं देहनिबन्धनम्॥ २८॥

यस्मादेवं पुरुषार्थसाधकमेतत्तस्मात्कारणाद्देहे निबन्धनं स्थितिर्यस्य तद्देहनिबन्ध(नं स्थूलदेहाधारत्वेन) पुरु{षा}र्थसाधकतयानन्तेशेन सृष्टं नान्यथेति।

अथ को ऽसौ पुरुषार्थः कथं च देहनिबन्धनो ऽसावित्युच्यते

न देहेन विना मुक्तिर्न भोगश्चित्क्रियागुरुः।

तत्र मुक्तिर्भोगश्च यश्चित्क्रिययोर्गुरुरुपदेष्टा भोगेन हि चित्क्रिये उपदिश्येते। येनाभोगे न प्रलयकेवलाद्यवस्थायामित्येष द्विविधः पुरुषार्थः। स च देहेन विना नोपपद्यते। मुक्तिर्हि मलपरिपाकं विना नोपपन्ना। नामिश्रं परिणमत

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28 ab.] *om.* N*Try*^{vl} 28 b. शकटाङ्गवत्] $M^{Y}R^{N}SE_{D}$; शकताङ्गवत् E_{V}; शकटांशवत् *Try* 28. in place of the verse R^{N} has एवमादिष्टमिति R^{N}; एवमित्यादि P_1P_3; एवमादिमिति P_2 28 N and *Try*^{vl} add the following half-verse before c: एकस्मिं(स्मिन् D^2)नु(तु N_3D^2; रु N_2^{ac})प(प्र D^2)योगः(गे *Try*^{vl}) स्याद्विरोधे(न्धे N_3) पि रथांशवत् 28 c. एवम्] NVGAM_2E_D*Try*; तस्माद् $M^{Y}R^{N}E_{V}$; नावम् K_1 • °नन्तेन] $NM^{Y}R^{N}G_2K_1A_2E$*Try*; °नन्तेश° $VG_3A_1M_2$ 28 d. सृष्टं] Σ; सृष्ट N_3; पृष्ट D^2 • देह°] $M^{Y}R^{N}SE$*Try*; दे--- N_2; देहे N_3D^2 29 a. न देहेन] Σ; देहेन न N_3D^2 • मुक्तिर्] $M^{Y}R^{N}VG_3A_2E$*Try*; मूर्तिन् N_2; मूर्त्ति N_3; मूर्तिर् D^2; मुक्ति $G_2A_1M_2$; मुक्तिं K_1 29 b. भोगश्चित्] $M^{Y}R^{N}VG_3AE$*Try*; भोगोस्ति N_2; भोगास्ति N_3D^2; भोकश्चित् G_2; भोगच्छत् K_1; भोगच्छत् M_2

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28 (a^1–a^3, a^7–d^8) G_1; (a^1–b^8) V_3; [a^3–a^6, b^4–b^6, b^8] V_4; (a^3–a^6, b^4–c^1) V_3^2; (b^3, b^6–b^7) A_2; (d^4–d^8) N_2
29 (a^1–a^4) N_2; (a^1–b^8) G_1; (a^5–b^7) V_3

28.1 °शुद्धं] P_2P_3; °शुद्धं शुद्धं R^{N} 28.1 कला°] $R^{N}P_2$; कल° P_3 28.1 घट°] $R^{N}P_1P_3$; *om.* P_2 28.1–2 °तदभावादिवत्तद्वि°] P_1; °पटादिवद्वि° R^{N}; यदपदादिवतद्वि° P_2; °तदाभावादिवत्तद्वि° P_3 28.2 °देहे] R^{N}; °देह P_1; °देव P_2P_3 28.2 °श्लिष्टं] R^{N}; °श्लिष्टम° P_1P_3; °श्लिष्टं कृत्वा P_2 28.3 °द्बलेनोप°] *conj.*; °द्बलनोप° R^{N}; °द्बलानादिनोप° P_2; °द्बलादिनोप° P_3 28.3 कला°] $R^{N}P_3$; काला° P_2 28.4 °श्लिष्टानी°] $R^{N}P_1P_3$; °श्लिष्टानि° P_2 28.5 after 28.3 *pratīka*: तस्मादित्यादि 28.5 देहे] P; °साधकमेतत् R^{N} places 28cd and P_2 has the following देह° R^{N} 28.5 स्थितिर्यस्य] R^{N}; यस्य P 28.6 °साधकतया°] $R^{N}P_1P_2$; °साधकया° P_3 28.6 °नन्तेशेन] $R^{N}P_1P_3$; °नन्तशेन P_2 28.7–29.2 कथं च देहनिबन्धनो···द्विविधः पुरुषार्थः] *om.* P 29.1 उपदिश्येते] *conj.*; तू ⊔ पदिश्यते R^{N} 29.2 द्विविधः] *conj.*; द्विविधः। द्विविधः R^{N} 29.3 नोपपन्ना] R^{N}; °नुपपन्ना P_1P_3; °नुपपन्नान् P_2 29.3 परिणमत] $R^{N}P_1P_3$; परिणामत P_2

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इति ⟨न्यायेन। केवलस्य च तस्य परिपा⟩कासम्भवादवश्यं तत्परिपाक-सहभावित्वेन शरीरापेक्षेत्युक्तम्। भोगो ऽपि भोगसाधनानामेषामधिकरणं विना व्यापारादर्शनाद्देहापेक्षा (R^N f. 142^r) सुसिद्धैवेत्य⟨विरोधः। न केव⟩(P_2 f. 66^v)लम⟩त्रानन्त एव कर्ता यावत् 6

एतच्च कुरुते शम्भुः स्वतन्त्रत्वात्प्रभुत्वतः।
सर्वानुग्राहकः शान्तस्तद्वशादखिलं फलम्॥ २९॥

परमेश्वरश्च तत्करोति न केवलो ऽनन्तेश इति चकारो ऽत्र भिन्नक्रमः। प्रयोज्य(P_3 f. 9^v)प्रयोजक⟨भावे⟩न ⟨द्व⟩योरत्र कर्तृत्वमि⟨त्यर्थः॥

इति नारायणकण्ठा⟩त्मजभट्टरामकण्ठविरचितायां
श्रीमत्किरणवृत्तौ चतुर्थं प्रकरणम्॥

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29 before c N place 23cd and the following half-verse: मनोदृक्स्रुति (मनोदगृस्रु D^2(unmetrical); मनोदकूनि N_3) वासात्व (क्ष N_3D^2) ग्रस (सा N_3) काणि (रि N_3D^2) करो खग 29c. एतच्च] $M^Y R^N S$ *ETry*; यदेतत् N • कुरुते] Σ; गुरु G_2(unmetrical) • शम्भुः] $M^Y R^N V_3^2 V_4 M_2 E$*Try*; शम्भु $N_3D^2P_3^S V_2 G_3 K_1 A$ 29 d. स्वतन्त्रत्वात्] $D^2 M^Y$ *Try*; स्वतन्त्रत्वा N_3; स्वतन्त्रत्वाद् $R^N SE$ • प्रभुत्वतः] $N_3D^2M^Y$ *Try*; ---त्वतः N_2; विभुत्वतः $R^N SE$ 29 e.] $M^Y R^N E_V$; सर्वानुग्रहकः शान्तः N_2K_1; सर्वमुग्रा (ङ्गा D^2) हकः शान्तस् (न्तः N_3) N_3D^2; सर्वानुग्राहकच्छान्तश् $P_3^S V_3^2$; सर्वनुग्राहकः शान्तः V_2; सर्वानुग्र (ग्रा G_3) हकृच्छान्तः $V_4G_2G_3A_2E_D$; सर्वानुग्राह--- A_1; सर्वानुग्रहकृच्छान्नः M_2 29 f.] N_2D^2*Try*; तद्वसादखिलं फलं N_3; शक्तिपाताच्च मोक्षकृत् M^Y; शक्तिपाताच्च दीक्षया $R^N E_V$; शक्तिपातेन दीक्षया SE_D 29 all sources except $NM^Y R^N E_V$ *Try* add the following final half-verse: सर्वानुग्राहिका शक्तिस्तद्वशादखिलं बलम्

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29 (c^1–f^8) G_1; (c^1–c^4, c^7–c^8, d^4–e^5) V_3; (c^3–d^6) N_2; (c^7–c^8) G_2; (e^6–e^8) A_1

29.4 इति न्यायेन] $R^N P_3$; इति--- P_1; इत्यन्या (न्यो P_2^{ac}) येन P_2 29.4 केवलस्य] $R^N P_2$; केवल्यस्य P_3 29.4 परि॰] $R^N P_2$; *om.* P_3 29.5 ॰मेषामधि॰] $R^N P_1^c P_3$; ॰मेषाधि॰ P_1^{ac}; ॰मेष ⊔ धि॰ P_2 29.6 व्यापारा॰] $R^N P_1 P_3$; व्यापार॰ P_2 29.6 सुसिद्धै॰] P; सुसिद्धौ॰ R^N 29.2 द्वयोरत्र] $R^N P_2$; ---योरपि P_1; द्वयोरपि P_3 • Colophon: चतुर्थं] $R^N P_1 P_2$; चतुर्त्थ॰ P_3

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पञ्चमं प्रकरणम्॥ ५ ॥

(शक्तिपातपटलः)

अथ पाशपदार्थस्यैव परीक्षान्तरार्थं प्रश्नपूर्वं प्रकरणान्तरम्॥

गरुड उवाच।

शक्तिपाताद्भवेद्दीक्षा निपातो न विभुत्वतः।

अत्र सू⟨त्रपदार्थप्रकरणसंबन्धाः प्राग्वद्⟩ष्टव्याः। वाक्यात्मकस्तु

तीव्रशक्तिनिपातेन गुरुणा दीक्षितो यदा

3 इत्यादिभिरनेकविधः। पाटलिकस्तु सर्वानुग्राहकः शान्त इत्यादि। ⟨अयं चात्र प्रश्नार्थः। यदुक्तं तीव्रशक्तिनि⟩पातेन गुरुणा दीक्षित इत्येतदयुक्तम्। पातो ह्यव्यापकत्वेन व्याप्तः कुण्डबदरादिसिद्धस्तद्विरुद्धं च व्यापकत्वं ततो

6 व्यापकविरुद्धोपलब्ध्यात्र ⟨व्यापकत्वेन शक्तेरव्यापकत्वा(P_2 f. 67^r)भावे पतनाभावः साध्यत⟩ इ⟨ति। न चाय⟩मसि⟨द्धो⟩ हेतुः।

Codices for the *mūla* of the fifth *paṭala*: R^NN(= $N_2N_3D^2$ and, from 10c, D^1) M^YS[=V(= $P_3^S V_1V_2V_3V_4$ and, up to 22a, V_3^a) G(= G_2G_3) A(= A_1A_2) M_2] E(= E_VE_D). Codices for the *vṛtti*: R(=R^NP(=$P_1P_2P_3$)).

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1. गरुड उवाच] NM^Y*Try*; *om.* R; गरुडः VG_3AM_2E; श्रीगरुडः G_2 1 a. °पाताद्] Σ; °पाता N_3 • °दीक्षा] $N_3M^YR^NP_3^SV_2V_3V_4G_2G_3A_2M_2E$*Try*; दीक्षा D^2V_1; °द्दिक्षा A_1

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1 (a^3–b^5) N_2

1.2 तीव्रशक्तिनिपातेन गुरुणा दीक्षितो यदा *Kiraṇa* 1:21ab.
1.3 सर्वानुग्राहकः शान्तः *Kiraṇa* 4:29c.

0.1 पाश°] P_1P_3; पशु° R^N; *om.* P_2 1.1 अत्र] P_1P_3; अत्र च R^NP_2 1.2 दीक्षितो] R; दीक्षि(त इत्येतदयुक्तम् पातो ह्यव्यापकत्वेन व्याप्तः)तो P_1^{ac} 1.3 °नुग्राहकः] P_1P_3; °नुग्राहः R^N; °नुग्रकश् P_2 1.3 इत्यादि] R^N; इत्यादि--- P_1; इत्यादिकस्तु P_2; इत्यादिकः P_3 1.5 °बदरा°] $R^NP_1P_3$; °वधिरा° P_2^c; °वदिरा° P_2^{ac} 1.5 °द्विरुद्धं] $R^NP_1P_3$; °द्विरुद्ध° P_2 1.5 च] R^N; *om.* P 1.6 °लब्ध्यात्र] $R^NP_1P_3$; °लब्धूर्य्यात्र P_2 1.6 °भावे] R^NP_3; °भावेन P_2 1.7 साध्यत] R^N; साद्ध्य P_2P_3 1.7 न] R^NP_2; ना P_3 1.7 हेतुः] $R^NP_1P_3$; हेतु P_2

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प्रबोधिका च सा शक्तिः सर्वगा परिपद्यत इति
पूर्वमेव व्यापकत्वेनास्याः समभ्युपगमादिति। न तु माययानैकान्तिकत्व(म- 9
त्रेत्युच्यते

शिवस्य समवेतत्वात्सर्वदैव स्थिता पशौ॥ १॥

परिग्रहवर्त्तिनी शक्तिरचेतना मायेत्यु)क्तम्। ततश्च परिणतिस्वभावत्वा-
त्का(र्यक्रमे)ण पुंसः प्रलयोत्तरकालं सा पततीति युज्यते वक्तुम्। इयं तु 12
परमेश्वर(समवेतत्वाच्चिद्रूपत्वेनापरिणतिधर्मिणी। यदुक्तम्

परिणामो ऽचेतनस्य चेतनस्य न)(P_1 f. 18^v) युज्यत इति।

ततश्च सर्वदैव पशौ सा(नुग्राहिकात्वेन) संस्थितेति ना(नैकान्ति)कता समवे- 15
तत्वे सतीति विशे(षितत्वादत्र हेतोरित्यर्थः।

अथ सैव स्थितिः पात इत्युच्यते। यद्येवं

स्थितत्वात्सर्वदा शक्तेर्भवोच्छित्तिर्न किं भवेत्।

तस्याः सर्वपुरुषगत)त्वे(ना)नादिव्यवस्थितेः सर्वपुरुषाणामप्य(नादिरेव) दी-
क्षायोगान्मोक्ष इति संसारा(P_2 f. 67^v)भावप्रसङ्गः। अभ्युपगम्यापि शक्तेः
प्रागुक्तं (पातमित्युच्यते 3

कालो वा स च कः
प्रोक्तो यदि कालः शिवेन किम्॥ २॥

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1 d. स्थिता] Σ; स्थितं A_2 • पशौ] $N_2M^YR^NVAM_2E$; पसोः N_3; पशोः D^2G_2Try 2a. शक्तेर्] $M^YR^NP_3^SV_1V_2V_3V_3^2GAM_2ETry$; शक्ते N_2; सक्तै N_3; सक्ते D^2; गर्ते V_4 2b. भवोच्छित्तिर्न] $M^YR^NG_2E_VTry$; तथाच्छि ⊔ न N_2; भवोच्छित्ति न N_3D^2; भवोच्छक्तिर्न $P_3^SG_3A_2M_2$; भवेच्छक्तिर्न $V_1V_3V_3^2V_4A_1E_D$; भवोच्छक्तिन्न V_2 2c. कालो वा] $N_3D^2M^YR^NP_3^SV_2V_3V_3^2V_4E_V$; काले वा N_2; कालो या V_1; कालो हि G_2Try; काले च $G_3AM_2E_D$ • स च कः] $NM^YR^NVG_2E_VTry$; सा कदा(ला A_2) $G_3AM_2E_D$ • प्रोक्तो] $N_2M^YR^NVG_2E_VTry$; प्रोक्ता $N_3D^2G_3AM_2E_D$ 2d. कालः शिवेन किम्] M^YR^NSETry; कालस्तदा प्रभुः N_3D^2

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2 (a^2, a^6) A_1; (a^3) G_2; (a^3–a^7) V_3; (d^3–d^8) N_2

1.8 प्रबोधिका च सा शक्तिः सर्वगा परिपद्यते *Kiraṇa* 4:1cd.
1.14 परिणामो ऽचेतनस्य चेतनस्य न युज्यते *Kiraṇa* 2:26ab.

1.8 च] R^NP_2; तु P_1P_3 1.8 °पद्यत] $R^NP_1P_3$; °पाद्यत P_2 1.9 मायया°] P; मामाया° R^N 1.10 °त्रेत्युच्यते] P_2P_3; °त्रोच्यते R^N 1.11 °चेतना] R^NP_3; °चेतन P_2 1.11 ततश्च] $R^NP_1P_3$; *om.* P_2 1.12 पुंसः प्रलयोत्तरकालं सा] P; उत्तुरकालं R^N 1.13 °धर्मिणी] R^NP_2; °धर्म्मणी P_3 1.14 ऽचेतनस्य] P_2P_3; °चितः प्रोक्तः R^N 1.14 चेतनस्य न] R^NP_3; *om.* P_2(unmetrical) 1.15 सा°] $R^NP_1P_3$; स्वा° P_2 2.3 प्रागुक्तं पातमि°] R^NP_3; प्रागुक्तं--- P_1; प्रागुक्तः पातः क क इ P_2

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वाशब्दः पक्षान्तराभ्युपगम)सूचना(र्थः)। अथवा यदुक्तं प्राक्
समे कर्मणि सञ्जाते कालान्तरवशादिति।
6 मलपरिपाककालः प्रोक्तः। चशब्दात् को ऽन्यः प्रोक्त इति। किं प्रागुक्त
एव शक्तिपातस्य कालो ऽन्यो वेत्य(र्थः। न तु तस्यैवाज्ञातत्वेन व्याख्येयं
प्राक् प्र)तिपादितत्वेन तस्याज्ञानसम्भवाभावात्। यदपि कालः शक्तिपात-
9 स्य निमित्तं, शक्तिपातो दीक्षाया इति प्रागुक्तं तदप्ययुक्तम्। यतः कालो
यदि शक्तिपातस्य हेतुरिष्यते ततः स एव (दीक्षाहेतुरस्तु किं शिवेनात्र)
शक्तिपातद्वारेण मोक्षहेतुना कल्पितेन। भोगे तु स्थूलं विचित्रकं कार्यमि-
12 त्यादिना प्रतिपादितत्वात्तस्य कर्तृत्वमस्त्विति प्रश्नार्थः। इदं प्रश्नजातं क्रमेण
निराकरोति।

भगवानुवाच।
उपचारेण शब्दानां प्रवृत्तिरिह दृश्यते।
यथा पुमान्विभुर्गन्ता नित्यो ऽप्युक्तो विनश्वरः॥ ३॥
पाशच्छेदो यथा प्रोक्तो मन्त्रराड्भगवाञ्छिवः।
एवं शक्तिनिपातो ऽपि प्रोच्यते सोपचारतः॥ ४॥

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3. भगवानुवाच] $N_3D^2M^Y$ *Try*; ---वानुवाच N_2; *om.* R^N; भगवान् VG_3AE; श्रीभगवान् G_2; ईश्वरः M_2 3c. विभुर्गन्ता] M^YR^NSE*Try*; विभुर्नित्यो N_2*Try*^{vl}; विभुः नित्यो N_3; विभु नित्यो D^2 3d. नित्यो ऽप्युक्तो विनश्वरः] $M^YR^NP_3^sV_1V_2V_3V_3^2GAM_2E$*Try*; विनष्टः स शिवं गतः N; नित्यो ऽव्यक्तो पि नश्वरः V_4; विनष्टः शिवतां गतः *Try* 4a. प्रोक्तो] $D^2M^YR^NSE$*Try*; प्रोक्तः N_2; प्रोक्तैः N_3 4b.] $D^2M^YVGA_2M_2E$*Try*; मन्त्रराट् भगवां शिवः N_2N_3; मन्त्रराट् भगवान् शिवे R^N; मभगवाच्छि ⊔ A_1 4d. प्रोच्यते सोपचारतः] N*Try*; शक्तेः(⊔ क्तः $M^{Y\,oc}$) प्रोक्तः शिवागमे M^Y; शाक्तः प्रोक्तः शिवागमे R^N; भक्तप्रोक्तः शिवागमे $P_3^sV_1V_3A$; भक्तः प्रोक्तः शिवागमे $V_2V_3^2V_4G_3$; भाक्तः प्रोक्तः शिवागमे G_2E; तत्तत्प्रोक्तः शिवागमे M_2

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3 (a^4–a^5, a^8–b^5) V_3; (a^8) A_1 4 [c^1–c^2] A_1; (c^2–c^6) V_3; (c^8) G_2

2.5 समे कर्मणि सञ्जाते कालान्तरवशात् *Kiraṇa* 1:20cd.
2.11 स्थूलं विचित्रकं कार्यम् *Kiraṇa* 3:12a.
4d. Testimonium: एवं शक्तिनिपातो ऽपि प्रोच्यते चो(सो Ed^{vl})पचारतः quoted ad *Śataratnasaṅgraha* 51–2, p. 68.

2.6 प्रोक्तः। चशब्दात् को ऽन्यः] R^N; *om.* P (P_1's eyeskip?) 2.7 °पातस्य] $R^NP_1P_3$; °परतकस्य P_2 2.7 °ज्ञातत्वेन] R^NP_3; °ज्ञानत्वेन P_2 2.8 तस्याज्ञान°] $R^NP_2P_3$; तस्याज्ञाना° P_1 2.8 °सम्भवाभावात्] $R^NP_1P_3$; °सम्भवात् P_2 2.8 यदपि] $R^NP_1P_3$; यद्यपि P_2 2.9 शक्तिपातो दीक्षाया] R^N; पातो दीक्षा वा या P_1P_3; शक्तिपातो दीक्षया P_2 2.10 दीक्षा°] R^N; दीक्षाया P_2; दीक्षाया वा P_3 2.11 तु] $R^NP_1P_3$; न P_2 2.12 प्रतिपादि°] $R^NP_1P_3$; प्रतिपादिना प्रतिपादि° P_2 2.12 °स्त्विति] $R^NP_1P_3$; °स्तिचित P_2

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(तत्र यदुक्तं नि(R^N f. 142^v)पातो न) विभुत्व(P₂ f. 68^r)तः शक्तेरिति त(त्सि-
द्धसा)धनमेव। अत एव त्वदुक्तप्रमाणबाधितत्वान्मुख्यार्थासम्भवेनास्माभिर-
पि शक्तिपातश्रुतीनामुपचरितार्थत्वमभ्युपगतं। यथा नित्यव्यापकधर्म(युक्तो 3
ऽपि पुरुषो गन्ता विन)श्वरश्च स्वशरीरेणोपचारेणोच्यते। यथा च पाशा-
नां दीक्षितं पुरुषं प्रत्यप्रवर्तनमेव च्छेद इव च्छेद उच्यते। न तु वास्तवो
द्वैधीभावः। यथा च मन्त्रैर्विराजत इति म(न्त्रराट् परमेश्वरो ऽपि सन्) 6
भगवानुपचारादुच्यत इत्यविरोधः।

अथ{त्रो}पचारस्य निमित्तमनादिस्थिताया वामशक्तेस्तावत् पातपदप्र-
वृत्तावुच्यते 9

निपातो भयदो यद्वद्वस्तुनः सहसा भवेत्।
तद्वच्छक्तिनिपातो ऽपि प्रोक्तो भवभयप्रदः॥ ५॥
तस्मादन्यत्र यात्येव तथात्मा देशिकं प्रति।

यथा हि पाषाणादिपा(तो भयदः पुंसामेवमना)दिरपि परमेश्वरशक्तेः सम्ब-
न्धः संसारभयहेतुत्वात्पात इवोच्यते। ज्येष्ठाशक्तिसम्बन्धिनो ऽपि दीक्षापू-
र्वभावित्वेन प्रागुक्तस्य {पात}(P₂ f. 68^v)स्योपचारनिमित्तमुच्यते 3

गुरुर्यथाग्रतः शिष्यान्सुप्तान्दण्डेन बोधयेत्॥ ६॥

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5 abcd.] निपातो भयदो यद्वत्तद्वद्भवभयप्रदः N_2; निपातो भय ⊔ द्वो(द्वो D^2)तद्भवभयप्रदः N_3D^2 5 a. भयदो] Σ; भयतो V_2A_2 5 b. वस्तुनः] $M^YR^NVGA_2M_2ETry$; वस्तुनो A_1 • सह-सा] $M^YR^NG_2E_VTry$; सहजो $VG_3AM_2E_D$ 6 ab.] *om.* M^Y 6 a. यात्येव] $P_3^SV_3A_2Try$; यान्त्वेवं N_2; यान्त्वैवं N_3D^2; सा चैवं R^NE_V; यात्येवं $V_1V_2GM_2E_D$; यद्येव V_3^2; याक्षेच V_4; या--- A_1 6 before c N_3D^2 repeat their version of 4cd 6 c. गुरुर्यथाग्रतः] Σ; यथा गुरो ग्रतो N • शिष्यान्] $M^YR^NVGA_2M_2ETry$; शिष्यां N; शिक्षात् A_1 6 d. सुप्तान्दण्डेन बोधयेत्] $M^YR^NP_3^SV_1V_2V_3V_3^2GAM_2ETry$; सुप्तां(प्ता N_2) दण्डविबोधितां N; सुप्तादन्येन बोधयेत् V_4

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5 (d^3–d^8) V_3; (c^7–c^8) V_1 6 (a^7–a^8) A_1

4.1 निपातो] R^NP_2; न पातो P_3 4.1–2 तत्सिद्ध°] P_2P_3; तत्सिद्धि° R^N; ---त्सिद्ध° P_1 4.2 °बाधित°] P; °बाधिन° R^N 4.2 °सम्भवेना°] P_1P_3; °सम्भवेन चा° R^NP_2 4.3–4 युक्तो ऽपि] R^N; युक्तो P_2; युक्तः P_3 4.4 विनश्वरश्च स्वशरीरेणो°] R^N; ---श्वर इति स्वशरीरो° P_1; विनीश्वरश्च स्वशरीरो P_2; विनश्वर इति स्वशरीरे° P_3 4.4–5 पाशानां] $R^NP_1P_2$; पाशादीनान् P_3 4.5 प्रत्यप्रवर्तनमेव] R^N; प्रत्यवर्त्तनमेव P_1P_2; प्रत्यवत्तनमेव P_3 4.5 च्छेद इव च्छेद] P; च्छेद R^N 4.5 उच्यते] $R^NP_1P_3$; इष्यते P_2 4.6 सन्] R^NP_2; सान् P_3 4.8 वाम°] R^N; अपि वामा° P_1P_3; अपि चाम° P_2 4.9 °वृत्तावुच्यते] $R^NP_1P_3$; °वृत्ता वुद्यते P_2 6.1 पाषाणादि°] P; पाक्षिणां R^N 6.2 °हेतुत्वात्] R^NP_2; °हेतूत्° P_1; °हेतुत्° P_3 6.2 ज्येष्ठा°] $R^NP_1P_2$; ज्ये-ष्ठ° P_3 6.3 प्रागुक्तस्य] P_1P_2; प्रागुक्तस्या° R^N; प्रागुक्तस्य--- P_3 6.3 °स्योपचार°] $R^NP_1P_3$; °स्योपचारि° P_2

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शिवो ऽपि मोहनिद्रायां सुप्ताञ्छक्त्या प्रबोधयेत्।
यदा स्वरूपविज्ञानं पतितेति तदोच्यते॥ ७॥
तस्माच्छक्तिनिपातः स्यान्निपातश्चिह्नवाचकः।

⟨यथाग्रे स्थितत्वाविशेषे ऽपि शिष्या⟩ञ्छासने ऽर्हान् योग्यानेव गुरुर्दण्डेन बोधयति न त्वशिष्यान्। एवं मोहो मलस्तस्य निद्रा कार्यं प्रत्यसामर्थ्यं परिपाकविशेषस्तस्यां सत्यामपि ये सुप्तास्तन्निवृत्त्युपाय⟨संविद्विकलास्तान्परमेश्वर⟩स्त⟨यैव⟩ पूर्वव्यवस्थितया शक्त्या बोधयति। एवं सैव मलपरिपाकयोग्यतानुसारेण यदा विशिष्टं तन्निवृत्त्युपायविज्ञानं संसारवैतृष्ण्यादिक्रमेण जनयति तदा ज्येष्ठा शक्ति⟨त्वेन कार्यहेतुः पतितेत्युपचारा⟩दुच्यते। यदुक्तं

कृत्वा तच्छक्ति⟨सं⟩रोधं क्रियते भवनिःस्पृहः। इति

⟨श्रीमन्मतङ्गे⟩ ऽपि

संसारात्स विरज्येत प्रध्वस्तकलुषः सदा। इति।

श्रीमत्स्वायम्भुवे ऽपि

7a. शिवो ऽपि] Σ; शिवेन N 7b.] Σ; शक्तिदण्डप्रबोधितां N 7c. यदा स्व°] $NM^{Y}R^{N}P_3^{S}V_1V_2GAM_2E$*Try*; यदान्व° $V_3V_3^2$; यदान्य° V_4 8ab.] *om.* M^{Y} 8a. तस्माच्छक्तिनिपातः स्यान्] D^2*Try*; तस्माच्छक्तिनिपातो+?+न् N_2; तस्माच्छक्तिनिपातो स्यान् N_3; तस्माच्छक्तेर्निपातस्य R^{N}; तस्मात् भक्तो निपातस्य $P_3^{S}V_1V_2G_3A_1M_2$; तस्माच्छक्तिनिपातस्य $V_3V_3^2V_4A_2E_D^{vl}$; तस्मात् भाक्तो निपात स्यात् G_2; तस्माद्भक्तेर्निपातस्य *conj.*E_V; तस्माद्भाक्तो निपातस्य E_D 8b. निपातश्चिह्न°] $G_2E_D^{vl}$*Try*; निपातचिह्न° N_2; निपातविह्न° N_3; निपाते वि- D^2; निपातच्छिन्न° R^{N}; निपातस्त्विह $P_3^{S}V_1G_3A_1E_D$; निपातश्छिन्न° $V_2V_3V_3^2V_4A_2E_V$; निपातः स्विह M_2

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7 (b^2–b^4) V_3

8.1–4 यथाग्रे···बोधयति Cf. commentary ad *Śataratnasaṅgraha* 59 (p. 72): अग्रे स्थितत्वाविशेषे ऽपि शासनार्हान् मलपरिपाकयोग्यत्वेन गुरुर्दण्डेन बोधयति, न त्वशिष्यानित्यर्थः। तथा शिवो ऽपि परमेश्वरो ऽपि मोहनिद्रायां मोहः तस्य निद्रा कार्यं प्रत्यसामर्थ्यं परिपाकविशेषः तस्यां सत्यामपि सुप्तान् तन्निवृत्त्युपायसंविद्रहितान् पशून् शक्त्या करणभूतया ज्येष्ठाशक्त्या बोधयेदिति॥

8.7 कृत्वा तच्छक्तिसंरोधं क्रियते भवनिःस्पृहः *Kiraṇa* 2:29cd.

8.9 संसारात्स विरज्येत प्रध्वस्तकलुषः सदा *Mataṅgavidyāpāda* 10:25cd.

8.1 स्थित°] $R^{N}P_2$; स्थि° P_3 8.1 शिष्याञ्छासने] *em.*; शिष्यान् भासना° R^{N}; ---च्छासने P_1; शिष्यानासना° P_2; शिष्याञ्छासना° P_3 8.1 योग्यानेव] P; योग्येन च R^{N} 8.3 संविद्विकला°] *conj.*; संविद्विकल्पा° R^{N}; संविद्विकाला° P_2; संवित्कला° P_3 8.4 पूर्वव्य°] $R^{N}P_1P_3$; पूर्वव्यव्य° P_2 8.5 °विज्ञानं] $R^{N}P_2$; °ज्ञानं P_1P_3 8.6 °हेतुः] P_2P_3; °भेदतः R^{N} 8.6 °दुच्यते] $R^{N}P_1P_2$; °त् उच्य P_3 8.6 यदुक्तं] $R^{N}P_2$; *om.* P_1P_3 8.9 विरज्येत] P; विरज्यते R^{N}(unmetrical) 8.9 सदा। इति] $R^{N}P_1P_2$; सदेः P_3

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तन्निपा(तात्क्ष)रत्यस्य म(लं संसारकारणम्।

क्षीणे तस्मि)न्नि(P_2 f. 69^r)यासा स्यात्परं निःश्रेयसं प्रति। इति॥ 12

ततश्च यदुक्तं

स्थितत्वात्सर्वदा शक्तेर्भवोच्छित्तिर्न किं भवेदिति।

तदप्यदूषणमेव। सर्वदास्थितत्वे ऽपि तस्यास्तत्र मलपरिपाकानुसारेण तदै(व 15
भवविच्छित्तिकारणत्वं नान्यदा)न्यत्र चेति यतः।

तृतीयो ऽपि प्रश्नः प्रतिषिध्यते।

तन्निपातस्य सः कालः कर्मणां तुल्यतैव च॥ ८॥

यदुक्तं कालो वा स च कः प्रोक्त इति तत्रोच्यते—कर्मणां तुल्यतैव चेति। 18
चशब्दात्तुशब्दतो वा चस्थानीयात् प्रा(गुक्तश्च मलपरिपाकः। एवका)रेण चात्र
तृतीयस्य कालस्याभावः कथ्यते। न प्रागुक्तस्यापि समुच्चीयमानावधारण-
त्वात्। तुल्यशब्दस्योभयार्थत्वात् कर्मणोर्द्वयोः साम्यं परिपाकस्तीव्रवेगता 21
चेति दर्शयिष्य(ामः कर्मांशो यो ऽधिकः) पूर्वं भोगद इत्यत्र। तदानीं हि
युगपत्तुल्यब(R^N f. 143^r)लविरुद्धकर्मद्वयाकृष्टस्य पुंसः कामुक(P_2 f. 69^v)द्वयाकृ-
ष्यमाणायाः कामिन्या इव भोगानुपपत्तिरिति वक्ष्यामः 24

समत्वे सति यो भोगः कथं तस्य (प्रजायत इति।

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8 cd.] *om.* N 8 c. तन्निपातस्य] $M^Y R^N VG_3AM_2E$; सन्निपातस्य G_2 (*Try*?) • सः काल:] $P_3^s V_1 V_2 V_3 V_3^2 G_3 A$; कालस्तु M^Y; तत्कालः $R^N E_V$; स कालः V_4(unmetrical); कालस्स G_2 (*Try*?); सा कालः M_2; तत्कालं E_D 8 d. कर्मणां] V; कर्मणस् $M^Y R^N GAM_2 E$ *Try* • च] $M^Y R^N V$; हि $GAM_2 E_D$ (*Try*?); तु Rāmakaṇṭha^{vl}

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8 (c^2) A_1; (c^8–d^3) V_3

8.11–12 तन्निपातात्···परं निःश्रेयसं प्रति *Svāyambhuvasūtrasaṅgraha* 1:17.
8.14 स्थितत्वात्सर्वदा शक्तेर्भवोच्छित्तिर्न किं भवेत् *Kiraṇa* 5:2ab.
8.18 कालो वा स च कः प्रोक्तः *Kiraṇa* 5:2c.
8.22 कर्मांशो यो ऽधिकः पूर्वं भोगदः *Kiraṇa* 5:10cd.
8.25 समत्वे सति यो भोगः कथं तस्य प्रजायते *Kiraṇa* 5:11ab.

8.11 तन्नि°] $R^N P_1 P_3$; सन्नि° P_2 8.11 मलं संसार°] R^N; म--- P_1; मलस्संसार° P_2; मलस्सार° P_3(unmetrical) 8.12 तस्मिन्नियासा] P_2; तस्मिन्नियासा $R^N P_3$; ---(f. 19^r)न्नियासा P_1 8.12 °श्रेयसं] $R^N P_1 P_3$; °श्रेय ⊔ म् P_2 8.12 इति] $R^N P_1 P_3$; *om.* P_2 8.14 °च्छित्तिर्न] $R^N P_1$; °च्छक्तिर्न P_2; °च्छित्ति P_3(unmetrical) 8.15 °पाका°] $R^N P_1 P_2$; °पका° P_3 8.16 भव°] $R^{Nc} P_2 P_3$; मल° R^{Nac} 8.16 °कारणत्वं नान्य°] *conj.*; °कारणत्वान्नान्य° $R^N P_2 P_3$ 8.18 च] $R^N P_3$; +च+ P_1; *om.* P_2 8.18 कः] R; कलः P_1^{ac} 8.18 कर्मणां] P; करमणस् R^N 8.19 चशब्दा°] $R^N P_1 P_3$; शब्दा° P_2 8.20 समुच्चीय°] $R^N P_1 P_3$; समुच्चय° P_2 8.21 °पाकस्तीव्रवेगता] R^N; °पाकस्तीव्रवेगतया $P_1 P_3$; °पातस्तिव्रवेगता P_2 8.22 भोगद] $P_1 P_3$; भोगत R^N; भोग P_2 8.23 °द्वया°] $R^N P_1 P_3$; °तया° P_2

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एवं च सत्यना)दौ संसारे कस्यचित्कदाचित्तथाभूतकर्मसंकटान्तःप्रवेशेन भो-
27 गानुपपत्तेः संसाराभावप्रसङ्ग इत्यवश्यं तत्परिहारायानीश्वरवादिभिरप्यत्रे-
श्वरशक्तिपातः कामिन्यादौ राज(शक्तिवदभ्युपगन्तव्यो गत्य)न्तराभावात्।
अनेनैव च रूपेण कर्मणोः समत्वमत्र शक्तिपातस्य कालो ज्ञेयो न तु संख्या-
30 कृतमिति दर्शयितुं पुनरुक्तिः।

तुल्यत्वं कर्मणः कालः

समसंख्यत्वेन ह्यवि(रोधतो न कदाचिद्भो)गानुपपत्तिः। अन्यथा विशेषाभा-
वात् सर्वदैव {शक्तिपा}तप्रसङ्गतः कर्मभोगासम्भवात्। नाभुक्तं कर्म नश्यती-
3 त्यागमविरोधः। अत एव मलपरिपाकलिङ्गत्वेन प्रागु(क्तादपि कर्मसाम्या-
दिद)मन्यदेव कर्मविरोधात्मकं शक्तिपा(P_2 f. 70^r)तैकनिवर्त्यं कर्मसाम्यमित्य-
दोषः।

6 अथ शक्तिपातात्कीदृशं तत्कर्मद्वयं भवतीति तदर्थमेतत्

क्षीणं वा यदि वासमम्।

यदा तयो(र्विरुद्धयोरपि कर्मणोर)वशिष्टं सर्वमेव कर्मावापगतत्वेन सममेव
सम्पद्यते तदानीं कर्मान्तरस्यानावापगतस्यानुरोध्यस्यासम्भवात्तत्त्वैः सम-
9 ग्रैरेव सह क्षीणं भवतीति (P_3 f. 10^r) पुंसां विज्ञान(केवलित्वमेव। यद्वक्ष्यति

9ab.] *om.* G_3AM_2E 9a. कर्मणः] $M^YR^NVG_2$*Try*; कर्म्मण N_2N_3; कर्मणा D^2 • कालः] $NM^YR^NP_3^sV_2V_3^2V_4$ (*Try*?); काल V_1; *om.* G_2(unmetrical) 9 b. क्षीणं] $NM^YR^NP_3^sV_1V_2$ G_2*Try*; क्षणं $V_3^2V_4$ • वासमम्] $N_2M^YR^NV$*Try*; वाभमं N_3; वाभ्रमम् D^2; वाधिकम् G_2

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9 (a^2–a^3) V_1; (a^2–b^4, b^7–b^8) V_3

9.2 नाभुक्तं कर्म नश्यति Source unknown. Also quoted (as *śruti*) ad *Mataṅgavidyāpāda* 8:103, p. 288 and thereafter (see note to translation).

8.26 एवं] **P**; एव R^N 8.26 संसारे] $R^NP_1P_3$; संस्कारे P_2 8.26 °कटा°] $R^NP_1P_3$; °कदा° P_2 8.27 °प्रसङ्ग] R^N; *om.* **P** 8.28 °पातः] $R^NP_1P_3$; °पतन P_2 8.28 गत्य°] $R^NP_2^sP_3$; गन्त्य° P_2^{ac} 8.30 °कृतमिति] P_1P_3; °कृत इति R^NP_2 9.1 समसंख्यत्वेन] R^N; समसंख्यातो P_1P_3; समसंख्येते P_2 9.1 कदा°] R^NP_2; कता° P_3 9.2 सर्वदैव] $R^NP_2P_3$; सर्वतैव P_1 9.2 °सम्भवा°] $R^NP_1P_2$; °सम्भ+ा+° P_3 9.3 °पाक°] $R^NP_1P_3$; °पाकः P_2 9.4 कर्मवि°] **P**; कर्मावि° R^N 9.4 °पातैक°] $R^NP_1P_3$; °पातैः क° P_2 9.6 °पातात्] P_2 9.4 कर्मवि°] **P**; कर्मावि° R^N 9.4 °पातैक°] $R^NP_1P_3$; °पातैः क° P_2 9.6 °पातात्] $R^NP_1P_3$; °पादात् P_2 9.6 भवतीति] R^NP_2; संभवतीति P_1P_3 9.7 यदा] R^NP_3; तदा P_1P_2 9.7 °वशिष्टं] R^NP_2; °विशिष्टम् P_1P_3 9.8 °स्यानावापगत°] P_1P_3; °स्य तदानावापगत° R^N; °स्य तदानावापगत° P_2 9.8 °तत्त्वैः] $R^NP_1P_3$; °तत्त्वे P_2 9.9 भवतीति] R^NP_2; संभवतीति P_1P_3 9.9 °केवलि°] R^N; °केवल° P_2P_3

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समे भो)गस्तदा न हीति। यदि वेति पक्षान्तरम्। यदा पुनर्न सर्वमेव तयोर्विरुद्धयोरपि कर्म्मणोरवशिष्टमावापगमनाय योग्यमपि तु किञ्चिज्जात्यन्तरादिहेतुत्वेनापि सम्भवतीति तदा(नीं तदनुरोधेन शक्तिपातादन्यत)र- 12
दसमम पतितशक्तिकं भवतीति विरोधाभावात्सर्वाण्येव भोग्यानि सम्पद्यन्त इति वक्ष्यति

अधिकन्यूनसम्बन्धाद्व्याकुलत्वं न जायत इति। 15

अत्र पराभिप्रायः

समत्वं तत्कथं गम्यं

(यदेत(P₂ f. 70ᵛ)द्युगपत्परस्परविरोधात्मकं) समत्वं तत्कथं ताभ्यां कर्मविशेषाभ्यां प्राप्यम्। नैवेत्यर्थः। अनुष्ठानक्रमस्यैव फलदानापेक्षितत्वादिति 18
भावः।

अत्र सिद्धान्तः

न्यूनाधिकतुटिः कथम्।

(न्यूना चाधिका च तुटिः कालः। स कथं गम्यते। कृष्यादिभि)(P₁ f. 19ᵛ)र्दृष्टैः 21
कर्मभिरित्यध्याहारः। एतदुक्तं भवति—कृष्यादिकर्मभिरयं हेतुरनैकान्तिकः। यत(स्तेषां) क्रमेणाप्यनुष्ठितानां कदाचित्पश्चादनुष्ठितस्य (न्यूनः कालः

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9 c. समत्वं] Σ; समत्व N_2 • तत्कथं] Σ; तत्कवं N_3; तद्गतं M_2 • गम्यं] $M^Y R^N V GA_1M_2ETry$; सम्यं N_2; सम्यक् N_3; सम्यङ् D^2; गम्य A_2 9 d. न्यूना॰] Σ; ध्याना॰ V_4 • ॰तुटिः] $P_3^s V_2 V_3 V_3^2 GTry$; ॰गतिः N_2; ॰तृटिः $M^Y R^N$; ॰तुटीः V_1; ॰कृषः V_4; तुटी A; कुटी M_2; त्रुटिः E(unmetrical)

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9 (c^1–c^2) V_3; [d^4–d^6] N_3D^2

9.10 समे भोगस्तदा न हि *Kiraṇa* 5:11d.
9.15 अधिकन्यूनसम्बन्धाद्व्याकुलत्वं न जायते *Kiraṇa* 5:12cd.

9.11 तयोर्वि॰] $R^N P_1 P_2$; तयोवि॰ P_3 9.11 कर्म्मणोरवशिष्टमावापगमनाय] P_1; कर्मणोरावापगमाय R^N; कर्म्मणोरावापगमनाय P_2; कर्म्मणोरविशिष्टम् मायापगमनाय P_3 9.13 ॰दसमम॰] *em.*; ॰मसमम॰ R 9.13 विरोधाभावात्सर्वाण्येव] $R^N P_2$; विरोद्धाभावान्न न सर्वाण्येव P_1; विरोधभावान्न सर्वाण्येव P_3 9.13 सम्पद्यन्त] R^N; सम्पाद्यन्त P_1P_3; सम्पद्यत P_2 9.15 ॰द्व्याकुलत्वं] P_1P_3; ॰दकलत्वं R^N; ॰द्वनसम्बन्धाद्व्याकुलत्वन् P_2 9.16 पराभिप्रायः] $R^N P_1 P_3$; पराभिः प्रायः P_2 9.17 ॰द्युगपत्पर॰] $R^N P_3$; ॰द्युपगमत् पर॰ P_2 9.18 नैवेत्यर्थः] $R^N P_1 P_3$; नैत्येर्त्थः P_2 9.18 अनुष्ठान॰] P; अनुष्ठाना॰ R^N 9.18 फलदाना॰] P_1P_3; फलदानो॰ R^N; फलदाने॰ P_2 9.20 सिद्धान्तः] $R^N P_1 P_3$; सिद्धान्तम् P_2 9.21 तुटिः] *em.*; तृटिः $R^N P_3$; तुदिः P_2 9.21 कालः। स कथं] $R^N P_3$; कालस्सन्न P_2 9.21 ॰भिर्दृष्टैः] P_2P_3; ॰भिरिष्टैः R^N; ---दृष्टैः P_1 9.22 ॰ध्याहारः] $R^N P_1 P_2^{ac} P_3$; ॰ध्यावारः P_2^c 9.22 कृष्यादिकर्म॰] $R^N P_2$; कृष्यादिभिः कर्म्म॰ P_1P_3 9.22 हेतुर॰] $R^N P_1 P_3$; हेतुः र॰ P_2 9.23 ॰प्यनु॰] P; ॰प्यनुनु॰ R^N 9.23 कालः] R^N; काल P_2P_3

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24 शीघ्रमेव पूर्वानुष्ठितेन सहभावफलं कुर्व)न्दृश्यते। पूर्वानुष्ठितस्य त्वधिकश्चिरात्मक इति तद्वदत्रापि सम्भवाद्गम्यमेवैतत् कर्मणोः समत्वमित्यविरोधः। ततश्च

एवं सूक्ष्मं समानत्वं यस्मिन्काले तदैव सा॥ ९॥
स्वरूपं द्योतयत्याशु बोधचिह्नबलेन वै।

एवं दृष्टस्येवादृष्टस्या(पि कर्मणः सम्भाव्यमानं परस्परविरोधात्मकं सम)ानत्वमस्मदाद्यगोचरत्वात् सूक्ष्मं यस्मिन् काले भवति तस्मिन्नेव काले सा
3 पारमेश्वरी शक्तिः। बोधचिह्नस्य यद्(P₂ f. 71ʳ)बलं मलपरिपाको यदुक्तम्

कृत्वा तच्छक्तिसंरो(धं क्रियते भवनिःस्पृहः। इति।

श्रीमन्मतङ्गे ऽपि

6 सं)सारात्स विरज्येत प्रध्वस्तकलुषः सदेति।

श्रीमत्स्वायम्भुवे ऽपि

क्षीणे तस्मिन्नियासा स्यात्परं निःश्रेयसं प्रतीति।

9 तेन स्वरूपं सर्वज्ञत्वादि पुंसो दीक्षाद्वा(Rᴺ f. 143ᵛ)रेण द्योतयति। यदुक्तं

गुरुणा दीक्षितो यदा।

स(र्वज्ञः स शिवो यद्वदिति

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9 e. एवं सूक्ष्मं] M^YV (*Try*?); एवं सूक्ष्म° NR^NE_V; अनेनैव GAM_2E_D • °समानत्वं] N M^Y *Try*; समत्वं हि R^NSE 9 f. काले] Σ; काल N_3D^2 10 a. द्योतयत्याशु] $M^YV_2V_3^2V_4GA_1E_D$ *Try*; द्योतयंत्याशुः N_2; द्योतयंत्माशुः N_3; वातयन्त्याशु D^2; वोधयत्याशु R^NE_V; द्योतयत्याशु P_3^S; द्योतय(या A_2)न्त्याशु $V_1A_2M_2$ 10 b. वै] $NM^YR^NP_3^SV_2V_3V_3^2V_4E_V$ *Try*; तु $V_1GAM_2E_D$

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9 (e^4–f^2, f^8) V_3; (f^6–f^7) A_1 10 (a^8) V_1; (a^1–b^7) V_3

10.4 कृत्वा तच्छक्तिसंरोधं क्रियते भवनिःस्पृहः *Kiraṇa* 2:29cd.
10.6 संसारात्स विरज्येत प्रध्वस्तकलुषः सदा *Mataṅgavidyāpāda* 10:25cd.
10.8 क्षीणे तस्मिन्नियासा स्यात्परं निःश्रेयसं प्रति *Svāyambhuvasūtrasaṅgraha* 1:17cd.
10.10–11 गुरुण दीक्षितो यदा। सर्वज्ञः स शिवो यद्वत् *Kiraṇa* 1:21bc.

9.24 सहभाव°] R^N; सभवा° P_2; सहवा° P_3 9.24 कुर्वन्दृश्यते] R^NP_3; ---न्दृश्यते P_1; कुर्वन्तो दृश्यते P_2 9.24 °ष्ठितस्य] R^NP_3; °ष्ठित° P_2 9.25 °त्मक इति] P_1P_2; °त्मकमिति R^N; °त्मक इव P_3 10.1 एवं दृष्टस्येवा°] $R^NP_1P_3$; एवदृष्टस्यैवा° P_2 10.1 °त्मकं] R^N; °त्मक P_2P_3 10.2 तस्मिन्नेव] R^NP_2; तस्मिन् P_1P_3 10.3 शक्तिः। बोध°] $R^NP_1P_3$; शक्तिबोध° P_2 10.3 °पाको] R^NP_2; °पाकः P_1; °पाकम् P_3 10.4 °रोधं] R^NP_3; °रो--- P_1; °रोधः P_2 10.6 विरज्येत] P; विरज्यते R^N(unmetrical) 10.8 तस्मिन्नियासा] P_2; तस्मिन्नियासा R^NP_1; तस्मिन्न्यय+ा+सा P_3 10.8 स्यात्परं निःश्रेयसं प्रतीति] R^N; स्यादिति P

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न तत्र मलपरि)पाकापेक्षो ऽन्यः शक्तिपातः अपि तु स एव प्रसङ्गादुभय{नि- 12
मि}त्तं सम्पद्यत इति भावः। वैशब्दो ऽपि प्रकारान्तरे बोधचिह्नबलाभावे
तु क्षीणं वा यदि वासममित्युक्तमेव प्रकारा(न्तरं यतः। एवं च यः श-
क्तिपा)तो मलपरिपाकनिमित्तत्वेन संहितान्तरेषु श्रुतः स दीक्षाक्रमेणात्रापि 15
मोक्षहेतुतया प्रोक्त एव। यस्तु कर्मसाम्यनिमित्तो ऽत्र श्रुतः तत्साम्यपरि-
हाराय ⟨प्रोक्तेन नयेन (P_2 f. 71^r)तत्क्षयाय⟩ वा पर्यवस्यतीत्यविरोधो ऽत्र
संहितान्तरैरस्य विशेषस्य तैरनुक्तेरिति। 18

ननूभयोरप्यनयोर्मोक्षहेतुत्वमस्तु। एवमप्येष विरोधो न भवत्येवेति।
अस्तु ⟨यदि मलपरिपाकस्येव क)र्मसाम्यस्यापि तन्निमित्तत्वप्रतिपादकं स्फु-
टं वचनं भवेत्तस्य तु कर्मसाम्यपरिहारमात्रफलं शक्तिपातं प्रति तन्निमित्तत्वं 21
प्रतिपादयति [ना]न्यत्रेत्युक्तम्। वक्ष्यति च समे भोगस्तद(ा न हीति। सामा-
न्यशास्त्रेष्व)पि तस्य कर्मसाम्यनिवृत्तिफलत्वेन सिद्धेरिति दर्शयिष्यामः। [न]
चोद्भूतविरोधनिवर्तनाय प्रवृत्तस्यानुद्भूतविरोधमलनिवर्तनमपि शक्तिपातस्य 24
युक्तम्। सर्वात्मस्वविशेषतस्तन्निवर्त(नप्राप्तेर्मोक्षप्रसङ्गा)त्। ननु यथा म-
लपरिपाकनिमित्तशक्तिपातो दीक्षया कर्मणां क्षयमनुद्भूतविरोधानामपि (P_2
f. 72^r) विधत्त इति भवद्भिरिष्यते, तद्वत्कर्मसाम्यनिमित्तो मलस्यानुद्भूतवि- 27
रोधस्यापि त(यैव क्षयं विधास्यतीति नै)ष प्रसङ्गः। न तेषां तदानीमप्यनु-

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10.14 क्षीणं वा यदि वासमम् *Kiraṇa* 5:9b.
10.22 समे भोगस्तदा न हि *Kiraṇa* 5:11d.
10.23 दर्शयिष्यामः ad *Kiraṇa* 5:12cd.

10.12 तु स] $R^N P_1 P_3$; तुःस्स P_2 10.13 वैशब्दो ऽपि प्रकारान्तरे] R^N; वैशब्दोपि पक्षान्तरे P_1; वैशब्दोपि त कर्मान्तरे P_2; शैवशब्दोपि पक्षान्तरे P_3 10.13 बोध°] **P**; बोधि° R^N 10.13 °भावे] $R^N P_1 P_3$; °भावो P_2 10.14 तु] R^N; °पि **P** 10.15 °पाक°] **P**; °पाकत्वे R^N 10.15 संहितान्तरेषु] $R^N P_1 P_3$; संहितान्तरेण P_2 10.15 °त्रापि] R^N; °द्यापि **P** 10.16 श्रुतः] $R^N P_1 P_3$; श्रुतिः P_2 10.17 प्रोक्तेन नयेन तत्क्षयाय वा] *em.*; प्रोक्तेन येन तत्क्षयाय वा R^N; ---वा P_1; प्रोक्तनयोनयेन तत्क्षयाय वा P_2; प्रोक्तेन ते येन तत्क्षयाय P_3 10.18 तैरनुक्तेरिति] **P**; तैरनुक्तमिति R^N 10.19 °नयो°] $R^N P_1 P_3$; °नयोनयो° P_2 10.19 °मस्तु। एवमप्येष] $P_1 P_3$; °मस्ति एवमप्येष R^N; °मितिमस्यवमप्येष P_2 10.19 भवत्येवेति] $R^N P_1 P_3$; भवत्वेत्वेति P_2 10.20 °परिपाकस्येव] P_3; °पाकस्यैव P_2; °परिपाकस्येवात्र R^N 10.21 तु] **P**; ⊔ R^N 10.21 °साम्य°] after this P_2 added and then deleted with brackets (स्यापि तन्निमित्तत्वप्रतिपादकम् स्फुटं वचनम् भवेत्तस्य) 10.21 °मात्रफलं] *em.*; °मात्रफल° **R** 10.22 प्रति तन्निमित्तत्वं प्रतिपादयति नान्यत्रे°] R^{Nc}; सर्वामस्वविशेषतस्तन्निवर्तनप्राप्ते° R^{Nac}; प्रति तत्तु निमित्तत्वं प्रतिपादयति [ना]न्यत्रे° **P** 10.22 समे] $R^N P_2 P_3$: समो P_1 10.23 °साम्य°] $R^N P_2$; °सामान्य° $P_1 P_3$ 10.24 °निवर्तनाय] $R^N P_2$; °विनिवर्त्तनाय $P_1 P_3$ 10.24 °विरोधमल°] **P**; °मलविरोध° R^N 10.26 कर्मणां] $R^N P_1 P_3$; कर्म्मणा P_2 10.26 °रोधानामपि] $R^N P_1 P_3$; °रोधानमपि P_2 10.27 °रिष्यते] $R^N P_1 P_3$; °रीरितन् P_2 10.27 °निमित्तो] $R^N P_2$; °निमित्तोपि $P_1 P_3$ 10.28 तयैव] $R^N P_3$; त--- P_1; तथैव P_2 10.28 क्षयं] $P_2 P_3$; दीक्षया R^N

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पजातविरोधित्वासिद्धेः। कर्मणां हि भोगदानाय मलः सहकारिकारणमवि-
30 द्यानुबन्धं विना मुक्तस्येव भोगायोगादिति तस्यान्यथाभा(वे तेषामुद्भूतवि-
रोधित्वमेवे)ति युक्त एव तदा क्षयः न त्वेवं कर्माविरोधो मलस्यावस्थितेः
सहकारिकारणं येन तन्निवृत्तौ तस्यावस्थानानुपपत्तेस्तदानीमुद्भूतविरोधि-
33 त्वेन क्षयः सम्भाव्ये(त। अनादित्वेन सिद्धेरनुद्भू)(P₁ f. 20ʳ)तविरोधस्यापि
क्षयाभ्युपगमे प्रोक्त एव प्रसङ्ग इत्यन्य एवायं कर्मविरोधपरिहारमात्रफलः
शक्तिपातस्त्रिधायुक्तितो ऽभ्युपगन्तव्य इत्यविरो[धः]।

36 अथ केन हेतुना विरुद्ध(योः कर्मणोर्युगपत्सम्भव इत्युच्य)ते

कर्मांशो यो ऽधिकः पूर्वं भोगदस्त्वितरः पुनः॥ १०॥

शुभाशुभानेककर्मवत्त्वे(P₂ f. 72ᵛ)ऽपि पुंसो य एव कर्मविशेषः कृष्यादिवत्प-
श्चादनुष्ठितो ऽपि कर्मान्तराद्युपकारजनितपरिपाकवशात्तीव्रवेगत्वेन (चाधि-
39 कः शक्त्या भवति स एव प्रथमं भो)गप्रदः। प्रोक्तं चान्यैरपि तीव्रवेगानामासन्नं
फलमिति। यस्तु तस्मादन्यः पुनरिति पश्चात्कुतश्चित्कर्मान्तरप्रतिबन्धकाप-
गमतः शक्तिप्रतिलम्भतो वा भोगद इति। किमत इत्यु(च्यते

समत्वे सति यो भोगः कथं तस्य प्रजायते।

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10 c. कर्मांशो] $N_2M^YR^NP_3^SV_1V_2V_3V_3^2G_2AM_2ETry$; कर्माभ्यो D^1; कम्मास्यो N_3; कर्मास्य D^2; कर्म्मांगो V_4G_3 • पूर्वं] $N_2D^1M^YR^NP_3^SV_3V_3^2V_4G_2Try$; पूर्व° $N_3D^2V_1V_2G_3AM_2E$ 10 d. भोगद°] $NM^YP_3^SV_1V_2V_3V_3^2AM_2ETry$; भोगव ⊔ R^N; भोगत° V_4G_2; भोग° G_3(unmetrical) • °तरः] $N_2D^1M^YR^NV_1V_2V_3V_3^2V_4GAM_2ETry$; °तर N_3(unmetrical); °तरे D^2; °ताम P_3^S(unmetrical) 11abcd.] *om.* N_3D^2 11a. समत्वे सति] $N_2D^1M^YR^NVGAETry$; समसन्ति M_2(unmetrical)

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10 c. Testimony of D^1 begins.
10 (d^5–d^8) M^Y; [d^4–d^8] R^N 11 (a^1–a^5, b^6–b^7) V_3; (a^8) A_1

10.30 भोगायोगादिति] R^N; भोगाभावादिति P_1P_3; भोगादिति P_2 10.31 तदा] P_1P_3; तथा R^NP_2 10.31 कर्माविरोधो] R^NP_2; कर्म्मविरोधेन P_1; कर्म्मविरोधे P_3 10.32 सहकारिकारणं] $R^NP_1P_2$; सहकारिणं P_3 10.32 °नुपपत्ते°] $R^NP_1P_2$; °पपत्ते° P_3 10.32–33 °रोधित्वेन] $R^NP_1P_3$; °रोधत्वेन P_2 10.33 सम्भाव्येत] R^NP_2; सम्भाव्यते P_1P_3 10.33 अनादि°] R^NP_2; अनदि° P_3 10.33 °स्यापि] R^N; °स्य च P_1P_2; °स्य प P_3 10.35 त्रिधा युक्तितो ऽभ्युपगन्तव्य] P_1P_3; तथा श्रुतितो भ्युपगन्तव्य R^N; तथाभ्युदितोश्रुतिगन्त P_2 10.36 विरुद्धयोः] R^NP_2; विरुद्ध--- P_1; विरुद्धयो P_3 10.37 °शुभानेक°] $R^NP_1P_2$; °शुभनेक° P_3 10.37 °कर्मवत्वे] R^N; °कर्म्मत्वे P 10.38 °द्युपकार°] R^N; °द्युपचार° P_1P_2; °भ्युपचार° P_3 10.39 चाधिकः] R^NP_2; चाधिक P_3 10.39 प्रथमं] P_2; प्रथम R^N; प्रथमः P_3 10.39 प्रोक्तं चा°] P; प्रोक्तश्चा° R^N 10.39 °पि ती°] $R^NP_1P_3$; °पीति° P_2 10.39 °वेगानामासन्नं] P; °वेगो नामाशु शुभाशुभं येन R^N 10.40 यस्तु] $R^{Nc}P_3$; ⊔स्तु P_1; ⊔ स्तु R^{Nac}; वस्तु P_2 10.40 °दन्यः] $R^NP_1P_2$; °दन्य P_3 10.40–41 °वन्धकापगमतः] R^NP_1; °वन्धकामपगमतः P_2; °वन्धका+प+गमतः P_3 10.41 भोगद] $R^NP_1P_3$; भोग P_2 10.41 किमत] P; क्रमत R^N 10.41 इत्युच्यते] R^NP_3; इत्यु--- P_1; इत्युच्य P_2

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एवं च सति कुत)श्चित्कारणसामर्थ्याद्द्वयोः शुभयोरशुभयोर्वा परिपाकवशात्तीव्रवेगत्वेन वा समत्वे संजाते सति तस्य पुंसो युगपद्विरुद्धकर्मद्वयाकृष्टस्य कथं भोगः। नैव जायत इत्य(वश्यं विरोधपरिहारायात्र शक्ति)पातो ऽभ्युपगन्तव्य इत्यु(R^N f. 144^r)क्तं प्रागेव। नन्वेवं सर्वाण्येव कर्माणि स्वस्वफलमात्रसाधकत्वात्परस्परविरुद्धत्वेन समानानीति सर्वदा शक्तिपातप्रसङ्गः। नेत्युच्यते

मिश्रं वारम्भकं कर्म समे भोगस्तदा न हि॥ ११॥
वक्तव्यश्चाधिकः कश्चिदन्यथा न सुखेतरम्।

(त्रिवि(P_2 f. 73^r)धं हि कर्म जात्यायुर्भो)गदं पुंसो भोगारम्भकं न केवलं भोगप्रदमेवायुःप्रदं वा जातिविशेषं विना भोगानुपपत्तेः। नापि जातिप्रदमेव ताभ्यां विना जन्मसमनन्तरमेव पुंसो मरणात् भो(गानुपपत्तेरिति। समे विजातीयेना)मिश्रे केवलभोगप्रदे केवलायुःप्रदे केवलजातिप्रदे वा कर्मणि सति भोगो नोपपद्यत इति तत्राधिकः कश्चित्कर्मविशेषो विजातीयः। भोगप्रदे जातिप्रदः। (तस्मिन्वा भोगप्रद इत्यादिर्वक्त)व्यः। अन्यथा सुखदुःखभोगानु-

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11 c. मिश्रं वारम्भकं] $N_2M^YR^NE_V$ (*Try*?); मिश्रत्वारम्भकं D^1; मिश्रं वाभक्तकं $P_3^SV_1V_2V_3^2G_3AM_2$; --- भक्तकं V_3; मिश्रं वा भर्तृकं V_4; मिश्रं वरम्भक्त G_2; मिश्रं वा भाक्तकं E_D • कर्म] M^YR^NSETry; रोचेत् N_2; भोग D^1 11 d. समे] $N_2M^YVG_3A_2E_V$; सम॰ $R^NA_1M_2E_DTry$; सम् G_2(unmetrical) • भोगस्तदा न] $M^YR^NP_3^SV_2V_3V_3^2AETry$; भोगेन तेन N_2; भोस्तदा न V_4(unmetrical); भोगस्तथा न V_1GM_2 12 abcd.] *om.* N_3D^2 12 b. सुखेतरम्] Σ; सुखेतरः P_3^S; सुखेतरत् *Try*

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11 (c^1–c^3) V_3; [d^1–d^8] D^1 12 [a^1–a^5] D^1; (b^8) G_2; (d^6) A_1

11.1 कुतश्चि॰] R^NP_2; ---श्चि॰ P_1; कु ⊔ श्चि॰ P_3 11.1 शुभयोरशुभयोर्वा] R^N; शुभाशुभयोर्वा P 11.2 ॰रुद्धकर्मद्वया॰] R^NP_1; ॰रु ⊔ र्म्मद्वयो॰ P_2; ॰रुकर्म्मद्वया॰ P_3 11.3 इत्यवश्यं] R^NP_2; इत्य--- P_1; इवश्यं P_3 11.3 विरोधपरिहारायात्र] R^NP_3; विरोधः परिहारावात्र P_2 11.4 इत्युक्तं] $R^NP_1P_3$; ॰मित्युक्तम्। P_2 11.4 कर्माणि] $R^NP_1P_2$; सकर्म्माणि P_3 11.5 समानानीति] P; समानामिति R^N 12.1 हि] R^NP_3; हिं P_2 12.1 पुंसो भोगा॰] R^NP_2; पुंसो भो ⊔ P_1; पुंसो भो+गा+ P_3 12.2 ॰वायुःप्रदं वा जाति॰] R^N; ॰वायुःप्रदं जाति॰ P_1; ॰वायुप्रदं वा जाति॰ P_2; ॰वायुःप्रदमजाति॰ P_3 12.2 विना] $R^NP_1P_3$; वा P_2 12.3 जन्म॰] R^NP_2; *om.* P_1P_3 12.3 भोगा॰] R^NP_2; भो--- P_1; भागा॰ P_3 12.3 ॰नुपपत्तेरिति] *conj.*; ॰नुपपत्तिरिति $R^NP_2P_3$ 12.3 समे वि॰] P_2; समे पि R^NP_3 12.4 केवल॰] P; केवले R^N 12.4 ॰प्रदे केवलायुःप्रदे] $R^NP_1P_3$; ॰प्रदकेवलायुप्रदेश P_2 12.4 केवलजाति॰] P_1P_3; जाति॰ R^NP_2 12.4 सति] R^N; *om.* P 12.5 नोपपद्यत इति तत्रा॰] R^N; नोपपद्यत इति ततस्तत्रा॰ P_1; नोपपद्यत इतेतस्तत्रा॰ P_2; नोपप+द्य+ते इति ततस्तत्रा॰ P_3 12.5 ॰विशेषो] R^NP_1; ॰विशेषा P_2P_3 12.5 विजातीयः] $R^NP_2P_3$; जातीयो P_1 12.6 तस्मिन्वा] P_2P_3; तस्मिन्विजातौ R^N 12.6 इत्यादिर्वक्तव्यः। अन्यथा] R^N; ---व्योन्यथा P_1; इत्यादि वक्तव्यो न्यथा P_2; इत्यादि वक्तव्यो न्यदा P_3

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पपत्तेस्तथाभूतकर्मसद्भावे ऽपि विज्ञानकेवलित्वमेव तस्येति न सर्वदा कर्मणां विरोधेन शक्तिपातप्रसङ्गः। तदविरोधस्यै(व सर्वदा सम्भवादिति।)

अधिकन्यूनसम्बन्धाद्व्याकुलत्वं न जायते॥ १२॥

9 (यत्रापि पुरु)षे द्वयोर्विरुद्धयोर्युगपदुपस्थितयोः कर्मणोः साम्यं तत्रापि प्रागुक्तनयेन कर्मान्तरा(P_2 f. 73^v)नुरोधतः शक्तिपातो न क्षयं विधत्ते। अपि तु कस्य(चिदधिकत्वं कस्यचिन्न्यूनत्वमिति) तयोर्व्याकुलत्वं विरोधो न जायत

12 इति। (P_3 f. 10^v) अयमेवायुर्वेदे ऽप्यायुष्यानायुष्यकर्मणोर्व्याकुलत्वपरिहाराय प्रकारः प्रोक्तः

शिलाजतुप्रयोग(द्वा प्रसादाद्वापि शाङ्करात्।

15 अजास)त्रप्रयोगाद्वा क्षयः क्षीयेत नान्यथा॥ इति।

निद्रास्तोत्रादौ च नारायणभट्टोक्त एव महाभारते च दर्शितः

कान्तारेषु च सन्नानां मग्नानां च महार्ण(वे।

18 दस्युभिर्वा निरुद्धानां त्वं गतिः परमा नृणाम्)॥

सौगतैरपि तारास्तोत्रादौ

हरिकरिशिखिफणितस्करनिगडमहार्णवपि(शाच)भयशमनि।

12c. °सम्वन्धाद्] $D^1M^YR^NVG_2A_2M_2E_V$ *Try*; °सम्वन्धा N_2; °सम्वन्धोद् G_3A_1; °सम्वन्धो E_D
12d.] $M^YR^NVE_V$; व्याकुलत्वात्र बुध्यति N_2D^1 *Try*; व्याकुलत्वात्र बुध्यते GAM_2E_D

12.9 यत्रापि पुरुषे is placed before 12cd in R^N and before the *pratīka* for 12cd in **P**.

12.14–15 शिलाजतुप्रयोगाद्वा···क्षीयेत नान्यथा Source unknown.
12.17–18 कान्तारेषु च···गतिः परमा नृणाम् Not traced in *Mahābhārata*.
12.20–1 हरिकरिशिखिफणितस्कर°···भगवति तारे नमस्तुभ्यम् Source unknown.

12.6–7 °भोगानुपपत्ते°] $R^NP_1P_3$; °भोगानुपप⊔ P_2 12.8 सर्वदा] P_3; सर्वत्र R^NP_2 12.9 °दुपस्थितयोः] R^N; °दास्थितयोः **P** 12.9 कर्मणोः] $R^NP_1P_2$; कर्म्मणो P_3 12.10 °रोधतः] R^N; °रोध° **P** 12.11 तयोर्व्या°] $R^NP_1P_2$; तयोर्वा° P_3 12.12 °वायुर्वेदे] R^NP_2; °वायुर्वेदैर° P_1; °वायुर्वेतैरा° P_3 12.12 °प्यायुष्यानायुष्य°] $R^NP_1P_3$; °प्यायुष्य° P_2 12.12 °कर्मणोर्व्याकुलत्व°] R^NP_1; °कर्म्मणो व्याकुलत्व° P_2; °कर्म्मणो व्याकुत्व° P_3 12.13 प्रकारः प्रोक्तः] **P**; प्रकाराः प्रोक्ताः R^N 12.15 अजासत्र°] R^NP_2; ---स्त्र° P_1; अजस्यास्त्र° P_3 12.15 क्षीयेत] $R^NP_1P_3$; क्षयः क्षीयतेत P_2(unmetrical) 12.16 °भट्टोक्त] P_1P_3; °भक्तोक्त R^N; °भट्टारकोक्त P_2 12.16 दर्शितः] *conj.*; दर्शितम् **R** 12.17 कान्तारेषु] $R^NP_2P_3$; कन्तारेषु P_1 12.17 सन्नानां मग्नानां च] P_1; संसारमग्नानां च R^N; सन्नानामशमानां च P_2; सन्नाना ⊔ नाञ्च P_3 12.18 दस्युभिर्वा] R^NP_2; दस्युभिवि P_3 12.18 गतिः परमा] R^NP_2; गति परम+ा+ P_3 12.20 °शिखिफणि°] R^NP_2; °फणिशिखि° P_1P_3 12.20 °निगडमहार्णव°] *em.*; °निगळमहार्णव° **P**; °निकरजलाप° R^N 12.20 °भय°] P_1P_3; °भय ⊔ R^N; °भव° P_2 12.20 °शमनि] P_2; °शमने P_1P_3; °शमय ⊔ R^N

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शशिकिरणकान्तिहारिणि भगवति तारे न(मस्तुभ्यम्॥ इति। 21
कथं तर्हि तज्जायत इतीत्याह

अधिकन्यूनशून्यत्वात्तत्स्थानमभिगच्छति।

)(P_1 f. 20^v)यदा तयोर्विरुद्धयोर्द्वयोरपि कर्मणोः सर्वमेवान्यत् कर्म(ावापगत-
त्वेनाधिकन्यून)रहितं स(ममेव सं(P_2 f. 74^r)पद्य)ते कस्मिंश्चित्पु(रुषे तदानीं
व्याकुलत्वं न जायत इति कर्मान्तरस्यानु)रोध्यस्यासम्भवेन शक्तिपातात्तेषां 3
सर्वेषां क्षयः प्रोक्त इति स क्षीणकर्म(ा पुरु)षस्तदानीं तत्स्थानं प्राक् यत्समे
भोगस्तदा न हीत्यत्रोक्तं विज्ञा(नकेवलित्वं प्राप्नोतीत्येतत्तदानीं शक्तिपातस्य
प्रयो)जनमित्यर्थः। 6

अथ यथायं शक्तिपातो ऽस्मदाद्यगोचरत्वेन प्राक्सूक्ष्म उक्तो व्याध्या-
दिनिवृत्त्यनुमेयो वा तथैव किमसौ प्रागुक्तो न वेत्युच्यते

स पात इति मन्तव्यस्तस्य भक्तिर्विलक्षणा॥ १३॥

स प्रा(गुक्तो मलपरिपाककालभावी शक्तिपात इत्येवं नि)यतपुरुषगतत्वेन 9
मन्तव्यः। यस्य ह्यसौ भवति तस्य भक्तिर्विलक्षणा भवतीति। यदुक्तं प्राक्

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13 a. अधिक°] Σ; अधिकं N_2 • °शून्यत्वात्] $N_2D^1M^Y$ *Try*; °स्तान्यम्त्रात् N_3; °स्तान्य-स्त्रात् D^2; °शून्यत्वाच् R^NSE 13 b. तत्स्थानमभि°] N_3D^2; तत्सत्तामभि° N_2; तन्मूर्त्तम ⊔ D^1; स्थानमात्मा स M^Y; छक्तिमात्मा स R^NE_V; छक्तिमात्माव° $VG_2A_1M_2E_D$; छिष्टमात्माव° A_2; तत्स्थां तामधि° *Try* 13 c. स] $NM^YR^NP_3^SV_2V_3V_3^2V_4G_2$ *Try*; स्व° $V_1G_3A_2M_2E_D$; स्वम A_1(unmetrical) • पात] Σ; यात N_3 • मन्तव्यस्] $M^YR^NP_3^SV_2V_3V_3^2V_4GAM_2E$ *Try*; मन्तव्यो N_2; मन्त्रस्य D^1; मत्तव्यो N_3; मंतव्येस् D^2; प्रोक्तव्यस् V_1 13 d. भक्तिर्विलक्षणा] $M^YR^NP_3^SV_2V_3V_3^2E_V$; भक्तिविलक्षणात् $N_2D^1D^2$; भक्तिविलक्षणा $N_3V_1G_3AM_2$; शक्तिर्विलक्षणा V_4; ---लक्ष--- G_2; शक्तिविलक्षणा E_D; भक्तिविलक्षणः *Try*

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13 [b^5–b^8] D^1; (c^2–d^5, d^8) G_2

13.4–5 समे भोगस्तदा न हि *Kiraṇa* 5:11d.

12.21 शशिकिरण°] $R^NP_1P_3$; शिशिकरण° P_2 12.21 °हारिणि] P_2; ⊔ हारिणि R^N; °हारिणी P_1P_3 12.21 तारे] R^N; तस्मै P_1P_3; ताने P_2 12.21 नम°] R^NP_3; म° P_2; न--- P_1 12.22 तर्हि] R^NP_3; तजर्हि P_2 13.1 तयोर्विरुद्धयोर्द्वयोरपि] $R^NP_1P_2$; तयो विरुद्धयो द्वयोरपि P_3 13.1 सर्वमेवान्यत्] P_1P_3; सर्वमेव R^NP_2 13.1 कर्मा°] R^NP_3; कर्म्म--- P_1; कर्म्म° P_2 13.2 तदानीं] R^NP_3; तदानी P_2 13.3 न] R^NP_2; *om.* P_3 13.3 °नुरोध्यस्या°] R^NP_2; ---रोद्धस्या° P_1; °नुरोद्धस्यानुरोद्धस्या° P_3 13.3 °पातात्तेषां] R^NP_2; °पाता तेषां P_1P_3 13.4 स] R^N; सः P 13.4 क्षीणकर्मा] R^NP_2; क्षीणकर्म्म--- P_1; क्षीणकर्म्म° P_3 13.4 तत्स्थानं प्राक् यत्स-मे] R^N; प्राग्वत् समो P_1P_3; प्राक् यत् समे P_2 13.5 °तीत्येतत्तदा°] R^NP_3; °तीत्येतीतेतत् तदा° P_2 13.7 अथ] R^N; *om.* P_1P_3; यथा P_2 13.8 °निवृत्त्य°] R^N; °निवृत्या° P_1; °तिवृत्त्य° P_2; °निवृत्त्या° P_3 13.8 प्रागुक्तो न] *conj.*; प्रागुक्तेन R^N; प्रागुक्तो P 13.9 °भावी] R^N; °भायि P_2; °भावि P_3 13.9 °पुरुष°] $R^NP_1P_3$; °पुरुषा° P_2 13.10 मन्तव्यः] $R^NP_1P_3$; मन्तर्य्यः P_2 13.10 ह्यसौ] $R^NP_1P_3$; ह्यसो P_2 13.10 भक्ति°] $R^NP_1P_3$; शक्ति° P_2

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कृत्वा तच्छक्तिसंरोधं क्रियते भवनिःस्पृह इति।
12 श्रीमत्स्वायम्भुवे ऽपि क्षीणे ⟨तस्मिन्नियासा स्यादि⟩त्यादि।
अथास्मात्कालद्वयात्

काल एव स निष्णातः शक्तेरात्मपरिग्रहः।

स एव प्रागुक्तः शक्तेः ⟨पा⟩त(P_2 f. 74^v)कालः। स निष्णातः [कुशल]ः [य-स्मा]दा[त्मा]ा परिगृह्यते अनुगृह्यते तस्मि(R^N f. 144^v)न्नित्यात्मपरिग्रहः स का-
3 ल इति। त⟨स्मात्तमेव तत्रापेक्षते भगवान्नान्यं पुनः⟩

अनादिकर्मसम्बन्धाच्छिवः कालमपेक्षते॥ १४॥
कालच्छिद्रमिति प्रोक्तं तज्ज्ञश्च भगवाञ्छिवः।

अनादिर्यः कर्मात्मकः सम्यग्बन्धस्तस्मादेव यो भोगस्तस्यानुपपत्त्या का-लच्छिद्रमित्यनेन शब्देन प्रोक्तः कर्मविरोधात्मकस्तमत्रापेक्ष⟨ते शक्तिपा⟩त-
3 हेतुत्वेन। शक्तिपातात्तेषां विरोधपरिहारः क्षयो वा नान्यथा सम्भवतीत्येवं भगवान् जानाति यतः।

14a. स] NR^NGAM_2ETry; सु॰ M^YV • निष्णातः] $N_2M^YR^NSETry$; निष्कर्षः D^1; निष्ठातः N_3D^2 14b. शक्तेरात्म॰ $D^2M^YR^NP_3^SV_1V_2GA_1M_2ETry$; शक्तेरान्म॰ N_2; सत्कारात्म॰ D^1; सक्तेरात्म॰ N_3; शक्तिरात्मा $V_3V_3^2V_4$; शक्तेरात्मा A_2 • ॰परिग्रहः] $N_2D^1M^YR^NVG_2Try$; ॰विनिग्रहः N_3D^2; ॰परिग्रहात् G_3AM_2E 14c. ॰कर्म॰] $NM^YR^NP_3^SV_2V_3V_3^2V_4E_VTry$; ---ज॰ G_2; ॰बीज॰ $V_1G_3A_1M_2E_D$; ॰कर्म्मबीज॰ A_2(unmetrical) • ॰सम्बन्धाच्] $D^1M^YR^NSETry$; ॰सम्बन्धा N_2; ॰सम्बन्धात् N_3D^2 14d. छिवः] $D^1M^YR^NSETry$; तस्य $N_2N_3D^2$ • ॰पेक्षते] Σ; ॰वेक्षते G_3M_2 15ab.] *om.* $V_2V_3V_3^2V_4G_2$ 15a. कालच्छिद्रमिति] NM^Y; कालच्छिद्र इति R^N; कालश्छिद्र इति $P_3^SV_1E_V$; कालचित्र इति G_3AM_2; कालश्चित्र इति E_D; कालश्छिद्रमिति *Try* • प्रोक्तं] $N_2D^1D^2$; प्रोक्तस् $M^YR^NP_3^SV_1G_3AM_2ETry$; प्रोक्त N_3 15b. तज्ज्ञश्च] $N_2D^2M^YR^NP_3^SV_1G_3AETry$; तज्ञात्व N_3; तत्वज्ञ M_2 • भगवाञ्छिवः] $N_3D^2M^YR^NP_3^SV_1G_3AM_2ETry$; भगवां शिवः N_2; भगवान् सितः D^1

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14 (a^1–b^4, c^2–c^4) G_2 15 (b^1–b^3) D^1

13.11 कृत्वा तच्छक्तिसंरोधं क्रियते भवनिःस्पृहः *Kiraṇa* 2:29cd.
13.12 क्षीणे तस्मिन्नियासा स्यात् *Svāyambhuvasūtrasaṅgraha* 1:17c.

13.11 कृत्वा त॰] $R^NP_2P_3$; कृतत्वा॰ P_1 13.11 ॰रोधं] $R^NP_1P_3$; ॰रोधः P_2 13.11 ॰निः॰] R^N; ॰नि॰ P_1P_3; ॰ति॰ P_2 13.12 क्षीणे] $R^NP_1P_3$; क्षीणेपि P_2 13.12 ॰न्नियासा स्यादित्यादि] R^NP_2; ---त्यादि P_1; ॰न्नियासा स्यात् परन्निश्रेयसम् प्रतीत्यादि P_3 14.1 स निष्णातः] R^N; सुनिष्णातः P; निष्णातः P_3^{ac} 14.2–3 काल] $R^NP_1P_3$; कला P_2 14.3 तस्मात्तमेव] P_2P_3; तस्मात्स एवमेव R^N; त--- P_1 14.3 भगवान्नान्यं] *conj.*; भगवान्यः P_2P_3; नान्यः R^N 15.1 तस्मादेव यो] P_1P_3; तस्मादवधेर्यो R^N; तस्मदेवयोर्य्यो P_2 15.1–2 कालच्छिद्रमित्यनेन] P; कालच्छिद्र इत्यनेन R^N 15.2 तमत्रापेक्षते] R^NP_2; तमत्रापेक्ष--- P_1; तमात्रापेक्षते P_3 15.3 विरोध॰] $R^NP_1P_3$; विरोधा॰ P_2 15.4 जानाति यतः] P; जानीयात् R^N

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अथ कथमसौ तमेव कालं कर्मणां क्षये ऽपेक्षते। न तु तदविरोधकाल-
मपीत्यु(च्यते। 6

यथा कश्चिच्चले लक्ष्ये कश्चित्कालमपेक्षते॥ १५॥
तज्ज्ञो ऽपि स शिवस्तद्वत्समकालमपेक्षते।

यथा) ह्यत्यन्तसुशिक्षितो ऽप्यर्जुनादिर्धनुर्धरो न सदैव शत्रुतो विनिर्गतं
शराद्यायुधजातं स्वशरैश्छिनत्ति। अपि तु यदा स्वशरीरोपघातायायुष्य-
कर्म(विरोधेन तदुपस्थितं भवति) तस्मिन्नेव काले विरुद्धत्वादेव (P_2 f. 75^r) 3
तद्वदेव तत् भगवानपि कर्मविरोधलक्षणं साम्यमेव शक्तिपाते ऽपेक्षते विरुद्ध-
त्वादेव तदानीं भोगासम्भवादित्युक्तम्। न तु तदविरोधका(लमप्यविरोधेनैव
तदानीं) भोगोपपत्तेरिति। यदा त्वेतन्नाभ्युपगम्यते तदा 6

अभावात्तत्समत्वस्य युगपन्मुक्तिरन्यथा॥ १६॥

अन्यथा विरोधाभावेन सर्वपुरुषाणां युगपच्छक्तिपातप्रसङ्गात् कर्मभ्यो मु-
क्तिर्विज्ञानकेव(लित्वं स्यादित्यवश्यं तत्परिहारा)यात्र कर्मसाम्यमेव हेतुत्वेन
वाच्यमित्यविरोधः। 9

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15 cd.] *om.* $M^Y V_2 V_3 V_3^2 V_4 G_2$ Note also that **P** give no *pratīka* for this half-verse, and that it has been placed here, where **P** give the *pratīka* for 16ab, because Rāmakaṇṭha's commentary presupposes it, and because R^N reads it here. 15 c. यथा कश्चिच्] $R^N G_3 A_1 M_2 E$; तेजो पि हि N; शक्तो पि $P_3^S A_2$(unmetrical); शक्तो पि हि V_1 *Try* • चले लक्ष्ये] $R^N G_3 A M_2 E$; चलल्लक्ष्ये N_2 *Try*; चलल्लक्ष्या D^1; चलल्लक्षे $N_3 D^2 P_3^S V_1$ 15 d. कश्चित्] $R^N P_3^S V_1 G_3 A M_2 E$; किञ्चित् N *Try* 16 ab.] *om.* D^2 16 a. तज्ज्ञो] Σ; तन्द्रो M_2 • स शिवस्तद्वत्] $M^Y R^N$ SE *Try*; भगवान्(वा N_2; वां N_3) यद्वत् $N_2 D^1 N_3$ 16 c. अभावात्तत्] $N_2 N_3 D^2 M^Y R^N P_3^S V_1 V_3 V_3^2 V_4 G A M_2 E$ *Try*; स्वभावा ⊔ D^1; अभावे तत् V_2 • समत्वस्य] $M^Y R^N$ SE *Try*; समन्तस्यद्(व्यद् N_2^{ac}) N_2; सन्वः स्याद् D^1(unmetrical); समत्वं स्याद्(स्या N_3) $N_3 D^2$ 16 d. युगपन्मुक्ति°] $M^Y R^N P_3^S V_1 V_2 V_3 V_3^2 G A M_2 E$ *Try*; युगपच्छक्ति° $N_2 D^1 D^2 V_4$; ह्यगवसक्ति° D^2

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16 (a^2–a^7) V_3; (b^7–c^1, c^7–c^8) V_1; (d^7–d^8) V_2; (d^8) A_1

15.5 कर्मणां] $R^N P_1 P_3$; कर्म्मणा P_2 15.5 तदविरोध°] R^N; तं विरोध° $P_1 P_3$; तदविरोधः P_2 15.5–6 °कालमपी°] $R^N P_1 P_3$; °कालः पी° P_2 16.1 ह्यत्यन्त°] R^N; ह्यनन्त° **P** 16.1 °नादिर्धनुर्धरो] R^N; °नादिधनुर्धरो $P_1 P_2$; °नादिधनुद्धरो P_3 16.1 शत्रुतो] $R^N P_2$; श ⊔ तो $P_1 P_3$ 16.1 विनिर्गतं] **P**; निनिर्गतं R^N 16.2 °युधजातं] $R^N P_1 P_3$; °युधस्नातम् P_2 16.2 °श्छिनत्ति। अ°] P_1; °च्छिनत्ति अ° $R^N P_3$; °श्छिनित्य° P_2 16.4 तद्वदेव तत्] $P_1 P_2$; तद्वदेतावत् R^N; तच्चदेव तत् P_3 16.4 °लक्षणं] $R^N P_1 P_3$; °लक्षण° P_2 16.4 °पेक्षते] R^N; *om.* **P** 16.5 तदानीं भोगा°] $R^N P_1 P_2$; तदानीम् तदानीम् भोग° P_3 16.6 भोगोपपत्तेरिति] **P**; भोगोपपत्तिरिति R^N 16.6 त्वेतन्ना°] **P**; त्वेतन्न° R^N 16.7 °पुरुषाणां] $R^N P_1 P_2$; °पुरुणाम् P_3 16.7–8 मुक्तिर्वि°] $R^N P_1 P_3$; मुक्तिवि° P_2 16.8 स्यादित्यवश्यं] R^N; स्यादित्यावश्यम् $P_2 P_3$

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यद्येवं स मलपरिपाकलक्षणः कालो भगवतानुग्रहे ऽपेक्ष्यते। न तु तदपरिपाकलक्षणो ऽपीत्यत्र को हेतुरित्युच्यते

नोपायसाधनापेक्षा क्रमो यदि स नेष्यते।

यदि स क्रमः कालो ऽनुग्रहे नापेक्ष्यते तदा गुर्वाद्युपायदीक्षादिसाधनापेक्षा नात्र भवेत्। सर्वेषां युगपदनुग्रहस्तदानीं प्रसज्यत इत्यर्थः। तत(श्चाव-
3 श्यं तत्परिहाराय केनापि निमित्ते)(P₁ f. 21ʳ)न भवितव्यम्। तच्चक्षुरादौ पटला(दीनामि)व मलस्य परिपाकात्मकमेवोक्तमिति न कश्चिद्दोषः॥

अधुना चतुर्थम(पि प्रश्नं) निवर्त(यति

प्रभुरत्र शिवो ज्ञेयः प्रभुत्वं किं तुटेर्मतम्॥ १७॥

प्रभुत्वं ज्ञस्वभावत्वादज्ञत्वान्न तुटिः प्रभुः।

यदुक्तं काल एव मोक्षहेतुरस्तु। किं शक्तिपातहेतुनात्र) शिवेन कल्पितेनेति। तदयुक्तं हे(तु)त्वभेदात्। निमित्तं हि कालो ऽत्र(ाचेतन)त्वादमावास्यादिर्या-
3 गादेरिव कर्ता तु (भगवानमावास्य)ादिया(गे द्विजातिवच्चे)तनत्वात्। न च

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17 a. नोपायसाधनापेक्षा] $D^2M^YR^NVE_V$ *Try*; नापायात्मा --- N_2; नोपायात्साधनापेक्षा D^1; नोपायसाधयेक्षा N_3(unmetrical); नोपायसाधनोपेक्षा GAM_2E_D 17 b. यदि स] $D^1N_3D^2M^YR^NV_1V_3^2A_1E_V$ *Try*; यदि च $P_3^sV_2V_3V_4GA_2E_D$; यत्र च M_2 • नेष्यते] Σ; मेष्यते D^2 17 c.] $M^YR^NVGA_1M_2E$; अपेक्षा (आपेक्षा N_2; आपेत्क्षा N_3) यदि संजाता N; प्रभुरेव शिवो ज्ञेयो A_2 *Try* 17 d.] $P_3^sV_1V_3V_3^2GA_1M_2$; प्रभुत्वं किन्तुटेत्मतम् N_2V_2; प्रभुत्वं किं तदात्मनः D^1D^2; प्रभुत्वं किं तुपेन्मतम् N_3; प्रभुत्वं किं नु ते मतं M^Y; प्रभुत्वं किं तु मे मतं R^N; प्रभुत्वं किं तुटेर्मतः V_4; न तुटिः प्रभुतेर्म्मतं A_2; प्रभुत्वं किं त्रुटेर्मतम् E; न तुटिः प्रभुरत्र वै *Try* 18 a. प्रभुत्वं] $N_3M^YR^NVG_2AE$ *Try*; प्रभुत्व $N_2D^1D^2G_3M_2$ • ज्ञस्वभावत्वाद्] $D^1M^YR^NSE_V$ *Try*; ज्ञास्वभावत्वाद् N_2; ज्ञास्वभावन्धान् N_3; ज्ञस्वभावंधाद् D^2; ज्ञस्वभावत्वम् E_D 18 b. अज्ञत्वान्न तुटिः प्रभुः] M^YR^N; अज्ञत्वान्न तुदोर्म्मतं N_2; अज्ञत्वान्मतु+दा+मतम् D^1; न तुपेन्मतम् N_3(unmetrical); अज्ञत्वान्न तदामतम् D^2; अज्ञत्वात्तु(तू E_D)टिरप्रभुः $P_3^sV_2V_3GA_2E_D$; अज्ञत्वा ≍टीरप्रभुः V_1; अज्ञत्वातुटिरप्रभुः V_3^2; अज्ञत्वान्न करप्रभुः V_4; अज्ञत्वात्तुटि(रि M_2)रः प्रभुः A_1M_2; अज्ञत्वान्न त्रुटिः प्रभुः E_V; अज्ञत्वान्न तुटेर्मतम् *Try*

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17 (a^5–b^8) N_2; (b^8–c^5) V_3 18 (a^8) V_1

16.10 °नुग्रहे] $R^NP_1P_3$; °नुग्रहो P_2 16.11 °पीत्यत्र] R^NP_1; °पित्यत्र P_2P_3 17.1 यदि] R^NP_2; *om.* P_1P_3(eyeskip) 17.1 क्रमः] $R^NP_1P_3$; क्रमम् P_2 17.1 गुर्वाद्यु°] $R^NP_1P_3$; ह --- र्वाद्यु° P_2 17.1–2 °पेक्षा नात्र] $R^NP_1P_3$; °पेक्षात्र P_2 17.2 भवेत्] $R^NP_1P_2$; भभवेत् P_3 17.2–3 ततश्चावश्यं] R^N; तत--- P_1; पश्चात् प(f. 75ᵛ)श्यन् P_2; ततस् P_3 17.4 पट°] $R^NP_1P_3$; ष° P_2 17.4 °दीनामिव] R^NP_2; ---व P_1; °दीनामीव P_3 17.4 °पाकात्मकमे°] $R^NP_1P_3$; °पाकात्म ⊔ मे° P_2 17.4 न कश्चिद्दोषः] $R^NP_1P_3$; नश्चिद्दोषः P_2 17.5 प्रश्नं] R^NP_3; प्रानन् P_2 18.1 मोक्षहेतुरस्तु] P_2P_3; मोहहेतुरस्तु R^N 18.2 °त्वभेदात्] R^N; °त्वगौरवे P_1P_3; °त्वगौरगौर P_2 18.3 °मावास्यादियागे] R^NP_2; ---दियो--- P_1; +मा+वास्यादियेगे P_3 18.3 द्विजाति°] R^NP_2; द्विजादि° P_3

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निमित्त(ाभ्युपगमे कर्त्रभावप्रसङ्गो युक्तः। विरोधाभा)वात्। कर्त्रन्तराभ्युपगमे तु स युक्त एव। स एवाविरोधः कार्ये कर्तृनिमित्तयोर्दृष्टान्तेनोच्यते

सति काले प्रभुत्वं स्यात्पद्मबोधे यथा रवेः॥ १८॥
न च कालादृते तत्र विकासः प्रतिपद्यते।
तथापि भास्करः प्रोक्तो लोके ऽस्मिन्पद्मबोधकः॥ १९॥
कालो ऽपि योग्यता सा चेद्द्योतको ऽप्युपचारतः।

दार्ष्टान्तिके ऽप्युच्यते

एवं यद्यपि तुल्यत्वं कर्मणः काल एव सः।
तथापि प्रभुरत्रेशः शक्तिपातस्य संस्थितः॥ २०॥

पशूनामशक्तत्वे(नान्धादीनामिव पाशविमोक्षकर्तृत्वासम्भवात्)। पाशानाञ्च जडत्वेन पटलादीनामिव स्वतः (P_2 f. 76^r) पशुभ्यो निवृत्त्यनुपपत्तेस्तत्पति-

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18 c.] रागद्वेषौ न चेशस्य *Try*^{vl} 18 c. प्रभुत्वं] Σ; प्रभुन्व N_2 • स्यात्] N_3D^2; स्यो N_2; यत् $D^1M^YR^NSE$; तत् *Try* 18 d. पद्मबोधे यथा] $D^1M^YR^NV_4M_2E_V$ *Try Try*^{vl}; पद्मबोधेर्यथा N_2; पद्मबोधस्तथा N_3D^2; पत्मबोधे यथा $P_3^sV_1V_3V_3^2GA$; पत्मबोधं यथा V_2; पद्मबोधो यथा E_D • रवेः] $M^YR^ND^1D^2V_1V_2V_3^2V_4GAM_2E$ *Try Try*^{vl}; रवः N_3; रवे P_3^s 19 ab.] तेन कालो न तत्रास्ति विकासस्तदनादृते *Try*^{vl} 19 a. °दृते] Σ; °दृतो N_3 19 b. विकासः] $D^1M^YR^NV_1E_V$ *Try*; ---कासः N_2; विकाशं N_3D^2; विकारः $P_3^sV_2GAM_2$; विचारः $V_3V_3^2V_4$; विकारं E_D 19 cd.] *om.* N *Try*^{vl} 19 d. पद्म°] $M^YR^NV_3^2V_4M_2E$ *Try*; पत्म° $P_3^sV_1V_2V_3G$ A 20 ab.] *om.* $R^NM^YV_4E_V$ *Try* 20 cdef.] *om.* N; placed after 21d in $V_1G_3AM_2E_D$ • G_2 has cdefab followed by 21 and then 20cdef again. 20 a. कालो] NG_2; काले P_3^s $V_1V_2V_3V_3^2G_3AM_2E_D$ *Try*^{vl} • सा चेद्] $P_3^sV_1V_2V_3V_3^2G_2^{sc}G_3A_1E_D$ *Try*^{vl}; शक्षे N_2; यां च D^1; सा चे N_3D^2; सौ चेद् G_2^c; चेद्यो M_2 20 b. द्योतको] $D^1N_3D^2$; द्योतका N_2; योग्यता° $P_3^sV_2V_3^2G_2A_1M_2E_D$ *Try*^{vl}; योगता° V_1; यो--- V_3; योग्येना° G_3; --- ता° A_2 • °प्युपचारतः] $N_2P_3^sV_1V_2V_3^2G_3AM_2E_D$ *Try*^{vl}; °प्युपचार्य्यते D^1; व्युपचारतः N_3D^2; °प्युपचा--- G_2 20 c. यद्यपि] $M^YR^NVG_3AM_2E$ *Try*; तथापि G_2 20 d. कर्मणः] $M^YR^NVGA_1E$ *Try*; क्रमणः A_2M_2 20 e. °त्रेशः] $M^YR^NV_1V_2GAM_2E$ *Try*; °त्रेश् P_3^s (unmetrical); °त्रेश $V_3^2V_4$; °त्रे--- V_3 20 f. संस्थितः] $M^YVGAM_2E_D$ *Try*; हेतुतः संस्थितः ⊔ ॥ R^N; हेतुतः E_V

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18 (c^7–c^8) V_1; (d^5–d^8) V_3; (d^7–d^8) N_2
19 (a^1–b^1) N_2; (a^1–a^2, d^1–d^3) V_3; (b^4–b^7) V_1; (b^5–b^7) A_2
20 (a^7–b^2) A_2; (b^2–c^2, e^8–f^8) V_3; (b^7–b^8) G_2

18.4 कर्त्रभाव°] *em.*; कर्तृभाव° R^NP_2; कर्त्ता भाव° P_3 18.4 °भावप्रसङ्गो] R^NP_3; °भासंगो P_2 18.4 कर्त्रन्तरा°] $R^NP_1P_3$; कर्त्रान्तरा° P_2 18.5 स युक्त एव। स एवा°] R^N; संयुक्त एव P_1P_3; संयुक्त एवा° P_2 18.5 कार्ये] $R^NP_2P_3$; कार्य्ये° P_1 18.5 °योर्दृष्टा°] R^NP_2; °योर्गतिर्द्दिष्टा° P_1P_3 20.1 दर्ष्टान्तिके] $R^NP_1P_2$; दाष्टान्तिके P_3 20.1 पशूनामशक्त°] P_1P_2; पशूनामशक्ति° R^N; प ⊔ नामशक्त° P_3 20.1 °मिव] R^NP_3; °मिवा° P_2 20.1 पाशानाञ्च] P_1P_3; पाशादीनां R^N; पाशादीनाञ्च P_2 20.2 पटलादीनामिव] $R^NP_1P_3$; पटलत्वेनादीनामिव P_2 20.2 निवृत्त्य°] $R^NP_1P_3$; निवृत्त्या° P_2

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3 रेव प्रतिनियतकालापेक्षया चक्षुर्वैद्यादिरिव मो(R^N f. 145^r)क्षकर्ता युक्त एव प्रोक्त इ⟨त्यदोषः।

अत्र शक्तेरनेकपुरुषप्रबोधक)र्तृत्वादनेकत्वप्रसङ्गदोष इति पराभिप्रायः

एका सती बहूनां सा कथं बोधं करोति चेत्।

सिद्धान्तस्तु

बहूनामप्यदोषः स्याद्विभुत्वान्न निवार्यते॥ २१॥

यतो व्यापकत्वेन बहूनामप्युपकारो ऽस्याः शक्तेर्न निवार्यते। ततो ऽयमदोष

3 इति।

अ⟨थ प्रकरणार्थोपसंहारः⟩

एवं शक्तिसमायोगः प्रोक्तः सूक्ष्मो ऽत्र शासने।

एवं शक्तिपातः प्रागुक्तः। सर्वप्रश्नशून्यो मया प्रोक्तो ऽत्रेति।

अत्र प्रसङ्गात्प्रश्नः

गरुड उवाच।

एवं तच्छक्तिसंयोगाद्दीक्षा यदि च संस्थिता॥ २२॥

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21 a. सती] $N_2D^1M^YR^NP_3^SV_1V_2V_3^2GAM_2ETry$; सनी N_3D^2; सति V_4 • बहूनां सा] R^N M^YSETry; बहूतानां स N_2(unmetrical); बहूता+नां+ स D^1(unmetrical); बहूना सा N_3D^2(unmetrical) 21 b. कथं बोधं] $D^1N_3D^2M^YR^NG_2E_VTry$; कथं बोध्वं N_2; संबोधं किं V; समबोधं G_3AM_2; समे बोधं E_D • चेत्] Σ; वेत् N_2; च D^1 21 c. °दोषः] $NM^YR^NM_2ETry$; °दोषं V; °दोष GA_1 21 d. °त्वान्न निवार्यते] $M^YR^NVE_VTry$; °त्वान्न(न N_3) विचार्य्यते N; °त्वान्तश्चवार्य--- G_2; °त्वान्न च वार्य्य(य्य A_2)ते $G_3A_2M_2$; °त्वान्न च वाय्य A_1(unmetrical); °त्वान्न च वाध्यते E_D 22 a. °समायोगः] $N_2D^1D^2M^YR^NVG_2Try$; °समायोगाः N_3; °समाभोगाः $G_3AM_2E_D$ 22 b.] M^YTry; प्रोक्तः सूक्ष्म ⊔ शासने N_2; प्रोक्तः सूक्ष्मोनुशासनः D^1; प्रोक्तः सूक्ष्मोप्यशा(सा N_3)सने N_3D^2; प्रोक्तो(क्ता $V_2^{ac}G_3$; क्ताः M_2) ह्युद्देशतो मया $R^NVGAM_2E_V$; प्रोक्ताभ्युद्देशतो मया E_D 22. गरुड उवाच] NM^YTry; *om.* R; गरुडः SE 22 c. तच्छक्तिसंयोगाद्] $D^1M^YR^NSETry$; तच्छक्तिशंयोगा N_2; तु शक्तिसंयोगा N_3D^2 22 d. यदि च] $NM^YR^NG_2E_VTry$; यद्यस्य $P_3^SV_1V_2$; ---त्वाय° V_4; द्यस्य G_3A_2(unmetrical); द्य A_1(unmetrical); शब्दस्य M_2; शक्तस्य E_D • संस्थिता] $N_2D^1D^2M^YR^NP_3^SV_1V_2ETry$; सस्थिता N_3; द्यस्थिताः V_4; संस्थि--- G_2; संस्थिताः V_3A; संस्थितः M_2

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21 (a^1–c^4) V_3; [a^1–a^2] D^1; (b^5–b^8, d^3–d^8) V_3^2; (c^3–c^4, d^8) V_1; (c^7–c^8) A_2; (d^8) G_2
22 (a^6, d^8) G_2; (a^8, b^5–c^2, c^6–d^8) V_3; [b^5] N_3; (b^7) V_1; [d^1–d^3] V_4
22 Testimony of V_3^2 ends.

20.3 °दिरिव] $R^NP_1P_2$; °दिव P_3 20.5 शक्तेर°] R^NP_3; शक्तेन P_2 21.2 व्यापकत्वेन] P; व्यापकत्वे R^N 21.2 शक्तेर्न निवार्यते] R^N; शक्तेर्न वा P_1; शक्तेर्निवार्य्यते P_2; शक्तेर्न वार्य्यते P_3 22.1 मया] P_1; °नुमेयः R^N; °नुमेयो P_2; माया P_3

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दीक्षितोत्तरकाले ऽपि तिरोभावः प्रदृश्यते।
तिरोभावकरी शक्तिर्यदि तस्य न निर्वृतिः॥ २३॥
तथा करोतु स स्वामी यथासौ नान्यथा भवेत्।

एवमनेन क्रमेण विशिष्टात् ⟨परमेश्वरशक्तिसम्बन्धा⟩द्यदि पुंसो दीक्षेति मोक्षहेतुरनुग्रहस्ततो दीक्षोत्तरकालमपि तच्छक्तिसम्बन्धस्य भावात्तिरोभावः समयोल्लङ्घनाद्यात्मको न भवेत्। दृश्यते चासौ ⟨ततस्तद्भावभावित्वस्य व्य⟩भिचाराच्छक्तिपातस्यानुग्रह(P_2 f. 76^v)हेतुत्वासिद्धेः यदुक्तं 3

तीव्रशक्ति[नि]पातेन गुरुणा दीक्षितो यदा।

इत्येतत्पुनरप्ययुक्तमेव। अथानुग्रहहेतुरसाविष्यते यद्येवं त⟨था करोतु स शक्तिपातल⟩क्षणं स्वमस्यास्तीति स्वामी यथासौ पुरुषो नान्यथा भवेन्न तिरोभावहेतुषु प्रवर्तत इत्यर्थः। ⟨न⟩ च तथा करोति तदानीमपि तिरोभावहेतुष्वनुष्ठानदर्शनात्ततो नानु⟨ग्रहहेतुः शक्तिपात इति पूर्वः प⟩क्षः। अत्र सिद्धान्तः (P_3 f. 11^r) 6 9

भगवानुवाच।

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23 a. दीक्षितोत्तर॰] Σ; दीक्षानन्तर॰ G_2 • काले] Σ; कालो N_2 23 b. तिरोभावः] Σ; तिलोभावः N_2; ⊔ रिरोव N_3 • प्रदृश्यते] Σ; प्रसज्यते $P_3^{S\,ac}$ 23 c. तिरो॰] Σ; निरा॰ N_3 • शक्तिर्] $D^1D^2M^YR^NV_1V_2V_3V_4GAM_2ETry$; शक्ति $N_2N_3P_3^S$ 23 d. यदि] $NM^YR^NP_3^SV_1V_3V_4G_2E$; यति V_2; अदि G_3AM_2 • तस्य न] Σ; तस्यान्न N_3; तस्य र A_2 • निर्वृतिः] $D^1N_3D^2M^YR^NP_3^SV_2V_3E_VTry$; निर्वृत्तिः N_2(unmetrical); निवृतिः V_1G_2(unmetrical); निष्कृतिः V_4; तिस्मृतः G_3A; तिःस्मृतः M_2; संस्मृता E_D 24 ab.] *om. Try* 24 a. करोतु] $M^YR^NSET^{1102}$; करोति $N_2D^1D^2$; का ⊔ ति N_3 • स स्वामी] $M^YR^NP_3^SV_2M_2E_V$; वा स्वामी $N_2D^2N_3V_1T^{1102}$; वा स्वामिन् D^1; स्व--- V_3; स्वस्वामि V_4; वा स्वामिर् G_2; स्वस्वामी G_3A_1; स्वात्मीय A_2; चात्मीयं E_D 24. भगवानुवाच] NM^YV_4; *om.* R; भगवान् $P_3^SV_1V_2V_3GAE$; ईश्वरः M_2; भगवानाह *Try*

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23 [a^1–a^2] V_4; (c^1) V_3; (c^5) A_1
24 (a^4) G_2; (a^7–b^2, b^7–b^8) V_3

24.5 तीव्रशक्तिनिपातेन गुरुणा दीक्षितो यदा *Kiraṇa* 1:21ab.

24.2 °हेतुरनुग्रहस्ततो दीक्षोत्तर॰] P_1P_3; °हेतुरनुग्रहः ततोत्तर॰ R^N; °हेतुस्तमोनुग्रहदीक्षोत्तर॰ P_2 24.2 तच्छक्ति॰] $R^NP_2P_3$; शच्छक्ति॰ P_1 24.3 °लङ्घ॰] $R^NP_1P_3$; °ल्ल्यंघ॰ P_2 24.3 दृश्यते चासौ] P; दृश्यतेसौ R^N 24.4 °पातस्या॰] $R^NP_2P_3$; °पाता॰ P_1 24.4 °नुग्रह॰] $R^NP_1P_3$; °नुग्रहत्वे P_2 24.6 स] R^NP_2; *om.* P_3 24.7 °क्षणं स्वमस्यास्तीति] P_1P_3; °क्षणः R^N; °क्षणम् P_2 24.7 स्वामी] $R^NP_1P_3$; सामी P_2 24.8 तिरोभावहेतुषु] R^N; तिरो ⸗ हेतुः P_1; तिरोभावहेतु P_2; तितिरो ×ध× भा ×न× वहेतुः P_3 24.8 प्रवर्तत] $R^NP_1P_3$; प्रवर्त्तन्त P_2 24.9 नानु॰] $R^NP_1P_3$; ननु P_2 24.9 °हेतुः] R^NP_2; °हेतु॰ P_3 24.9 पूर्वः] R^NP_2; पूर्व॰ P_3 24.10 सिद्धान्तः] $R^NP_1P_3$; सिद्धान्त P_2

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तिरोभावगतानां सा पुरुषाणां शिवेच्छया॥ २४॥
न तिरोभावकर्तृत्वाद्व्युच्यते सा तिरोहिका।
तिरोभावाय पातो न यतो ऽनुग्रहधर्मिणी॥ २५॥

इह तावत्तिरोभावगतानामपरिणतमलानां न सा शक्तिरनुग्राहिका संस्थितेति सम्बन्धः। नापि सा दीक्षा तेषामाच(ार्यैर्लोभाज्ञानादिभिः कृता) शिवेच्छया
3 तस्याः संस्थितत्वादित्युक्तम्। न तस्या ज्ञानं सम्भवतीति शूद्राणामुपनयनादिवदनधिकारिणां सा निष्फलैव। तेषां तु तिरोभावकर्त्री तदानीम(न्यैव तिरोहिका शक्तिः संस्थितेत्यु)च्यते। यतस्तस्या नैव (P_2 f. 77^r) [तिरोभा]वाय
6 पातः सम्भवति अनुग्रहधर्मित्वादिति यदुक्तम्

तिरोभावकरी शक्तिर्यदि तस्य न निर्वृतिः

इत्येतत्तावदसिद्धमेव। य(द्येवमनुग्रहधर्मित्वात् [कथं न स]र्वे)(P$_1$ f. 21^v)षाम-
9 नुग्रहं विधत्त इति। तत्रोच्यते

येनासन्नतमः कालस्तेनात्मानं प्रकाशयेत्।

24c. °गतानां] NM^{Y}R^{N}P$_3^S$V$_1$V$_2$V$_3$G$_3$AE*Try*; °नतानां V$_4$; °गतानं G$_2$; °वतानां M$_2$ 24d.] Σ; पतितेति (पततीति N$_3$D^2) ततो मता N 25 a. न तिरोभावकर्तृत्वाद्] M^{Y}R^{N}SE; न ति(वि N$_3$) रोभाव सा (शा N$_2$; मा D^1) शक्तिर् (शक्ति N$_2$; सक्ति N$_3$) N; तत्तिरोभावकर्तृत्वाद् *Try* 25bc.] *om.* N 25b. सा] VG$_2$AE*Try*; स्मिन् M^{Y}R^N; स M$_2$ • तिरोहिका] M^{Y}R^{N}VG$_2$A$_1$M$_2$E*Try*; चिरोहिका A$_2$ 25 c. तिरोभावाय पातो न] M^{Y}R^N*Try*; तत्तिरोभावपातो न P$_3^S$V$_1$; तस्य तिरोभावपातो न V$_2$V$_3$V$_4$(unmetrical); तिरोभावाय सा वृत्तिर् G$_2$; तिरोभावभातो न G$_3$A$_1$M$_2$(unmetrical); तिरोभावभातिता न A$_2$; तत्तिरोभावभावो न E$_D$; तिरोभवाय पातो न E$_V$ 25 d. यतो] Σ; यनो M$_2$ • °धर्मिणी] N$_2$D^{1}D^{2}M^{Y}R^{N}P$_3^S$V$_1$V$_3$GAM$_2$E; °धर्म्मणा N$_3$; °ध ॅणि V$_2$; °कर्मणि V$_4$ (*Try* uncertain) 26 a. येनासन्नतमः कालस्] N$_3$M^{Y}R^{N}G$_2$ (*Try*?); येनासन्नमतः कालस् N$_2$VG$_3$AM$_2$E$_D$; येनासन्नमते कालस् D^1; येनासन्नतमकालस् D^2; येनासन्न असौ कालस् *conj.* E$_V$ 26b. तेनात्मानं] N$_2$D^{1}M^{Y}R^{N}SE*Try*; तेनाम्नान N$_3$D^2 • प्रकाशयेत्] M^{Y}R^{N}SE*Try*; प्रकाश्य (स्य N$_3$) ते N

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24 [c^1–c^2] A$_1$ 25 (d^7) V$_2$ 26 (a^1) V$_1$

25.7 तिरोभावकरी शक्तिर्यदि तस्य न निर्वृतिः *Kiraṇa* 5:23cd.

25.1 तावत्ति°] R^{N}P$_1$P$_3$; तात्ति° P$_2$ 25.1 °गताना°] R^{N}P$_1$P$_3$; °गतात्मा° P$_2$ 25.1 °मलानां न सा] P$_1$; °मलानां तस्य R^N; °मलनान्नस्या P$_2$; °मलानान्न सा P$_3$ 25.1 °ग्राहिका] R^{N}P$_1$P$_3$; °ग्राहिकां P$_2$ 25.2 °लोभा°] R^N; °ल्लोभा° P$_2$P$_3$ 25.2 °च्छया] R^{N}P$_1$P$_3$; °चया P$_2$ 25.3 तस्या ज्ञानं] R^{N}P$_2$; तस्य ज्ञानम् P$_1$P$_3$ 25.4 निष्फलैव] R^{N}P$_1$; निष्फलैच P$_2$; नष्फलैव P$_3$ 25.4 तदा°] R^{N}P$_1$P$_2$; तद° P$_3$ 25.4 °न्यैव] R^{N}P$_3$; °न्यैवे P$_2$ 25.5 तिरोहिका] R^{N}P$_3$; तिरोहिता P$_2$ 25.5 शक्तिः] R^{N}P$_2$; शक्ति° P$_3$ 25.5 यत°] R^{N}P$_1$P$_3$; त° P$_2$ 25.5 नैव] R^{N}P$_1$P$_3$; नैवे P$_2$ 25.7 शक्तिर्यदि] P; शक्तियदि R^N 25.7 निर्वृति°] R^{N}P$_1$; निवृत्ति° P$_2$(unmetrical); निवृति° P$_3$(unmetrical) 25.8 °मनुग्रहधर्मि°] P$_3$; °मनुग्रहधर्म° R^N; °धर्म्मि° P$_2$

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येन कारणेन यस्यैव पुंसो मलपरिपाककालो ऽसावासन्नस्तेन तस्यैवा[त्मानं प्रका]शयतीत्युक्तम्

कृत्वा तच्छक्तिसं(रोधं क्रियते भवनिःस्पृह इति। 3
ततो ऽयमप्य)दोषः। यदुक्तं दीक्षोत्तरकालमपि सा [शक्तिः कथं] तिरोभाव-हेतुत्वेन संस्थितेति। तदप्ययुक्तम्। यतः

प्रकाश्य याति विद्युद्वत्सा शक्तिः पुंप्रबोधिनी॥ २६॥

पुंसस्तदानीं प्रतिबोधं मलक्षयात्म[कं कृत्वा] सा (शक्तिरचिरेणैव कालेन विद्यु- 6
द्वद्याति) तस्माद्व्यापारान्निवर्त्तते। कृतस्य पुनः करणासम्भवादिति न्यायसिद्ध एवा[यमर्थ इ]ति भावः। दीक्षोत्तरं तु मोक्षप्राप्तिर्यावत् सामान्येन सा तस्या-धिष्ठायकत्वेन स्थितेति न शक्तिपातस्य(नु(P_2 f. 77^v)[ग्रहं प्रति व्य]भिचारदो- 9
षः। (R^N f. 145^v) ए[वम्])पि दीक्षाया मोक्षव्यभिचारप्रसङ्गदोषस्तदुत्तरकालं तिरोभावदर्शनादिति। अत्राप्युच्यते

यदि सर्वात्मना वायं दीक्षितो ऽपि तिरोहितः।
द्विविधे ऽपि तिरोभावे स्थानप्राप्तिः क्वचिद्भवेत्॥ २७॥

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26 c. प्रकाश्य याति विद्युद्वत्] $M^Y R^N VG_2E_V Try$; प्रकाश्य विद्युवद्योति N_2; प्रकाश्य (स्य N_3) विद्यु-द्व(विद्याव D^{1ac})द्याति $D^1N_3D^2$(unmetrical); प्रयाति प्रकाश (र A_2) विद्वत् G_3AM_2(unmetrical); याति प्रकाशं विद्या सा E_D 26 d. सा शक्तिः पुं°] $M^Y R^N SE_V Try$; सा शक्तिः (सक्तिः N_2N_3) सं° N; शक्तिः पुंसः E_D • °प्रबोधिनी] $R^N SETry$; प्रबोधनी NM^Y 27 a. सर्वात्मना वायं] V; सर्वात्मनैवायं $N_2N_3D^2R^N GAM_2ETry$; सर्वात्मनेवायं D^1; सर्वात्मना चायं M^Y 27 b. तिरोहितः] Σ; चिरात्ततः N_3D^2 27 c. द्विविधे ऽपि] $R^N VAG_3M_2ETry$; द्विविधा च N; विविधे $M^Y G_2$ • तिरोभावे] $M^Y R^N VG_2A_1M_2ETry$; तिरोभावा N; निराभावे G_3A_2 27 d. स्थानप्राप्तिः] N $M^Y R^N V_2V_4G_3A_2E$; स्थानः प्राप्तिः $P_3^S V_3$; स्थानप्राप्ति V_1; स्थाने प्राप्तः G_2; स्थानः प्राप्ति A_1; स्थानं प्राप्तः M_2; स्थाने प्राप्तिः *Try* • क्वचित्] Σ; त्वचित् A_1

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26 (d^2) V_1 27 (a^1–a^2) D^1; (c^5) V_1

26.3 कृत्वा तच्छक्तिसंरोधं क्रियते भवनिःस्पृहः *Kiraṇa* 2:29cd.

26.1 °परि°] $R^N P_1P_3$; *om.* P_2 26.1 °कालो] P; °काला° $R^N P_3^{ac}$ 26.1 तस्यै°] $R^N P_1P_3$; तस्ये° P_2 26.2 प्रकाशय°] $R^N P_3$; ---ाशय° P_2; प्रकाय° P_1 26.3 °रोधं] $R^N P_3$; °रोधः P_2 26.3 °निःस्पृह] P_2P_3; °निष्पृह R^N 26.4 दीक्षो°] $R^N P_1P_3$; दक्षो° P_2 26.5 यतः] $R^N P_1P_2$; *om.* P_3 26.6 प्रतिबोधं मलक्षयात्मकं] P_1P_3; प्रतिबोधधर्मात्मक ⊔ R^N; प्रबोधम् मलक्षात्म--- P_2 26.6 कृत्वा] $R^N P_1$; कृत्वा कृत्वा P_3 26.6 शक्तिरचिरेणैव] $R^N P_2$; शक्तिरविचिरेणै (ण P_3^{ac}) ≃ P_3 26.6–7 विद्युद्वद्याति] $R^N P_3$; विद्युद्विद्याति P_2 26.7 °व्यापा°] $R^N P_1P_3$; °व्यापका° P_2 26.7 न्यायसिद्ध] P; न्यायः सद्य R^N 26.8 दीक्षो $R^N P_1P_3$; दक्षो P_2 26.8 तु मोक्ष°] P; तन्मोक्ष° R^N 26.9 °कत्वेन] $R^N P_1P_2$; °करोत्वेन P_3 26.9 न] $R^N P_2P_3$; *om.* P_1 26.9 शक्ति°] R^N; शक्तिः P 26.9 °स्यानुग्रहं प्रति] P_3; °स्यानुहं पति R^N; °स्य--- P_1; °स्यानु--- P_2 26.10 एवमपि] R^N; ---र्हि P_1; ए---र्हि P_2; एवन्तर्हि P_3 26.10 दीक्षाया] P_1; दीक्षया $R^N P_2P_3$ 26.10 °चार°] R; °चारदोष° P_1^{ac} 26.11 तिरोभाव°] $R^N P_1P_3$; तिरो° P_2 26.11 °प्युच्यते] $R^N P_1P_3$; °प्युदिते P_2

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†[अदी]क्षितस्तावत्सर्वात्मना तिरोहितो ऽपि सन्कृतदीक्षस्तस्येत्युक्तम्†। यदि ⟨सम्यग्दीक्षितो ऽप्ययं कदाचिद्दै⟩वान्मानुषाद्वा प्रतिबन्धात्स[र्वात्मना] तिरो-
3 हितो वाशब्दादसर्वात्मना च तदास्यास्मिन् द्विविधे ऽपि तिरोभावे क्वचि-दिति कस्मिंश्चित्क्रव्यादयोन्यादौ समयातिक्रम[फलप्रा]प्तिर्भवतीति। य⟨दुक्तं श्रीमत्पौष्करे⟩

6 समयोल्लङ्घनात्प्रोक्तं क्रव्यादत्वं शतं समाः। इति।

न तु सर्वस्मिन्समयातिक्रमे [वक्ष्यमा]णैः प्रायश्चित्तैः क्षपित इति क्वचिद्ग्रह-णम्। किमत इत्युच्यते।

तत्र स्थितस्य तस्येह वासना सैव जायते।
तद्युक्तस्य विमोक्षः स्यादात्मनो निर्विकल्पकः॥ २८॥

⟨तत्र समयातिक्रमफल⟩भोगस्थाने क्रव्या[दयो]न्यात्मनि पिशाचादिशरीरे ऽप्यवस्थितस्य समयातिक्रमकर्तुर्दीक्षितस्य वासना सैवेति। यैवानतिक्रान्त-
3 समयानां शिव(P₂ f. 78ʳ)भक्त्यादिहेतुर्वासन⟨ा दृष्टा सैवाभिव्यज्य⟩ते। अतश्च दीक्षितत्ववासनायोगात्तत्प्रायश्चित्तफलं काम्यवद्दीक्षाफलविघ्नभूतं भुक्त्वासा-

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28 abcd.] *om.* V_4 28 a. तस्येह] $N_2D^1R^NP_3^sV_1V_2V_3GA_2M_2E$; तस्यैव $N_3D^2M^Y$; ह A_1(unmetrical); तस्यापि *Try* 28 b. वासना] Σ; वासनो N_2 28 c. तद्युक्तस्य वि॰] $M^YR^NP_3^sV_1V_2V_3GA_2M_2E$*Try*; तद्विमुक्तस्य N; तद्युक्तस्य व्य॰ A_1 • ॰मोक्षः स्याद्] R^NM_2E*Try*; मोक्षस्य N; ॰मोक्ष स्याद् $M^YP_3^sV_1V_2V_3GA_2$; ---त्वस्याद् A_1 28 d.] *om.* N 28 d. निर्वि-कल्पकः] $M^YR^NP_3^sV_1V_2V_3G_3AM_2E$; न विकल्पतः G_2*Try*

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28 (b^3, c^1–c^2) V_1

27.6 समयोल्लङ्घनात्प्रोक्तं क्रव्यादत्वं शतं समाः Not traced in *Pauṣkara*, but = *Sārdhatriśatikālottara* 25:2cd. Cf. note ad *Kiraṇavṛtti* 1:10.5. The same half-verse is quoted there and in 6:8.12.

27.1 अदीक्षितस्तावत्सर्वात्मना] P_1; अदीक्षितस्तावत्सर्वात्मन्य॰ R^N; ---क्षितस्तावत् सर्वात्मनादि P_2; अदीक्षिततावत् सर्वात्मना P_3 27.1 तिरोहितो ऽपि सन्कृतदीक्षस्तस्ये॰] R^N; तिरोहितदीक्षितस्ये॰ P_1; तिरोहितो टात् कृतदीक्षितस्ये॰ P_2; तिरोहितन्दीक्षितस्ये॰ P_3 27.2 सम्यग्दीक्षितो] P_2P_3; न न्यग्दीक्षितो R^N 27.2 कदाचिद्दै॰] *em.*; कदाचिद्दे॰ R^NP_2; कदाचिदे॰ P_3 27.2 ॰वन्धात्] P_1P_3; ॰वलात् R^NP_2 27.3 च] R^NP_2; *om.* P_1P_3 27.3 द्विविधे] R; द्विविधो P_3^{ac} 27.4 कस्मिंश्चित्क्रव्याद॰] $R^NP_1P_3$; कश्चिकव्याद॰ P_2 27.4 ॰न्यादौ] $R^NP_1P_3$; ॰न्यादो P_2 27.4 समयादतिक्रमफल॰] P_1; समयातिलङ्घन॰ R^N; समयादितिक्रम--- P_2; समया+द+तिक्रमफलफल॰ P_3 27.4 ॰प्तिर्भव-तीति] $R^NP_1P_3$; ॰प्तिभवतीति P_2 27.6 प्रोक्तं] $R^NP_1P_2$; *om.* P_3(unmetrical) 27.6 इति] R^N; *om.* P 27.7 क्षपित] R^NP_1; किमपित P_2; क्षपिति P_3 28.1–2 पिशाचादिशरीरे ऽप्य-व॰] R^NP_2; पिशाचादिशरीरे P_1; पिशाचातिशरीरे P_3 28.3 शिवभक्त्या॰] R^N; शिवत्वव्यक्त्या॰ P_1P_3; शिवशक्त्या॰ P_2 28.4 दीक्षितत्व॰] R^N; दीक्षा॰ P_1P_3; दीक्षित॰ P_2 28.4 काम्यवद्दी-क्षा॰] R^N; काम्यमिव दीक्षा॰ P_1; काम्यफलमिव दीक्षा॰ P_2; काम्यव दीक्षा॰ P_3^c; कामिव दीक्षा॰ P_3^{ac} 28.4 भुक्त्वा॰] P; भुक्त्या॰ R^N

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वात्मा मोक्षं दीक्षाफलं प्राप्नोत्येव। यदुक्तम्

प्रायश्चित्त(विशुद्धस्य गतिः शुद्धा प्रकीर्तिता। इ)ति। 6

तथा हि

अनेन क्रमयोगेन तिरोभावगतो भवेत्।
आनर्थक्यप्रसङ्गः स्याद्यदि मुक्तिर्न सा भवेत्॥ २९॥

पूर्वं मलपरिपाकस्ततः शक्तिपातस्ततो दीक्षेत्यनेन क्रमयोगेन यो दीक्षितः कथञ्चित्तिरोभावगतो भवेत्तस्य यदि समयातिक्रमफलभोगा(दनन्तरं न तद्दीक्षाफलं मुक्तिर्भवे)त्। ततस्तद्दीक्षाक्रमस्यानर्थक्यं प्रसज्येत। न च परमेश्वरव्यापारत्वात्तस्यासावुपपद्यत इति अवश्यं तत एव तस्य तदानीं मुक्तिरभ्युपगन्तव्येति न दीक्षाया (अपि स्वकार्यव्यभिचारप्रसङ्गदोष इति। ननु तुल्ये) शक्तिपाते दीक्षा(यो)गे वा कथं कश्चिदेवोत्तरकालं तिरोभावेन युज्यते नान्य इत्य(P_2 f. 78^v)त्रोच्यते। 3 6

मन्दा मन्दतरा शक्तिः कर्मसाम्यविवक्षया।

कर्मणा मलपरिपाकलक्षणेन यत्साम्यं (मन्दत्वं मन्दतरत्वं वा तस्य विवक्षाहेतुत्वा)द्विवक्षा ज्ञानमेव तया हे(तु)भूतया मन्दा मन्दतरा वा शक्तिः

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29 a.] *om.* N 29 ab.] *om.* V_4 29 b. °भाव°] $NM^YR^NP_3^SV_2V_3M_2E_V$; °भावं V_1G_3A; °भावो G_2E_D *Try* 29 cd.] *om.* $P_3^SV_2V_3V_4G_3AM_2E_D$ 29 c. आनर्थक्यप्रसङ्गः स्याद्] E_V *Try*; अन्यथाकृत्यसच्छास्त्रं D^1; अनाक्षिप्तप्रसंगास्तु N_3D^2; आनर्थक्यप्रसंग स्याद् $M^YR^NV_1G_2$ 29 d. मुक्ति°] $NM^YR^NV_1G_2E_V$ *Try*; शक्ति° D^{1ac} 30 a. मन्दा मन्दतरा शक्तिः] $M^YV_2V_3V_4GA_1M_2E_D$ *Try*; शक्तिरेका विभिन्ना सा $D^1N_3D^2$; मन्दमन्दतरा शक्तिः $R^NP_3^SA_2$; मन्दा---तरा शक्तिः V_1; मन्दमन्दतरशक्ति° E_V (unmetrical) 30 b. कर्मसाम्यविवक्षया] M^YR^NSE *Try*; मन्दमन्दतरादिना D^1; मन्तरा ⊔ दिना N_3D^2

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29 (b^7–end) N_2; (b^8–c^1) G_2
30 (a^3–a^4) V_1; [b^4–b^6] N_3D^2; (b^6–d^1) G_2; (c^2–c^4) A_1

28.6 प्रायश्चित्तविशुद्धस्य गतिः शुद्धा प्रकीर्तिता Source unknown.

28.5 °वात्मा] $R^NP_1P_3$; °वत्मा P_2 28.5 यदुक्तम्] $R^NP_1P_2$; *om.* P_3 29.1 °परि°] $R^NP_1P_3$; *om.* P_2 29.1 ततः] P; तस्य R^N 29.2 °नन्तरं] R^NP_3; °नन्तरं P_2 29.2–3 न तद्दीक्षाफलं मुक्ति°] R^N; नेतद्दीक्षाफलम् मुक्ति° P_2; तददीक्षाफल ≃मुक्ति° P_3 29.3 ततस्तद्दीक्षा°] R^N; ततस्तस्य दीक्षा° P_1P_3; ततस्तस्या दीक्षा° P_2 29.3 प्रसज्येत] P_1P_3; प्रसज्यते R^N; प्रसज्यम् प्रसज्यते P_2 29.3 न च] $R^NP_1P_3$; ननु च P_2 29.4 °व्यापारत्वा°] R^NP_1; °व्यापरत्वा° P_2; °व्यापारा° P_3 29.4 °सावुपपद्यत] P; सा उपपद्यत R^N 29.4 तस्य तदानीं] R^N; तदानीन्तस्य P 29.6 ननु तुल्ये] R^N; न+नु+ तुल्य° P_2; न तुल्ये P_3 29.6 °कालं तिरोभावेन] *em.*; °कालात्तिरोभावेन P; °कालतिरोभावो न R^N 30.1 कर्मणा] $R^NP_1P_3$; कर्म्मणो P_2 30.1 यत्साम्यं] $R^NP_1P_3$; तत् साम्यं P_2 30.1 मन्दत्वं] P_3; शक्तेर्मन्दत्वं R^NP_2 30.2 °द्विवक्षा ज्ञानमेव तया हे°] R^N; °द्विवक्षा ते एव तया हे° P_1P_3; °विवक्षितमेव तयोर्हे° P_2 30.2 वा शक्तिः] P_1; शक्तिः R^NP_2; वा शक्ति P_3

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3 पारमेश्वरी दीक्षा वा यस्योपतिष्ठते तस्य ⟨प्रत्यवाय⟩योगो भ⟨वत्येव। यस्य तु मल⟩परिपाकल⟨क्षणेन कर्मणा तीव्रेण तीव्रतरेण वा⟩ (P_1 f. 22^r) साम्यं तद्विवक्षया तीव्रा तीव्रतरा वा शक्तिः पतति तस्य न प्रत्यवायः कथम-
6 पि सम्भवतीत्युक्तं भ⟨वति। एवम⟩नुग्रहशक्तेर्मन्दत्वोपचारेण प्रत्यवायहेतुत्वं मन्तव्य⟨म्। नान्यथेत्युच्यते

न पुनस्तादृशी शक्तिः क्षीरवत्परिणामिनी॥ ३०॥
यतः शक्तिमतः शक्तिः कृत्यसंस्थानभेदगा।
द्विजादिवर्णनिश्रेणी सा च मोचयति स्फुटम्॥ ३१॥

न पुनरनुग्रहशक्ति⟩रे⟨व⟩ तिरोभावात्मतां गच्छ⟨तीत्यु⟩पपद्यते यतः परमे-
श्वरस्य शक्तिः कृत्यस्य यत्संस्थानं स्थितिः तेनैव भेदं प्राप्ता न मुख्यत
3 इत्युक्तम्।

ईशः सदाशिवः शान्तः कृत्य⟨भेदाद्विभिद्यत इति।

ततश्च परमेश्वरवत्साप्यप⟩रिणा(P_2 f. 79^r)मिन्येव। यदुक्तम्

6 परिणामो ऽचेतनस्य चेतनस्य न युज्यते। इति।

सा च द्विजादीनां वर्णानां परमपदं मोक्षाख्यं गच्छतां निश्रेणी सोपानपङ्क्तिः

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30 c. शक्तिः] $D^1D^2M^YV_1V_2V_3G_3AM_2ETry$; शक्ति $N_3P_3^SV_4$ 30 d. क्षीरवत्] $D^1M^YR^NP_3^SV_1V_2V_3G_3AM_2ETry$; क्लीवयत् N_3; क्लीवयेत् D^2; क्षुरवत् V_4; ---रवत् G_2 • परिणामिनी] Σ; परिणामि वा V_4 31 ab.] *om.* $D^1N_3D^2$ 31 b. °भेदगा] $M^YR^NG_2E_VTry$; °भेदका $P_3^SV_2V_3V_4A_1$; °भेदकाः $V_1G_3M_2$; °भेदकः A_2; °भेदिका E_D 31 c. °जादिवर्ण°] $D^1R^NP_3^SV_1V_2ETry$; °जादिवर्ण्णा N_3D^2; °जातिवर्ण° $M^YV_3V_4GA_1M_2$; °जातिवर्णा A_2 • °निश्रेणी] $M^YR^NP_3^SV_2V_3E_VTry$; °संश्रेणी NM_2; °सं--- V_1; °निश्रेणि V_4; °संश्रेणीस् G; निश्रेणीस् A_1; °संश्रयणी A_2(unmetrical); °संश्रेणिस् E_D 31 d. सा च] $NM^YR^NG_3E_V$; सा वि° VG_2AE_D; स वि° M_2; सैव *Try* • मोचयति] $D^1M^YR^NSETry$; मोचयते N_3D^2 • स्फुटम्] $D^1D^2M^YSETry$; स्फुटाम् N_3; स्फटं R^N

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31 (b^4–b^5, c^1) G_2; (c^7–d^1) V_1

31.4 ईशः सदाशिवः शान्तः कृत्यभेदाद्विभिद्यते *Kiraṇa* 3:13cd
31.6 परिणामो ऽचेतनस्य चेतनस्य न युज्यते *Kiraṇa* 2:26ab.

30.4 °क्षणेन] R^N; °क्षणेन तु P_2; °क्षणे यत् P_3 30.4–5 साम्यं तद्विवक्षया] P_1; साम्यमवगच्छन्ती R^NP_2; साम्यन्तद्विक्षया P_3 30.5 तीव्रा तीव्रतरा] $R^NP_1P_3$; तिप्रातिव्रतरा P_2 30.6 °शक्तेर्म°] $R^NP_1P_2$; °शक्तेम्म° P_3 30.6 °हेतुत्वं] $R^NP_1P_3$; °हेतुत्व° P_2 31.1 °रेव] R^NP_3; ---रे--- P_1; °रेवे P_2 31.1 तिरोभावात्मतां] *conj.*; तिरोभावात्मना R 31.1 यतः] P_1P_3; स्वतः R^NP_2 31.2 यत्संस्थानं] R^N; यत् स्थानम् P 31.3 इत्युक्तम्] $R^NP_1P_3$; इत्यक्तम् P_2 31.6 चेतनस्य] $R^NP_2P_3$; *om.* P_1 31.7 द्विजादीनां] $R^NP_1P_3$; द्विजातीनां P_2 31.7 परमपदं] R^NP_2; परमम् पदम् P_1P_3 31.7 निश्रेणी] R^NP_2; निश्रेणि P_1P_3 31.7 °पङ्क्तिः] $R^NP_1P_3$; °शक्तिर् P_2

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ऊर्ध्व(R^N f. 146^r)गतिहेतुत्वा⟨दिति। एवं
तीव्रशक्तिनिपातेन गुरुणा दीक्षितो यदा 9
इ)त्येतत्सूक्तमेवेति॥ एवं समाप्तश्च पञ्चमो ऽध्यायः॥

इति नारायणकण्ठात्मजभट्टरामकण्ठविरचितायां
श्रीमत्किरणवृत्तौ ⟨प⟩ञ्चमं प्रकरणम्॥

31.9 तीव्रशक्तिनिपातेन गुरुणा दीक्षितो यदा *Kiraṇa* 1:21ab.

31.9 °निपातेन] P_2P_3; °पातेन R^N(unmetrical) 31.10 समाप्तश्च] R^N; समस्तः P_1P_3; समन्तः P_2 • Colophon: °त्मजभट्ट°] P; °त्मज° R^N

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षष्ठं प्रकरणम्॥ ६॥

(दीक्षाकर्मपटलः)

अथोपायपदा(र्थस्य परीक्षार्थं प्रश्नपूर्वकं प्रकर)णान्तरम्

गरुड उवाच।

सर्वानुग्राहकः प्रोक्तः शिवः परमकारणः।
द्विजातयस्तु ये वर्णा न्यूनाधिकतया स्थिताः॥ १॥
संस्कारो ऽपि यदैवं स्यात्फलमेवं न किं भवेत्।
संस्कारः सदृशस्तेषां न्यूनाधिकगतिः कथम्॥ २॥

अत्र सूत्रपदार्थप्रकरणसम्बन्धाः प्राग्वद्द्रष्टव्याः। वाक्यात्मकस्तु गुरुणा दी-
क्षितो यदेत्यादिभिरनेकविधः। पाटलिकस्तु (पूर्वपटलोपसंहार एव दर्शित
3 इति)। अयं चात्र प्रश्नार्थः—परमेश्वरस्तावन्मलपरिपाकादनु पश्चात्संस्कार्य-

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Codices for the *mūla* of the sixth *paṭala*: N(= D^1N_3 and, up to 3d, D^2) M^YR^NS[= V(= $V_1V_2V_3V_4$ and, up to 13a, P_3^S) G(= G_2G_3 and, from 23d, G_1) A(= A_1A_2) M_2] E(= E_VE_D)
Codices for the *vṛtti*: R(=R^N and, up to 6:15.1, P(=$P_1P_2P_3$)).

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1. गरुड उवाच] N*Try*; *om.* $M^YRP_3^S$; गरुडः $V_1V_2V_3V_4GAM_2E$ 1 b. °कारणः] D^2R^N V_1GM_2E; °कारणा: D^1N_3; °कारणम् $M^YP_3^SV_2V_3V_4A$ (*Try* uncertain) 1 c. द्विजातयस्तु] $M^YP_3^SV_2V_3V_4$; द्विजादयस्तु $NR^NV_1GAM_2E$*Try* • ये] Σ; यो N_3 • वर्णा] Σ; वर्णान ⊔ V_4(unmetrical) 2 ab.] *om.* A_2 2 a. संस्कारो] Σ; संस्कारे M_2 • यदैवं स्यात्] VA_1E; यद्येवं स्यात् D^1; प्रपद्येत(ते D^2) N_3D^2; तथैव स्यात् M^Y; तथैवं स्यात् R^N; यदेव स्यात् G_2; यदैव स्यात् G_3M_2; यदेवं स्यात् *Try* 2 b. फलमेवं] $M^YR^NVGA_1M_2$*Try*; वैफल्यं के° N; फलमत्र E 2 c. संस्कारः सदृशस्] D^1D^2; संस्कारो वा समस् $M^YR^NP_3^SV_1V_2V_3GAM_2E$*Try*; सस्कारसदृशस् N_3; संस्कारो वा भवस् V_4 2 d. °गतिः कथम्] $D^1D^2M^YR^NV_3E_V$*Try*; °तया कथम् $P_3^SV_1V_2V_4GAM_2E_D$; °गतिद्वयम् N_3

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1 (d^2–d^5) V_1 2 (a^1–a^2, a^5, c^2, c^4, d^7) A_1

2.2 गुरुणा दीक्षितो यदा *Kiraṇa* 1:21b.

2.1 अत्र] R^NP_2; अत्र च P_1P_3 2.2 °विधः] $R^NP_1P_3$; °विधिः P_2 2.2 °पटलोप°] P_2P_3; °पटलोक्तोप° R^N 2.2–3 दर्शित इति] R^NP_3; दर्शितः P_2 2.3 प्रश्नार्थः] $R^NP_1P_3$; प्रशार्त्थः P_2

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तया सर्वेषां ग्राहक इत्युक्तम्। एतेषां मध्याद्द्विजातयस्त्रयो (P₂ f. 79ᵛ) वर्णाः, नैकः। य(दुक्तम्

मातृतः प्रथमा जातिरौपनाय)निकापरा। 6

ब्रह्मक्षत्रविशां येन तेनोक्तास्ते द्विजातयः॥ इति।

जातिस्वाभाव्यादेव गोगवयगर्दभादिवत्सामान्यशास्त्रेषूत्तममध्यमन्यूनत्वेन स्थितास्तेषां च (यः सामान्यशास्त्रविहितो ग)र्भाधानादिरष्टचत्वारिंशद्भे- 9 दभिन्नः संस्कारः तज्जातेरेव पतितत्वमात्रनिवृत्तिफलो वेदविद्भिरिष्यते त- च्छरीरस्य वा। यदाह मनुः

कार्यः शरीरसंस्कारः पाव(नः प्रेत्य चेह च। 12

गार्भैर्होमै)र्जातकर्मचौलमौञ्जीनिबन्धनैः॥ इति।

ततश्चायमपि दीक्षाख्यः संस्कारः संस्कारत्वादेवमिति जातेः शरीरस्य वा स्यात्। (P₃ f. 11ᵛ) तथा च फलं तद्वदेवास्यानुग्रहात्मकं न किं भवेत्। नैव 15 किञ्चिद्व(वेदिति। ततश्च

गुरुणा दीक्षि)तो यदा।

सर्वज्ञः स शिवो यद्वद् 18

इत्यस्याः श्रुतेर्विरोध इत्यर्थः। यतो वैदिकेनायं संस्कारः सदृशस्तेषां त(P₂

2.6–7 मातृतः प्रथमा···तेनोक्तास्ते द्विजातयः Source unknown.
2.12–13 कार्यः शरीरसंस्कारः···°मौञ्जीनिबन्धनैः *Manusmṛti* 2:26.
2.17–18 गुरुणा दीक्षितो यदा। सर्वज्ञः स शिवो यद्वत् *Kiraṇa* 1:21bc.

2.4 सर्वेषां ग्राहक] P_1P_3; सर्वेषामनुग्राहक R^NP_2 2.4 एतेषां] P_1P_3; तत्र एतेषां R^N; येतेषाम् P_2 2.4 मध्या°] $R^NP_2P_3$; मद्ध्य° P_1 2.4 °जातयस्त्रयो वर्णाः] P_2; °जातयस्तु ये वर्णा R^N; °जादयस्त्रयो वर्णाः P_1P_3 2.5 यदुक्तम्] P_2P_3; यदुक्तः R^N; य--- P_1 2.6 मातृतः] *em.*; मात्रतः $R^NP_2P_3$ 2.6 °पनायनिका] R^NP_3; ---निका P_1; °पायनिका P_2(unmetrical) 2.7 °विशां] R^N; °विशा P 2.7 तेनोक्तास्ते] $R^NP_1P_3$; तेनोक्तात्ते P_2 2.8 जातिस्वाभाव्यादेव] P_1; जातिः स्वभाव्यादेव R^N; जातिस्वभाव्यादेव P_2P_3 2.8 गो°] $R^NP_1P_3$; भो° P_2 2.8 °गर्दभादिवत्] $R^NP_1P_2$; °गर्दभादिव P_3 2.8 °षूत्तममध्यम°] $R^NP_1P_3$; °द्वूक्तम् मद्धम° P_2 2.9 सामान्य°] R^NP_3; सामान्यांशासामान्य° P_2 2.9 गर्भाधाना°] R^NP_3; ---र्भाधाना° P_1; गर्भस्थाना° P_2 2.9 °रष्ट°] P_1P_2; °रष्टा° R^N; *om.* P_3 2.10 °भिन्नः] R^N; °भिन्न° P 2.10 संस्कारः] R^N; संस्कारस्स P 2.10 पतितत्व°] $R^NP_2P_3$; पतित्व° P_1 2.11 वा] $R^NP_1P_2$; वा (मतोपित) P_3 2.12 पावनः] R^NP_3; पाव--- P_1; पापरः P_2 2.13 गार्भैर्होमैर्जात°] *em.*; गर्भैर्भैमैर्नाम° R^N; ---र्त्राम° P_1; गर्भैर्णोमैः नाम° P_2; गर्भै ≃ मैर्त्राम° P_3 2.13 °चौलमौञ्जीनि°] $R^NP_1P_2$; °चौळमौञ्छिनीनि° P_3(unmetrical) 2.14 दीक्षाख्यः] R^N; दीक्षाख्य° P 2.14 संस्कारत्वा°] $R^NP_1P_2$; संसारत्वा° P_3 2.17 दीक्षितो] R^NP_2; ---तो P_1; दीक्षिते P_3 2.18 शिवो] $R^NP_1P_2$; शिवे P_3 2.19 इत्यस्याः] R^N; इत्यादि° P 2.19 वैदिकेनायं] $P_1^cP_3$; वैदिकानां यः R^N; वैदिकनायं P_1^{ac}; वैदिको नायं P_2 2.19 सदृश°] $R^NP_1P_2$; सदृ P_3

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f. 80r)तो वैदिकात् न्यूना गतिरस्माच्चाधिकेत्येतत्कथम्। नैवोपप(द्यत इति
21 प्रश्नः। सिद्धान्तस्तु

भगवानुवाच।

न जातेर्न शरीरस्य संस्कारः प्राणिनो मतः।

)नायं संस्कारो जातेः शरीरस्य वा मतः। अपि तु प्राणिनश्चेतनस्यैवानुग्रहात्मकः तथाश्रुतेरिति न साधर्म्यमात्रेणान्यथा कल्पनीयः। तन्नैष दोष
3 इति। ये त्वयमपि सं(स्कारत्वाज्जातेः शरीरस्य वा संस्का)रो भवन्नदृष्टेनैव रूपेण श्राद्धादि पितृपितामहादेरिव पुरुषस्योपकारो भविष्यतीति कल्पयन्ति तान्प्रत्युच्यते

यदि जातेस्तदेकस्मिन्दीक्षिते ऽखिलदीक्षणम्॥ ३॥

तेन जातेर्न वक्तव्यो जडत्वान्न तनोर्मतः।

चिद्रूपानुग्रहः प्रोक्तः सर्वानुग्राहकः शिवः॥ ४॥

जातेः सर्वपुरु(षगतत्वेनाविशेषादेकपुरुषमो)(P_1 f. 22v)क्षोद्देशेन संस्कारे स-

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3. भगवानुवाच] NM^YV_4Try; *om.* R; भगवान् $P_3^SV_1V_2V_3GAE$; ईश्वरः M_2 3a. न] Σ; ना M_2 3b. संस्कारः] $D^1D^2M^YR^NVG_3AM_2ETry$; सस्कारो N_3; संस्कार G_2 • मतः] Σ; मताः D^2 3c. जातेस्तदेकस्मिन्] R^N; जातेः(ते D^2) प्रकल्प्यो सौ D^1D^2; जातेर्विकल्पो सौ N_3; जातेस्तदैकस्मिन् M^YTry; जातेस्स(ते स V_4) चै(चे G_2)क(त A_1)स्मिन् SE_D; जातेर् तदेकस्मिन् E_V 3d. दीक्षिते ऽखिलदीक्षणम्] $M^YV_1V_2V_4G_2A_1M_2ETry$; एकेनापि च सर्वतः D^1N_3; एकेनापि च सर्वशः D^2; दीक्षिते ऽखिलदीक्षितं $R^NG_3A_2$; दीक्षिते खिलदीक्षिणम् $P_3^SV_3$ 4a. तेन जातेर्न वक्तव्यो] $M^YR^NE_V$; तेन जातिर्न वक्तव्यो D^1; तेन जाति न वक्तव्या N_3; प्राप्तं तेन न जातेस्तु $P_3^SV_1V_2V_3GAE_DTry$; प्राप्तं तेन निजं तैस्तु V_4; व्याप्तं तेन जातेस्तु M_2(unmetrical) 4b. जडत्वान्न] $D^1R^NV_1V_2V_3V_4GETry$; जत्रन्वातु N_3; ⊔ त्वान्न M^Y; फलत्वान्न K_2; जळत्वान्न $P_3^SAM_2$ • तनोर्मतः] $NM^YR^NVGE_VTry$; ततो मृतः AM_2E_D 4cd.] *om.* R^NE_V 4c. चिद्रूपानुग्रहः प्रोक्तः] M^YTry; सर्वानुग्राहकः सर्वस् D^1; सर्वानुग्राहका सर्वस् N_3; चिन्मा(द्विमा M_2)त्रानुग्रहः प्रोक्तस् SE_D 4d. सर्वानुग्राहकः शिवः] $M^YP_3^SV_1V_2M_2Try$; तेन तार्क्ष्य प्रभाष्यते D^1; तेन भाह्य प्रभाष्यते N_3; सर्वानुग्रहकः शिवः V_3V_4GA; सर्वानुग्रहकृच्छिवः E_D

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3 (a^3–a^4) A_1; (b^4) V_1; (b^7) G_2 3d. Testimony of D^2 ends.

2.20 वैदिकात् न्यूना] $R^NP_1P_3$; वैदिकन्न्यूना P_2 2.20 °चाधिकेत्येतत्कथम्] R^N; °त्वाधिक्येन कथन् P_1P_3; °त्वधिक्येन तत्कथन् P_2 2.21 सिद्धान्तस्तु] R^NP_3; सिद्धास्तु P_2 3.1 जातेः] $R^NP_1P_3$; जाते P_2 3.1 तु] $R^NP_1P_3$; तुः P_2 3.2 °श्रुतेरिति] R^NP_2; °श्रुतेति P_1P_3 3.2 °कल्पनीयः। तन्नैष दोष] R^N; °कल्पनैष दोष P_1; °कल्पनैष तन्नैष दोष P_2; °कल्पनैष +दोष+ P_3 3.3 त्वयमपि] $R^NP_1P_3$; त्वमपि P_2 3.3 संस्कारो] R^NP_3; ---रो P_1; संस्कारा P_2 3.3 भवन्न°] R^NP_2; भवेन्न P_1P_3 3.4 श्राद्धादि] R^NP_1; श्रद्धादि P_2; श्राद्धाब्दि P_3 3.4 भविष्यतीति] R^NP_2; भवतीति P_1P_3 4.1 °त्वेनाविशेषा°] *conj.*; °त्वेनाविरोधा° R^N; °त्वेनापि विशेषा° P_2; °त्वेनाप्यविशेषा° P_3 4.1 °मोक्षो°] R^N; ---क्षो° P_1; °मोक्षा° P_2; °मोक्ष° P_3

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र्वपुरुषमोक्षप्रसङ्गः। शरीरस्य तु पुरुषभेदेन भेदादेतत्प्रसङ्गाभावे ऽपि ज-
डत्वान्निष्फल एव संस्कारः प्रोक्तः। अथ तद्द्वारेण चेतन(स्यैवासौ संस्कार 3
इत्युच्यते यद्येवमवि)रोधः। यतश्चिद्रूपानुग्रहः प्रोक्तो ऽस्मा(P_2 f. 80^v)भिरिति।

अत्रैव परीक्षान्तराय प्रश्नः

गरुड उवाच।
सर्वानुग्रहकर्तृत्वाद्बालबालिशभोगिनाम्।
कर्तव्यो ऽनुग्रहो देव स च संस्कारपूर्वकः॥ ५॥
संस्कारेणैव मुक्तिः स्यात्प्रोक्ता तन्त्रे यदा तदा।
क्रियाज्ञानव्रतादीनामुपायानामहेतुता॥ ६॥

इह हि परमेश्वरः सर्वेषामेव मलपरिपाकात्पश्चात्सं(स्कार्यतया ग्राहकः। तेषां
मध्यात्

आ) षोडशाङ्गवेद्बालः 3

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5. गरुड उवाच] NM^Y *Try*; *om.* RP_3^S; गरुडः $V_1V_2V_3V_4GAM_2E$ 5a–6b. G_2 repeats these *pādas* after 6d in a form similar to that of N. G_2's repeated *pādas* are marked with the siglum G_2^{vl} even though the scribe has not indicated that they are a *pāṭhāntara*. *Try* probably supports the text as constituted for 5–6, but his commentary (see footnote to translation) also echoes the Nepalese version. 5 a. °ग्रहकर्तृत्वाद्] $M^YR^NP_3^SV_2V_3V_4GAM_2ETry$; °ग्राहकस्तावत् D^1; °ग्राहकार्त्तायत् N_3; °ग्राहकर्तृत्वाद् V_1; °ग्राहकत्वात् G_2^{vl}(unmetrical) 5 b. बालबालिशभोगिनाम्] $M^YR^NV_2V_4A_2M_2ETry$; तस्य वक्तुन्(नुक्रे D^{1ac}) न युज्यते D^1N_3; बालबालीभोभोगिनाम् V_1; त---क्तुन्न किम् भवेत् G_2^{vl}; बालबालीशभोगिनाम् $P_3^SV_3GA_1$ 5 c. कर्तव्यो ऽनुग्रहो देव] $R^NP_3^SV_2V_3AETry$; येन स्त्रीशिशुमूर्खेषु D^1; येन स्त ⊔ शिशुमुखे N_3; कर्तव्यो नुग्रहो प्यत्र M^Y; कर्तव्यो नुग्रहो देवस् $V_1V_4GM_2$; येन त्रिशुमूखाणाम् G_2^{vl}(unmetrical); येन स्त्रीशिशुमूर्खेश° *Try*^{vl}? 5 d. स च संस्कारपूर्वकः] $M^YR^NVGAM_2ETry$; पण्डितानामनुग्रहः D^1Try^{vl}?; प(पि G_2^{vl})ण्डितानामनुग्रह $N_3G_2^{vl}$ 6 a. संस्कारेणैव मुक्तिः स्यात्] $M^YR^NV_4M_2ETry$; यथा मूर्खशिशुस्त्रीणां $D^1G_2^{vl}$; यथा मुनिशिशुस्त्रीणा N_3; संस्कारेणैव मुक्ति स्यात् $P_3^SV_1V_2V_3GA$ 6 b. प्रोक्ता तन्त्रे यदा तदा] M^YR^NSETry; सर्वेषाञ्च न किं भवेत् D^1; सर्व्वेषाञ्चेत्र किं भवेत् N_3; स---न किम् भवेत् G_2^{vl} 6 c. क्रियाज्ञानव्रतादीनाम्] $M^YR^NVGAETry$; व्रतज्ञानक्रियायोग° N; क्रियाज्ञानप्रदादीनाम् M_2 6 d. उपायानाम°] M^YSETry; °चर्यादीनाम° (नांम° N_3) N; उपायेन ⊔ R^N • °हेतुता] $M^YP_3^SV_2V_3V_4G_3ETry$; °हेतुनाम् N; °हेतुना R^N; °हेतुका V_1M_2; °हेतुतः G_2; °हैतु--- A_1; °हैतुका A_2

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5 (c^3) G_2; (d^5) G_3 R^N f. 146^v begins with $5c^4$.
6 (b^3–b^4) G_2; (b^2–b^3) G_2^{vl}

6.3 आ षोडशाङ्गवेद्बालः Source unknown. More of the verse is quoted in the *Mṛgendravṛtti-*

4.2 तु] R^N; *om.* P 4.2 भेदादेतत्] $R^NP_1P_2$; भेदाभेदात् P_3 4.2–3 जड°] $R^NP_1P_3$; जस° P_2 6.1 इह हि] R^N; *om.* P 6.1 °तया ग्राहकः] P_3; °तयानुग्राहकः प्रोक्तः R^N; °तयानुग्राहकः P_2 6.1 तेषां] R^NP_3; केषाम् P_2

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इति स्मृतेर्बालो बालो ऽप्राप्तपदवाक्यप्रमाणशास्त्राभ्यासकालः कथ्यते। बालिशस्तु न ततो ऽपि न्यूनवर्षः शक्तिपातनिश्चयाभावादा(त्मनो ऽनधिकारित्वादसंस्कार्य एवा)सौ यतः। अपि तु स्त्रीशूद्रादिवत् पदवाक्यप्रमाणशास्त्रश्रवणायोग्यो बालिश इव बालिशः कथ्यते। भोगी पुनर्न भोगनिष्ठ एव। तस्य मलपरिपाकाभावेन संस्कारानधिक(ारात्। यदुक्तम्

कृत्वा तच्छ)क्तिसंरोधं क्रियते भवनिःस्पृहः। इति।

श्रीमद्विद्याधिपतिरप्याह

ते त्वच्छक्त्या नैव नियुक्ताः किल नूनं
येषां भोगे संसृतिकर्तर्यभिलाषः।
किं ते तीर्णा भीममहाम्भोनिधिपारं
ये (यादोभिर्लुप्तशरीराः (P₂ f. 81ʳ) प्रत)रन्त इति।

अपि तु श्रुतपदवाक्यादिशास्त्रः संप्राप्ततदभ्यासकालश्चैश्वर्यव्याक्षेपात्त्वकृततदभ्यासो राजादिरेवोच्यते। तेषां मलपरिपाके सति अवश्य(मनुग्रहः शक्तिपातात्मकः कर्तव्यः) परमेश्वरेण। स च तथाभूतो ऽनुग्रहः संस्कारस्य दीक्षात्मनः पूर्व एव पूर्वोक्तो हेतुरित्यर्थः। ततश्च

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dīpikā ad *vidyāpāda* 10:14, pp. 266–7 and ad *Mataṅgavidyāpāda* 12:5c–6c, p. 339, where Bhatt observes that it appears (with some differences) in the *Śabdakalpadruma* (s.v. *bāla*) attributed to Bharata.

6.9 कृत्वा तच्छक्तिसंरोधं क्रियते भवनिःस्पृहः *Kiraṇa* 2:29cd.

6.11–14 ते त्वच्छक्त्या···ये यादोभिर्लुप्तशरीराः प्रतरन्ते Probably from the lost *Mānastotra*, three verses of which are quoted in *Tantrāloka* 14:10–12. These are also in *mattamayūra* metre and have a similar rhetorical structure. (A Vidyādhipati is also cited ad *Mokṣakārikā* 69.)

6.4 स्मृतेर्बालो] *em.*; स्मृते बालो P_1P_3; स बालो R^N; मृतेर्बालो P_2 **6.4** °कालः] $R^NP_1P_2$; °काल P_3 **6.5** न] R^NP_2; *om.* P_1P_3 **6.5** न्यूनवर्षः] P_1P_3; न्यूनवर्ष° R^NP_2 **6.5** शक्तिपात°] R^N; शक्तिनिपात° P **6.5–6** °नधिकारि°] R^NP_3; °नाधिकार्य्य° P_2 **6.6** अपि तु] $R^NP_1P_2$; (अपि तु स्त्रीशूद्रादिवत् पदवाक्यप्रमाणशास्त्राभ्यासकालं कथ्यते बालिशस्तु ततोपि न्न्यूनवर्षः शक्तिनिपातनिश्चयाभावादात्मनो नधिकारित्वादसंस्कार्य्य एवासौ यतः) अपि तु P_3 **6.6** स्त्रीशूद्रादिवत्] P_1P_3; स्त्रीशूद्रादिः R^NP_2 **6.7** °योग्यो] R^N; °योगो P **6.7** बालिशः] $R^NP_1P_2$; बा ⊔ P_3 **6.8** संस्कारा°] $R^NP_1P_2$; संस्कार° P_3 **6.9** °रोधं] R^NP_1; °रोधः P_2P_3 **6.10** °द्याधिपति°] $R^NP_1P_3$; °द्यानि ⊔ पति° P_2 **6.12** °कर्तर्य°] $R^NP_1P_3$; °कर्त्तव्य° P_2 **6.13** भीम°] R^NP_2; *om.* P_1P_3(unmetrical) **6.14** °भिर्लुप्त°] R^N; °भिलु° P_2P_3(unmetrical) **6.15** श्रुत°] P; श्रुति° R^N **6.15** °पद°] $R^NP_1P_3$; °पत° P_2 **6.15** शास्त्रः] R^N; शास्त्र° P_1P_3; शास्त्रस्य P_2 **6.15** संप्राप्त°] $R^NP_1P_3$; प्राप्त° P_2 **6.15–16** °र्यव्याक्षेपात्त्वकृततदभ्यासो] P_3; °र्यव्याक्षे ⊔ लोत्वात्कृततदभ्यासो R^N; °र्य्यव्याक्षेपात्त्वत्कृततदभ्यासो P_1; °व्याक्षेपात्वकृततभ्यासो P_2 **6.16** राजा°] P; रजा° R^N **6.16** मलपरिपाके] P; मलपाके R^N **6.16** °ग्रहः] R^NP_3; °ग्रह° P_2 **6.17** स च] $R^NP_1P_2$; च (बालादेरिव) P_3 **6.18** पूर्व एव पूर्वोक्तो हेतुरित्यर्थः। ततश्च] R^N; पूर्वको(के P_3) हेतुरित्युक्तः P_1P_3; पूर्व एव पूर्वको हेतुरित्युक्तः ततश्च P_2

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तीव्रशक्तिनिपातेन गुरुणा दीक्षितो यदा।
सर्वज्ञः स शिवो यद्वदिति

श्रुत्यात्राग(मे संस्कारेणैव बालादेरिव प्रोक्ता सर्वस्य मुक्तिः स्यादिति दी- 21
क्षोत्तरकालमनुष्ठेयत्वेनोक्तानामस्माकं ज्ञानादीनां निष्प्रयोजनत्वमेव पदवा-
क्यप्रमाणसंस्काररहितत्वे(नेहापि ज्ञानाद्ययोग्यानां बाला)दीनां संस्कारादेव
मुक्तेः सिद्धत्वादित्यस्माकमपि पुरुषार्थानुपायभूतमेतत्क्रियाज्ञानाद्यनुष्ठानम- 24
कर्तव्यमिति प्रश्नः। सिद्धान्तस्तु

भगवानुवाच।
ये यथा संस्थितास्तार्क्ष्य तथैवेशः प्रसादकृत्।

ये (पदवाक्यादिसंस्कारेण व्यवस्थिता ये) च (P_2 f. 81^v) [प्र]कारान्तरेण बाला-
दयः तेषां सर्वेषामेव भगवान्मलपरिपाकपरीक्षया तत्प्रकारानुसारेण प्रसादं
करोति। न तु ज्ञानायोग्यान्परित्यज(तीत्यर्थः। तथा हि 3

केचिच्चात्र क्रियायोग्यास्तेषां मुक्तिस्तथैव हि॥ ७॥

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7. भगवानुवाच] NM^YV_4; *om.* R; भगवान् $P_3^sV_1V_2V_3GAE$; ईश्वरः M_2; भगवानाह *Try* 7 a. संस्थितास्तार्क्ष्य] $D^{1ac}M^YR^NP_3^sV_1V_3GAE$Jayaratha*Try*; संस्थिता ह्येतत् $D^{1c}N_3$; संस्थिता तार्क्ष्य V_2V_4; संस्थितस्तार्क्ष्य M_2 7 b. तथैवेशः] $D^{1c}M^YR^NVG_3AM_2E$Jayaratha*Try*; तथैव स D^{1ac}; तथैवेश N_3G_2 7 c. केचिच्चात्र] $M^YR^NVGE_V$Jayaratha*Try*; केचित्तत्व(त्त्व D^{1c}) $D^{1c}N_3$; केचिच्चा ⌣ D^{1ac}; केचिच्चस्त्र° A; केचिच्छास्त्र° M_2E_D • °योग्यास्] $D^1M^YR^NVGA_1M_2E$Jayaratha*Try*; °योग्या N_3; °योगास् A_2 7 d. मुक्तिस्] Σ; मुक्ति N_3 • हि] Σ; सा N

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7 (a^2) G_3; (b^1, d^2, d^7) V_3; (d^8) A_1 7–8. quoted by Jayaratha ad *Tantrāloka* 15:18.

6.19–20 तीव्रशक्तिनिपातेन गुरुणा दीक्षितो यदा। सर्वज्ञः स शिवो यद्वत् *Kiraṇa* 1:21.

6.20 सर्वज्ञः स शिवो यद्वदिति] P_1P_3; सर्वज्ञः शिव एवासाविति R^N; सर्वभूतशिवो यद्वदिति P_2 6.21 श्रुत्यात्रागमे] R^NP_3; श्रुत्यात्राग--- P_1; श्रुत्यागमे P_2 6.21 °णैव बालदेरिव प्रोक्ता] *em.*; °णैवं सा ⊔ म्यादेरिव प्रोक्ते R^N; ---देरिव प्रोक्ता P_1; °णैव बालादेरिच प्रोक्तास् P_2; °णैव बालादेरिव ⊔ प्रोक्ता P_3 6.21 मुक्तिः] R^N; मुक्ति P 6.22 °नोक्तानाम°] $R^NP_1P_2$; °नोक्तोना+म+ P_3 6.22 °योजन°] R^NP_2; °योजक° P_1P_3 6.22 पद°] $R^NP_1P_3$; प्रद° P_2 6.23 °नेहापि] R^NP_2; °नेहपि P_3 6.24 पुरुषार्थानु°] R^N; पुरुषार्त्थो ⌣ P_1; पुरुषार्त्थाद्रु° P_2; पुरुषार्त्थो उ° P_3 6.25 °मिति] R^N; °मेवेति P 7.1 °वाक्यादि°] R^NP_3; °वाक्यानि° P_2 7.1 °संस्कारेण] P_3; °संस्कारप्रकारेण R^NP_2 7.1 °कारान्तरेण] R^NP_2; °करणान्तरेण P_1; °कान्तरेण P_3 7.1–2 बालादयः] $R^NP_1P_3$; बलादयः P_2 7.2 °पाकपरीक्षया] R^N; °पाकं प्रति दीक्षया P_1P_3; °पाकप्रदीक्षया P_2 7.2 तत्प्रकारा°] R^NP_3; तत्प्रकरणा° P_1; तत्प्रका ⊔ P_2 7.3 न तु ज्ञाना°] $R^NP_1P_3$; ननु ज्ञान° P_2 7.3 हि] R^N; च P_2P_3

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ज्ञानयोग्यास्तथा चान्ये चर्यायोग्यास्तथापरे।
एवं येषां यथा प्रोक्तो मोक्षस्तेनेशयोजनात्॥ ८॥

येषां) मुक्तिः सदाशिवत्वलक्षणा तथैव दीक्षाप्रकरणेनैवोक्ता तेषां मध्यात्केचिदत्र दीक्षोत्तरस्मिन्काले क्रियायां यागात्मिकायां जपबाह्य(मानसभिन्नायामेव योग्या बाला भोगिनश्च न) ज्ञाने। ननु ज्ञानं विना क्रियायां योग्यतैव न सम्भवतीति। यदाहुः ज्ञात्वा चानु(ष्ठानमिति)। सत्यम्। तत्तु क्रियाक्षिप्तत्वाज्ज्ञानं शास्त्रैकदेशमात्र(विषयं क्रियैवोक्तमित्यविरोधः। ये तु प्रोक्ते)(P₁ f. 23ʳ)भ्यो ऽन्ये पदवाक्यप्रमाणकुशलास्ते ज्ञाने व्याख्याने च तदर्थविचारे च योग्यत्वादाचार्या एवाधिक्रियन्त इत्यर्थः। ये त्वप(रे बालिशत्वेनोक्ताः क्रि(R^N f. 147ʳ)यायामप्ययोग्यास्ते चर्यायामेव कृच्छ्रचा(P₂ f. 82ʳ)न्द्रायणादिव्र)तरूपायां योग्यत्वादधिक्रियन्त इत्येवमीशनियोजनाद्दीक्षानन्तरं तेन भगवता येषां क्रियाज्ञानाद्यधिकारिणां यथा नित्यनैमित्तिकानुष्ठानप्रका(रेण मोक्षः प्रत्यवायफलेभ्यः प्रोक्तस्तै)स्तथैवानुष्ठेय इत्यध्याहारः। अन्यथा

समयोल्लङ्घनात्प्रोक्तं क्रव्यादत्वं शतं समाः। इति।

8a. तथा चान्ये] Σ; तथा चन्ये V₁; तथैवान्ये V₄ 8b. °योग्यास्] D¹M^Y R^N VGA₁M₂EJayarathaTry; °योगस् N₃; °योगास् A₂ 8c. एवं येषां] D¹M^Y V₁V₂V₃V₄E_V JayarathaTry; एवं येषास् N₃; येवं येषां R^N; एव येषां P₃^S; एवमेषां GAM₂; येषामेवं E_D • यथा प्रोक्तो] D¹ M^Y VE_V Jayaratha; तथा प्रोक्ता N₃; यथा प्रोक्ता R^N; च यदुक्तम् G(unmetrical); च यदुक्तं AM₂; यदुक्तं स्यान् E_D; तु यद्युक्तं Try 8d. मोक्षस्तेनेशयोजनात्] M^Y R^N P₃^S V₂V₃V₄Try; मोक्षस्तेन स योजनात् D¹; मोक्षः स्तेनैव जोजनात् N₃; मोक्षस्तेनैव योजयेत् V₁; मोक्षं तेनैव योजयेत् GAM₂E_D; मोक्षस्तेनैव तस्य तु Jayaratha

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8.4 ज्ञात्वा चानुष्ठानम् Source unknown. Cf. Jayaratha ad *Tantrāloka* 15:11cd: ज्ञात्वा हि अनुष्ठानं भवेदिति भावः

8.12 समयोल्लङ्घनात्प्रोक्तं क्रव्यादत्वं शतं समाः *Sārdhatriśatikālottara* 25:2cd; but cf. *Kiraṇavṛtti* 5:27.6 and 1:10.5 and the footnote to the translation of the latter.

8.1 सदा°] R^N P₂; सा P₁; समा° P₃ 8.1 तथैव] R^N; तथापि P 8.2 यागा°] P; योगा° R^N 8.2 °कायां] R^N; °कायान्तु P 8.3 ननु] P₁P₂; न तु R^N P₃ 8.3 क्रियायां] R^N P₂; क्रि+य+याम् P₃ 8.4 न सम्भवतीति] R^N P₁; नु सम्भवतीति P₂; न च सम्भवतीति P₃ 8.4 ज्ञात्वा चा°] R^N P₁P₂; ज्ञात्वा° P₃ 8.4 तत्तु] R^N P₁P₃; तन्तु P₂ 8.6 ऽन्ये] P₁P₃; °न्ये च R^N P₂ 8.6 °कुशलास्ते] R^N P₁P₃; °कुशलान्ते P₂ 8.6 ज्ञाने] P₁P₃; ज्ञानस्य शास्त्रस्य R^N; ज्ञान° P₂ 8.6 तदर्थ°] R^N P₁P₃; तदष° P₂ 8.6–7 °विचारे च] R^N; °विचार° P 8.7 °चार्या एवाधिक्रियन्त] R^N P₁P₃; °चार्य्य एव क्रियन्त P₂ 8.7 त्वपरे] R^N P₃; त्वप--- P₁; त्वापरे P₂ 8.7 °त्वेनोक्ताः] R^N P₃; °त्वेनोक्ता P₂ 8.8 क्रियाया°] R^N P₃; क्रियायाया° P₂ 8.8 चर्या°] R^N P₃; चार्य्या° P₂ 8.9 °दीक्षानन्तरं] R^N; °दीक्षातोनन्तरन् P₁P₃; दीक्षातोनन्तरन् P₂ 8.10 क्रियाज्ञाना°] P; ज्ञाना° R^N 8.10 °कारिणां] R^N P₁P₃; °कारिणा P₂ 8.11 °प्रकारेण मोक्षः] R^N P₃; °प्रका--- P₁; °प्रकारेणामाक्षः P₂ 8.11 प्रोक्त°] P₂; प्रोक्ता° R^N P₃ 8.11 इत्यध्याहारः] R^N P₁P₃; ⊔ द्याहारः P₂ 8.12 समयोल्लङ्घनात्प्रोक्तं] R^N P₁P₃; समयनोर्घनात्प्रोक्तः P₂

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न प्रत्यवायफलेभ्यस्तेषां मोक्ष इत्यर्थः। एवं तावद्यथाधिकारं (ज्ञानादीनां चोदितत्वात्सर्वानुष्ठेयत्व)दोषः परिहृतः। यत्तूक्तं किमर्थमनुष्ठीयन्त इति तत्रोच्यते 15

ज्ञानादीनामुपायानां दीक्षा कारणमिष्यते।
दीक्षयैव न मोक्षः स्यादुपायः स नियामकः॥ ९॥

न ज्ञानादीनां निष्प्रयोजनत्वमत्रोपायत्वेन श्रुतत्वात्। केवलं दीक्षापूर्वत्वेन तेषां श्रु(तत्वात् न दीक्षया कार्यभूतो बन्धमो)क्षः तस्य तयैवासम्पादितत्वात्। अपि तूपायः स नियामक इति येषां यथा बन्धनानांमोक्षार्थं 3
विच्छेदात्मको नियमो दीक्षया न कृ(P_2 f. 82^v)तः तेषां केषा(ञ्चिदेव स ज्ञानादिरुपा)यो नियामको विच्छेदको हेतुरुक्तः। तथा हि

सर्वानुग्रहकर्तृत्वादुपायास्ते प्रकीर्तिताः।
एकः कस्मादुपायो न प्रोक्तस्तेन यदन्यथा॥ १०॥

9a–13b] *om.* $G_3AM_2E_D$ 9a. °पायानां] $D^1M^YR^NVG_2E_V$ *Try*; °पायाना N_3 9b. दीक्षा] $NM^YR^NVE_V$ *Try*; दक्षा G_2 • कारणम्] $NM^YR^NP_3^SV_2V_3V_4G_2E_V$ *Try*; करणम् V_1 9c. दीक्षयैव न] V; दीक्षयैव वि° $NM^YR^NG_2$ *Try*; दीक्षयैवावि° *conj.* E_V • मोक्षः] $M^YR^NV_4E_V$ *Try*; °मोक्षं NP_3^S; मोक्ष $V_1V_2V_3G_2$ 9d. उपायः स नियामकः] $M^YP_3^SV_1V_3V_4E_V$ *Try*; उपायस्मरणाय स D^1; उपायस्मरणाय सम् N_3; उपाय स नियामकः R^N; उपायास्स हि याम ≃ V_2; उपाय सन्नियामकः G_2; उपायः सन्नियामकः *Try*^{vl} 10. before a G_2 inserts योग्यतावनुसारेण भगवानीश प्रसादकृत् and V_1 inserts प्रवृत्तित्वादुपायाना---भुना गतिता खगः • after b G_2 inserts प्रवृत्तित्वादुपायानां शम्भुना गतिना खगः 10ab.] *om.* E_V In R^N the 1st 5 *akṣaras* of a are written and cancelled before cd, but ab are then placed after d. 10a. सर्वानुग्रहकर्तृत्वाद्] $M^YR^NV_1V_2V_4$ *Try*^{vl}; सर्वानुग्राहकर्तृत्वाद् $NP_3^SV_3$; सर्वानुग्रहकत्तृत्वाद् G_2; प्रवृत्तित्वादुपायानां *Try* 10b. उपायास्ते प्रकीर्तिताः] NV *Try*^{vl}; उपायाः शम्भुनोदिताः M^YR^N; उयास्ते प्रकीर्त्तिताः G_2(unmetrical); शम्भुना गदिताः खग *Try* 10c. एकः] $NM^YR^NP_3^SV_2V_3V_4G_2E_V$ *Try*; एक V_1 • °पायो न] $M^YV_2V_3V_4$ *Try*; °पायेन $NP_3^SV_1$; °पायः R^N(unmetrical); °पायो यः G_2E_V 10d. यदन्यथा] $D^1M^YR^NVE_V$ *Try*; ⊔ यन्यथा N_3; यदन्यदा G_2

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9 (d^8) V_2 10 (c^6–c^8) G_2

8.14 चोदित°] R^NP_3; चोदि° P_2 8.14 सर्वानुष्ठेयत्व°] P_3; सर्वानुष्ठेयत्वादनुष्ठेयत्व° R^N; सर्वा ⊔ ष्ठेयत्व° P_2 8.14 °दोषः] $R^NP_1P_2$; °तेषः P_3 8.14 परिहृतः] P_1P_3; *om.* R^N; परिभूयः P_2 8.14 यत्तूक्तं] P; यद्युक्तं R^N 8.14 किमर्थमनु°] R^N; किमर्थन्तेनु° P_1P_3; किमिष्यतेनु° P_2 9.1 ज्ञानादीनां] R^NP_1; ज्ञादीनान् P_2; ज्ञानादीन् P_3 9.1 केवलं] R^N; केवल° P 9.1 °पूर्वत्वेन] R^NP_2; °पूर्वकत्वेन P_1P_3 9.2 न दीक्षया] R^N; न दीक्षा° P_2; न सर्वथा दीक्षा° P_3 9.2 तयैवा°] $R^NP_1P_3$; तयैव P_2 9.3 स नियामक] $R^NP_2P_3$; सन्नियामक P_1 9.3 यथा बन्धनानां] *conj.*; यथा सम्बन्धनानाम् P_1P_2; यथास्तु बन्धनानां R^N; यथा सम्बन्ध+ा+नाम् P_3 9.4 विच्छेदात्मको] R^N; विच्छेदार्त्थको P_1P_3; विच्छेदार्त्थको P_2 9.4 तेषां केषाञ्चिदेव स] P_3; ते ⊔ षांचिदेव R^N; तेषां केषा--- P_1; तेषां केषाञ्चिदेव सं° P_2 9.4–5 ज्ञानादिरुपायो] P_2P_3; ज्ञानादिरूपोपायो R^N; ---यो P_1 9.5 विच्छेदको] R^N; विच्छेद° P

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इह हि वक्ष्यमाणयुक्त्यारब्धकार्यकर्मोपभोगोपरो⟨धेनासद्योनिर्वाणदीक्षया⟩ सर्वात्मना मलादिविच्छेदशिवत्वव्यक्त्यात्मको ऽनुग्रहो यो भगवता न कृतः
3 सो ऽपि तेन तथैवोपदेशद्वारेण कर्तव्यः। ततश्च तस्मिन्दीक्षया प⟨रिशिष्टे तावत्यपि मल⟩च्छेदादौ ते ज्ञानादय उपायाः प्रकीर्तिताः। तैरुपायैः प्रत्यहं क्रमेण तथा मलादिनिवृत्तिः शिवत्वव्यक्तिश्च कर्तव्या दीक्षितैर्यथा ⟨नैवार-
6 ब्धकार्यकर्मवि⟩रोधो जायते। नापि पुनस्तथाभूतबन्धनिवृत्तेःशिवत्वव्यक्तेश्च कारणान्तरापेक्षेति (P_3 f. 12^r) यद्येवं नाभिमतं परमेश्वरस्य स्यात् तदैक एव कस्मा⟨दुपायो दीक्षाख्यस्तेन⟩ नोक्तः। यदिति यस्मादन्यथेत्यनेकः (P_2 f. 83^r)
9 प्रोक्तो मोक्षो वाथ चतुष्टयादित्यादिश्रुतिभिः। तस्मादेतद्गम्यते — यो दीक्षया न कृतो ऽनुग्रहस्तत्र ज्ञानादीनामु⟨पायतेति। एवं च यदुक्तम्

क्रि⟩याज्ञानव्रतादीनामुपायानामहेतुता इति
12 संस्कारेणैव मुक्तिः स्यादिति च,

तदसिद्धं दर्शितमेव विशिष्टाधिकारविषयत्वेन चैतत्सिद्धसाधनमि⟨त्युच्यते

समयांश्चाङ्गनादीनामशक्तत्वाद्विशोधयेत्।

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11 a. समयांश्चाङ्गनादीनाम्] $M^Y V_1 V_3 Try$; समयश्चाङ्गनादीनाम् $D^{1ac} R^N$; समयत्वासनादीनाम् $D^{1c} N_3$; समाचांगनादीम् P_3^s (unmetrical); समयाश्चांगनादीनाम् $V_4 G_2$; समयांगश्चागनादीनाम् V_2 (unmetrical); समयं चाङ्गनादीनाम् E_V 11 b. अशक्तत्वाद्विशोधयेत्] $M^Y R^N V G_2 E_V Try$; सशक्तत्वाद्विवो (सा D^{1c}) धयेत् D^1; असक्तन्वाद्विसाधयेत् N_3

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11 (b^1–b^3) V_3; (b^3–b^4) V_1

10.1 वक्ष्यमाणयुक्त्या *Kiraṇa* 6:20 and commentary.
10.9 मोक्षो वाथ चतुष्टयात् *Mataṅgavidyāpāda* 26:63d.
10.11 क्रियाज्ञानव्रतादीनामुपायानामहेतुता *Kiraṇa* 6:6cd.
10.12 संस्कारेणैव मुक्तिः स्यात् *Kiraṇa* 6:6a.

10.1 °कार्यकर्मो°] $R^N P_1$; °कार्य्यो कर्म्मो P_2; °कर्म्मो° P_3^c; °कार्म्मो° P_3^{ac} 10.1 °धेनासद्यो°] P_3; °धेन सद्यो° R^N; °धेनांगद्योनिर्वा° P_2 10.1–2 सर्वात्मना] $R^N P_1 P_3$; सर्वान्मलना° P_2 10.2 °च्छेदशिवत्व°] $P_1 P_3$; °च्छे⌣दशिवत्व° R^N; °च्छेदाशिवत्व° P_2 10.3 तेन] $R^N P_2$; *om.* $P_1 P_3$ 10.3 कर्तव्यः] $R^N P_1 P_3$; कर्त्तव्य P_2 10.3 दीक्षया] $R^N P_1 P_3$; दीक्षाया P_2 10.4 मल°] R^N; मलवि° $P_2 P_3$ 10.5 दीक्षितैर्यथा] P; दीक्षितस्य यथा R^N 10.6 °विरोधो] $R^N P_2$; ---रोधो P_1; °निरोधो P_3 10.6 °बन्धनिवृत्तेः] *conj. Isaacson*; °निवन्धनिवृत्तये R^N; °बन्धवृत्तेश् $P_1 P_3$; °निवन्धवृत्तेश् P_2 10.6 °व्यक्तेश्च] $R^N P_1 P_2$; व्य(क्त्यात्मको)क्तेश्च P_3 10.7 कारणान्तरा°] $R^N P_1 P_2$; कारणा° P_3 10.7 °पेक्षेति] P; °पेक्ष ⊔ R^N 10.7 यद्येवं ना°] $P_1 P_3$; यद्येतन्ना° $R^N P_2$ 10.7 तदैक एव] $R^N P_1 P_3$; तदे° P_2 10.8 तेन नोक्तः] P_2; तेनोक्तः $R^N P_3$; ---नोक्तः P_1 10.9 प्रोक्तो मोक्षो वाथ चतुष्टयादि°] $R^N P_1 P_3$; प्रोक्षो(क्ते P_2^{ac}) मोक्षोपायि वस्तुष्ट ⊔ यादि° P_2 10.9 यो] P; से त्वेको R^N 10.10 न] $R^N P_2 P_3$; *om.* P_1 10.10 °तेति। एवं च] $P_2 P_3$; °तेत्ययं च R^N 10.12 मुक्तिः] $R^N P_1 P_3$; मुक्ति P_2 10.13 °धिकार°] $R^N P_2$; °धिकारि° $P_1 P_3$ 10.13 °विषयत्वेन] $R^N P_1 P_3$; °विषयात्वेन P_2

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अज्ञत्वान्न च दोषो ऽस्ति

बालि)शास्ता(वदत्यन्ताज्ञत्वेन चर्यायोग्या इत्यु)क्तम्। ये तु ज्ञत्वे ऽपि व्या-
धिना जरया वा अत्यन्तमशक्तास्तेषां वृद्धव्याधिताङ्गनादीनां नित्यतयाव-
श्यानुष्ठेयत्वेन चो(दितत्वाद्ये समयशब्देनोक्ताः क्रियाज्ञानचर्यात्मका उपा- 3
यास्तान्विशोधयेद)(P₁ f. 23ᵛ)ाचार्यो दीक्षयैवेत्युक्तं क्वचित्परमेश्वरेण

तेषां निर्बीजिका [दीक्षा] समयादिविवर्जिता। इ(ति।

न त्वत्र निषिद्धाः समयत्वेन मन्तव्याः। तेषां देवगुर्वग्निद्रो)हात्मनां पा(त- 6
कोप)पात(कमहाप[ातक](P₂ f. 83ᵛ)भे)देन कृच्छ्रचान्द्रायणादिप्रायश्चित्तक्षपणी-
यत्वेन वक्ष्यमाणत्वात्। ततश्चाज्ञत्वादित्यत्यन्तशक्तिवैकल्येन ज्ञानक्रिया(द्य-
ननुष्ठाने [ऽपि न] दोषः (Rᴺ f. 147ᵛ) प्रत्यवायात्मक)स्तेषामस्तीति। चशब्दाद्ये 9
पूर्वं (तदनुष्ठि)तवन्तो ऽपि पश्चादशक्त्या नानुतिष्ठन्ति तेषामपि न दोषः। यतो
[ऽर्थी श]क्तो विद्वान् शास्त्रेणापर्युदस्तः कर्मण्यधिक्रियत इत्याह(

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11 c. अज्ञत्वान्न] D¹ᵃᶜMᵞRᴺP₃ˢV₁V₃E_V *Try*; अज्ञात्वा न D¹ᶜN₃; अज्ञत्व ⊔ न्न V₂; अज्ञत्वा न V₄; अज्ञत्वा--- G₂

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11 (c⁴–d⁷) G₂

11.1 Testimonium: from बालिशास्तावदत्यन्ताज्ञत्वेन up to and including दीक्षायामनधिकार एव (in 12.8) is quoted (prefaced by तथा चोक्तं श्रीमत्किरणवृत्तिकारेण भगवता रामकण्ठगुरुणा "समयाश्चेत्यादि···") by Nirmalamaṇi (=*Nir*) in his *Prabhāvyākhyā* on the *Kriyākramadyotikā*, pp. 346–7.
11.5 तेषां निर्बीजिका दीक्षा समयादिविवर्जिता *Svacchandatantra* 4:88ab.
11.8 कृच्छ्रचान्द्रायणादिप्रायश्चित्तक्षपणीयत्वेन वक्ष्यमाणत्वात् *Kiraṇa* Chapters 43 and 44.
11.11 अर्थी शक्तो विद्वान् शास्त्रेणापर्युदस्तः कर्मण्यधिक्रियते Quoted also ad *Sārdhatriśatikālottara* 1:2, p. 6. Bhatt notes (ad loc.) that it appears as number 719 of a *Laukikanyāyasāhasrī*. Cf. *Śābarabhāṣya* 1.3.25.

11.1 बालिशा॰] P₂P₃*Nir*; ---शा॰ P₁; बालिश॰ Rᴺ 11.1 ॰ज्ञत्वेन] RᴺP₃*Nir*; ॰ज्ञानत्वेन P₂ 11.1 चर्यायोग्या] RᴺP₂P₃; चर्याद्ययोग्या *Nir* 11.2 अत्यन्तमशक्तास्तेषां] RᴺP₁P₃; अन्तम्। शक्तास्तेषां P₂; अत्यन्ताशक्तास्तेषां *Nir* 11.2 ॰ताङ्गनादीनां] R; ॰तांगानादीनान् P₂ᵃᶜ 11.2 नित्यतया॰] RᴺP₂P₃*Nir*; नत्यतया॰ P₁ 11.3 ॰ष्ठेयत्वेन] RᴺP₁P₃*Nir*; ॰ष्ठायत्वेन P₂ 11.3 ॰नोक्ताः] RᴺP₃; ॰नोक्तां P₂ 11.6 त्वत्र] Rᴺ; त्व॰ P₂; तु P₃*Nir* 11.6 ॰ग्निद्रोहात्मनां] P₃*Nir*; ॰भिद्रोहाद्यात्मनां Rᴺ; ---हात्मनाम् P₁; ॰भिद्रोहात्मनाम् P₂ 11.6–7 पातको॰] RᴺP₂*Nir*; पा--- P₁; पापको॰ P₃ 11.8 ततश्चाज्ञत्वादित्यत्यन्त॰] Rᴺ; ततश्चाज्ञात्वादत्यन्त॰ P₁P₃; ततश्चाज्ञत्वादत्यन्तश् P₂; ततश्च ज्ञत्वादत्यन्त॰ *Nir* 11.9 दोषः] RᴺP₂*Nir*; तोषः P₃ 11.9 तेषामस्तीति] P*Nir*; तेषामिति Rᴺ 11.9 च॰] RᴺP₁P₃*Nir*; *om.* P₂ 11.10 ॰वन्तो] P*Nir*; ॰वतो Rᴺ 11.10 पश्चादशक्त्या] Rᴺ; पश्चादथाशक्ता P₁P₃*Nir*; पश्चादशक्ता P₂ 11.10 दोषः] RᴺP₁P₂*Nir*; ⊔ षः P₃ 11.10–11 यतो ऽर्थी शक्तो विद्वान्] P₁P₃; यतो द्य ⊔ शक्तः Rᴺ; यतो---क्तश् P₂; यतो ऽशक्तः *Nir* 11.11 शास्त्रेणापर्युदस्तः] RᴺP₁P₂; शास्त्रेण पर्युदस्तः P₃*Nir* 11.11 कर्मण्यधिक्रियत] P; कर्मण ⊔ विक्रियत Rᴺ; न कर्मण्यधिक्रियत *Nir*

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ज्ञत्वाद्दोषो महान्भवेत्॥ ११॥
तेन तेषां विमुक्तिः स्याद्दीक्षया भक्तियोगतः।
ये ऽत्र शक्ता न तेषां तु शोध्यास्तेषां प्रकाशयेत्॥ १२॥

ज्ञत्वमत्र शक्तत्वमेव। यथाह) ये ऽत्र शक्ता न तेषां दीक्षया शोध्याः। [किं तु] नित्यानुष्ठेयत्वेन प्रकाशयेदिति। ततश्च शक्तत्वे सति ये नित्याद्यनुष्ठानं न
3 कुर्वन्ति तेषां महान्दोषः प्रायश्चित्तलक्षणो भवेत्। नाशक्तानामिति। तर्हि किं ⟨तैर्नित्यमनुष्ठेयम्। लौकिकेन रूपेण⟩ शिवधर्मोदितेन वा यथाशक्ति देवगुरु-तद्भक्तपरिचरणादिकमेव स्वतः पुत्रभृत्यादिप्रेषणेन वा। तदेव च तेषां प्रागु-
6 क्तज्ञानादिकृत्यं साधयति। यथाह भक्तियोगत इति। अन्यथा तेषामत्यन्त(P_2 f. 84^r)मू⟨ढत्वेन तिरश्चामिव शक्तिपातका⟩र्यस्य भक्त्यादेर[निश्चयाद्दीक्षायामन-धिकार एव। न च पुत्रादेस्तत्संस्कारार्थितया तेषां शक्तिपाता]नुमानं युक्तं
9 व्यधिकरणत्वात्। न हि धवे धूमः खदिरे स्वक[ारणमग्निमनुमापयती⟨ति। कारणं च शक्तिपातो भक्त्या⟩दीनामित्युक्तम्। न त्वर्थितादेः। विशेषतो भि-

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11 d. ज्ञत्वाद्] $M^Y R^N P_3^S V_2 V_3$; ज्ञान° N; ज्ञात्वाद् V_1; ज्ञात्वा $V_4 E_V$; ज्ञानाद् *Try* • दोषो] $NM^Y R^N V_1 V_2 V_3 V_4 E_V$ *Try*; दोषे P_3^S 12 a. विमुक्तिः स्याद्] $D^1 M^Y R^N E_V$; विनुक्तः (क्तं N_3^{ac}) स्या N_3; विमोक्ष स्याद् $P_3^S V_1 V_3 G_2$; विमोक्षस्य V_2; विमोक्षः स्याद् V_4 *Try* 12 b. दीक्षया भक्तियोगतः] $P_3^S V_1 V_2 V_3 G_2$ *Try*; दीक्षायाः शक्तियोगतः N; भक्तियोगे शिवागमे $M^Y R^N E_V$; दीक्षाया भक्तियोगतः V_4 12 c. ये ऽत्र $V_1 V_3 V_4$ *Try*; ये तु $N_3 M^Y E_V$; यत्र $D^1 P_3^S V_2 G_2$; ये त्व° R^N • शक्ता] $N_3 M^Y R^N V G_2 E_V$ *Try*; शक्त्या D^1 • तेषां तु] $D^1 M^Y R^N G_2 E_V$; तेषा तु N_3; तेषां ते V (*Try* uncertain) 12 d. शोध्यास्तेषां] $M^Y R^N G_2 E_V$; शोधस्तेषां D^1; सोध्यास्तेषाम् N_3; शोध्यास्तांस्तु $P_3^S V_2$; शोध्यस्तांस्तु $V_1 V_3$; शोध्यास्तास्तु V_4 (*Try* uncertain) • प्रकाशयेत्] $D^{1ac} M^Y R^N V G_2 E_V$; प्रकीरयेत् $D^{1c} N_3$ (*Try* uncertain)

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11 In place of 11d–12d Nirmalamaṇi, like P, gives only the *pratīka* ज्ञत्वादित्यादि
12 (a^3–a^5) G_2; (c^5) V_3; (d^1) V_1

12.1 यथाह] $P_2 P_3$; यदाह R^N *Nir* 12.1 ये ऽत्र] $P_1 P_3$; ये तु R^N *Nir*; ये P_2 12.1 दीक्षया] $P_1 P_3$ *Nir*; दीक्षयाति° R^N; दीक्षाया P_2 12.2 शक्तत्वे सति ये] R; ये शक्तत्वे सति *Nir* 12.2 नित्याद्य°] $R^N P_1 P_2$ *Nir*; नित्या° P_3 12.3 महान्दोषः] R; महादोषः *Nir* 12.3 नाशक्ता°] $R^N P_1 P_3$ *Nir*; नाक्ता° P_2 12.3 °नामिति तर्हि किं] P *Nir*; °नामिति तस्मिन् R^N 12.4 लौकिकेन] P_3 *Nir*; लौकिकेन वा $R^N P_2$ 12.4 यथाशक्ति] $P_1 P_3$ *Nir*; यथाशक्त्या $R^N P_2$ 12.5 °तद्भक्तपरि°] $P_1 P_3$; °भक्तपरि° R^N; °तद्भक्तिपरि° P_2; °तद्भक्ता° *Nir* 12.5 स्वतः] P *Nir*; स्व° R^N 12.6 यथाह] P *Nir*; यदाह R^N 12.6 भक्तियोगत] *conj.*; भक्तियोग R *Nir* 12.6 अन्यथा] $P_1 P_2$ *Nir*; अन्यथा हि $R^N P_3$ 12.7 °मूढत्वेन] $P_2 P_3$; °मू--- P_1; °मुग्धत्वेन R^N; °मूर्खत्वेन *Nir* 12.7 तिरश्चामिव] $R^{Nc} P_2 P_3$; तिरस्कीनामिव R^{Nac}; तिरस्कृतानामिव *Nir* 12.7 शक्तिपातकार्यस्य] $P_2 P_3$ *Nir*; ⊔ श इति कार्य° R^N; ---र्य्यस्य P_1 12.8 पुत्रादेस्तत्] $P_1 P_3$; पुत्रा ह्येतत् R^N 12.8 °र्थितया] R^N; °र्त्यतया $P_1 P_3$ 12.8 °नुमानं] $R^N P_1 P_3$; °नुमा P_2 12.9 °त्वात्। न हि] R^N; °त्वात्तस्य $P_1 P_3$; °त्वात्तर्हि P_2 12.9 °नुमापयतीति] R^N; °नुमायती--- P_1; °नुम+ा+पायतीति P_3 12.10 न त्वर्थितादेः। विशेषतो] *conj.*; अर्त्थितादेर्विशेषतो $P_1 P_3$; न त्वर्थना ⊔ दविशेषतो R^N

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न्नाधि]करणस्य स्नेहसंस्कारपूर्वकत्वेनैव [तस्य सिद्धेः। यदाहुः

इष्टं धर्मे नियोजयेदिति 12

न ततः शक्तिपातानुमानं युक्तं प्रतिबन्धाभावा]दि⟨ति। भक्तियोगत एव तेषां तिर्यग्वै)[लक्षण्येन ज्ञानसिद्धेरत्यन्ताशक्तत्वेन च शास्त्रचोदितानुष्ठानासम्भवादप्राप्तदीक्षाणामिवो]पासकानां भगवद्विषयस्तुति[नमस्कारसपर्याद्येव नित्यमनुष्ठेयं युक्तमित्यविरोधः। ये⟨नैव तेषां ज्ञानाद्यननुष्ठेयमित्युक्तं⟩ तेन] कारणे{न} यदुक्तम् 15

क्रियाज्ञानव्र[तादीनामुपायानामहेतुता इति 18

संस्कारेणैव मुक्तिः स्यात्

इति च तस्मिन्विषये सिद्धसाधनत्वादयुक्तमिति।

अ](P₂ f. 84ᵛ)थोपसंहारः 21

एवं ज्ञानादिकं सर्वं तच्छक्तस्य प्रकाशयेत्।
अन्यथा स्थितिभङ्गः स्यात्स्थितिश्चोक्ता शिवागमे॥ १३॥
तदभावे न किञ्चित्स्यात्तेनायं नियमः स्थितः।

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13 ab.] perhaps omitted by *Try* 13 a. °दिकं] $NM^YR^NV_1V_2V_3V_4G_2E_V$; °दि P_3^S(unmetrical) • सर्वं] $D^1M^YR^NG_2E_V$; सर्व्व N_3; सो पि V 13 b. तच्छक्तस्य प्रकाशयेत्] $NM^YR^NG_2E_V$; ⊔ चार्य्यस्त्वनुतिष्ठति P_3^S; स्याचार्य्यस्त्वनुतिष्ठति V_1V_3; ह्याचार्यस्त्वनुतिष्ठति V_2V_4 13 c. अन्यथा] Σ; अन्येषां N_3 • °भङ्गः स्यात्] $D^1M^{Yc}R^NV_4G_3M_2E$*Try*; °भंग स्यात् $M^{Yac}V_1V_2A$; °भ ⊔ स्यात् P_3^S; भंगं स्यात् V_3; °भंग स्या G_2 13 d. स्थितिश्चोक्ता] $D^1M^YR^NP_3^SV_2V_3V_4GAM_2E$*Try*; स्थितिन्चोक्ता N_3; स्थितिचोक्ता V_1 • शिवागमे] Σ; तथागमे D^{1ac} 14 a. तदभावे न] $D^1M^YR^NE_V$; तदभावे ने N_3; तदभावान्न $VGA_1M_2E_D$*Try*; तदभावन्न A_2 • किञ्चित्स्यात्] $D^1M^YR^NV_1V_2V_3E_V$*Try*; किञ्चिस्यात् N_3; किञ्चित् V_4(unmetrical); कञ्चित्स्यात् G_2M_2; कश्चित्स्यात् G_3AE_D 14 b. तेनायं] Σ; तेनेयं E_D • नियमः स्थितः] $D^{1ac}M^YR^NV_1V_2V_3G_3AM_2E_V$; नियमस्थितिः $D^{1c}N_3E_D$; नमस्थितः V_4(unmetrical); नियमस्त्वतः G_2; नियमः कृतः *Try*

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13 (c^3) V_2; [c^7] P_3^S; (d^3–d^4, d^8) A_1 14 Testimony of P_3^S ends with a^2.

12.12 इष्टं धर्मे नियोजयेत् Source unknown.
12.18 क्रियाज्ञानव्रतादीनामुपायानामहेतुता *Kiraṇa* 6:6cd.
12.19 संस्कारेणैव मुक्तिः स्यात् *Kiraṇa* 6:6a.

12.11 °करणस्य] $R^NP_1P_3$; °कारणस्य P_2 12.11 °त्वेनैव] R^NP_2; °त्वेन P_1P_3 12.13 ततः शक्ति°] P_1P_3; भच्छक्ति° R^N 12.13 युक्तं] R^NP_1; युक्तम् (अर्त्थितादेर्विशेषतो) P_3 12.13 भक्तियोगत] R^NP_3; भक्तये × त× गत P_2 12.14 °लक्षण्येन] R^N; °लक्षिण्येन P_1P_3 12.14 ज्ञानसिद्धे°] P_1P_3; ज्ञानविशेषसिद्धे° R^N 12.14 च] R^N; *om.* P_1P_3 12.15 °पासकानां] $R^NP_1P_3$; °पसतानाम् P_2 12.16 °नुष्ठेयं युक्तमित्य°] R^N; °नुष्ठेयमित्य° P_1P_3 12.16 °त्युक्तं] R^N; °त्यक्तम् P_3 12.17 यदुक्तम्] $R^NP_1P_3$; वदुक्तं P_2 12.18 °हेतुता इति] °हेतुतेति P_1P_3; °हेतुत इति R^N 12.19 मुक्तिः] R^N; मुक्ति P_1P_3 12.20 तस्मिन्विषये] R^NP_1; तस्मान्विषये P_3 12.20 °त्वादयुक्तमिति] R^NP_1; °त्वदयुक्तमिति P_3

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सर्वानुग्राहकत्वेन स्थित्युपायविवक्षया॥ १४ ॥

[ज्ञान(योग्यस्य ज्ञानं नित्यानुष्ठेयतया प्र)काशयेदाचार्यः। क्रियादियोग्यस्य तु क्रियादीनि। सो ऽपि त]थैवानुतिष्ठेत्। अन्यथागमवि[हिताया नित्याद्यनु-
3 ष्ठानात्मिकायाः स्थितेरननुष्ठानात् भङ्गः स्यादेव। एवं स्थितेर्भङ्गे जाते सति न कि(ञ्चित्स्या]दिति वक्ष्यमाणप्रायश्चित्ताक्रा[न्तत्वात्) तस्य न दीक्षाफलं स-मनन्तरं स्यात्। प्रायश्चित्तविघ्नाक्रान्तत्वादिति तेन का]रणेनायं ज्ञानादीनां
6 नित्यानुष्ठेयतया पु[रुषार्थत्वेन नियमः स्थित इति। तदननुष्ठाने तु तेषां प्रायश्चि(त्तफलभोक्तृता। त]दन्ते तु विशुद्धज्ञानकेवलित्वेन) परमे[श्वरादनुग्रह-स्तावतो ऽपि मलस्य द्रव्यत्वेन स्वतो निवृत्त्यसंभवादित्येवं स्थित्यु]पायवि-
9 वक्षयापि सर्वेषां परिणतमला[नामनुग्राहको भगवानित्यदोषः।

अत्रैव परीक्षान्त(राय प्रश्नः

गरुड उवाच।
पाशविश्लेषणार्थं तु दीक्षापि क्रियते किल।
विश्लेषो ऽपि न दृश्येत अदृष्टत्वात्कथं वद॥ १५ ॥

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14 c. °ग्राहकत्वेन] $R^N V_4 G_3^c E$; °ग्रहकर्तृत्वे D^{1ac}; °ग्राहकर्तृत्वे $D^{1c} N_3$; °ग्राहकस्तेन M^Y; °ग्रह-ककृत्तेन V_1(unmetrical); °ग्रहकत्तेन V_2; ---त्तेन V_3; °ग्रहकत्वेन $G_2 G_3^{ac} A_2 M_2$; ---हकत्वेन A_1; °ग्रहकृत्तेन *Try* 15. गरुड उवाच] NM^Y *Try*; *om.* $RG_3AM_2E_D$; गरुडः VG_2E_V 15] *om.* $G_3AM_2E_D$ 15 a. पाश°] $D^{1ac}M^Y R^N VG_2E_V$ *Try*; पाप° $D^{1c}N_3$ • °श्लेषणार्थं तु] $D^1 M^Y V_1V_2V_3G_2$ *Try*; °श्लेषनार्थं तु N_3V_4; °श्लेषणादेव $R^N E_V$ 15 b. दीक्षापि] $M^Y R^N E_V$; दीक्षा या N; दीक्षात्र VG_2 • किल] $D^1 M^Y R^N VG_2E_V$; किलः N_3 15 d. अदृष्टत्वात्] NG_2; न दृष्टत्वात् $M^Y R^N E_V$; त्वदृष्टत्वात् V_1V_2; त्व--- V_3; तत्व--- V_4 • वद] $M^Y R^N V_1 G_2 E_V$; पुनः N; वदा V_2

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14 (c^3–c^6, d^2–d^6) V_3; (c^4) A_1
14.9 The testimony of P_2 ends with परिणतमला---
15 (b^4–b^8, c^1–c^6, d^2–d^8) V_3; [d^3–d^8] V_4

14.1 °दाचार्यः] $R^N P_1$; °दचार्य्यः P_3 14.2 क्रियादीनि] P_1P_3; क्रियादीति R^N 14.2 नित्या-द्य°] P_1P_3; नित्या° R^N 14.2-3 °नुष्ठानात्मिकायाः स्थितेरननुष्ठानात्] P_1; °नुष्ठानाग्निकार्यस्थिते ⊔ रघटनात् R^N; °नुष्ठानात्मिकया स्थितेरननुष्ठानत् P_3 14.3 भङ्गः] R^N; भंग P_1P_3 14.3 °र्भङ्गे जाते सति] R^N; °र्भंगाभावे +पि+ P_1; °र्भंगाभावे पि P_3 14.4 °चित्ताक्रा°] R^N; °चित्ता-का° P_2; °चित्तक्रा° P_3 14.4-5 समनन्तरं] R^N; संस्कारं P_1; संसारं P_3 14.5 प्रायश्चित्त°] R^N; प्रायश्चित्तफल° P_1P_3 14.5 ज्ञानादीनां] $R^N P_1P_3$; ज्ञादीनान् P_2 14.7 तु] R^N; न P_2P_3 14.7 °केवलि°] $R^N P_2$; °केवली° P_3 14.7 °श्वरादनु°] R^N; °श्वरानु° P_1P_3 14.8 °दित्येवं] P_1P_3; °दित्येव R^N 14.9 परिणत°] $R^N P_1P_2$; परिणामत° P_3

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दीक्षा पाशविश्लेषहेतु⟩: अपिशब्दाच्छिवत्वव्यक्तिहेतुश्च न भवति क्रियात्वाद्दर्शनान्तरदृष्टज्योतिष्टोमब्रह्महत्यादिक्रियावत्। कर्मणां च पाशानां दीक्षया विश्लेषो न सम्भवेत्। शरीरान्तरभोग्यत्वे स(R^N f. 148^r)ति ततो देशकालदूरवर्तित्वेन दृष्टत्वात्। खड्गविच्छेदो दूरस्थितभटादीनामिवेति प्रश्नार्थः। सिद्धान्तस्तु 3

भगवानुवाच।

पाशस्तोभात्क्षयः सिद्धः संसिद्धैः सो ऽपि शम्बरैः।
शम्बराणामचिन्त्यत्वाद्यथा मूर्तविषक्षयः॥ १६॥

पाशानां दुष्कृतकर्मरूपाणां स्तोभात्क्षयः। यस्मात्पाशस्तोभकर्म प्रायश्चित्तात्मकमुच्यते तस्मात्क्षयो दुष्कृतलक्षणानां कर्मणां येन भवतां सिद्धः तेनात्र प्रथमो हेतुरनैकान्तिक इत्यर्थः। असिद्धश्चाकर्मत्वाद्दीक्षाया मन्त्रशक्तिर्ह्याचार्यव्यापाराभिव्यक्ता दीक्षेत्युक्तम्। मन्त्राणां च सम्यक्सिद्धानामचिन्त्यशक्तित्वाद्विष≪क्ष≫यादिरिव सो ऽपि पाशविश्लेषादिः सम्भाव्यत इत्यदोषः। 3

लोके ऽप्याहुः 6

अचिन्त्यो हि मणिमन्त्रौषधीनां प्रभावः। इति।

द्वितीयो ऽपि हेतुरनैकान्तिक इत्युच्यते

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16. भगवानुवाच] $NM^YG_2V_4$; *om.* $R^NG_3AM_2E_D$; भगवान् $V_1V_2E_V$; भग--- V_3; भगवानाह *Try* 16] *om.* $G_3AM_2E_D$ 16 a. पाशस्तोभात्] $M^YR^NV_1G_2E_V$ *Try*; पास(श D^{1c})स्तोभ° N; पाशक्षोभात् V_2V_4; ---भात् V_3 • °क्षयः] $NM^YR^NV_1V_2V_4G_2E_V$ *Try*; °क्षपस् V_3 • सिद्धः] $M^YR^NVG_2E_V$ *Try*; सिद्ध N 16 b. शम्बरैः] $M^YR^NVG_2E_V$ *Try*; सस्वरैः D^1; संवरैः N_3 16 c. शम्बराणाम°] $M^YR^NVG_2E_V$; मन्त्राणामप्य° D^1; मन्त्राणां दाप्य° N_3 (*Try* uncertain) 16 d. यथा मूर्तविषक्षयः] $M^YR^NV_1V_2E_V$ *Try*; अमूर्त्तविषयः क्षयः N; यथा मूर्त्तवि--- V_3; यया मूर्त्तविवक्षया V_4; यथा मूर्त्तिविषक्षयः G_2

15.1 The testimony of P_1P_3 ends with अपिशब्दाच्छिवत्वव्यक्तिहेतुश्च न भवति ⊔
16 (a^1–a^3, d^6–d^8) V_3

16.7 अचिन्त्यो हि मणिमन्त्रौषधीनां प्रभावः Occurs also in *Ratnāvalī* Act 2, p. 39 and is quoted ad *Mataṅgavidyāpāda* 7:49, p. 249 and ad *Kiraṇavṛtti* 3:11.

15.1 दीक्षा] R^N; *om.* P_3 15.1 न भवति] P_1P_3; भवति R^N 15.1 क्रियात्वा°] *conj.*; क्रियाव° R^N 15.2 °दृष्टज्योति°] *em.*; °दृष्टं ज्योति° R^N 15.4 खड्गविच्छेदो] *conj.*; खड्गविच्छेदे R^N 16.1 स्तोभात्] *conj. Isaacson*; स्तोभः R^N 16.1 पाशस्तोभकर्म] *conj.*; पाशस्तोभं कर्म R^N 16.2 दुष्कृत°] *em.*; दुःकृत° R^N 16.3 दीक्षाया] *em.*; दीक्षायां R^N 16.5 °विषक्षयादिरिव] *conj.*; °विषयादिरिव R^N 16.8 द्वितीयो] *em.*; द्वितीये R^N 16.8 Here (after इत्युच्यते) R^N places the *pratīka* नामकीर्तनादित्यादि। Verse 17 appears in full directly after 16 in R^N.

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नामसंकीर्तनादेव यथा कश्चित्प्रसाध्यते।
दूरस्थो मन्त्रमुख्यैस्तु तद्वत्कर्मक्षयस्त्विह॥ १७॥

अत्र दूरस्थितो ऽपि कामिन्यादिरर्थः तन्नाम्ना सङ्कीर्त्तितमात्रेण मन्त्रविशेषैः साध्यमानो दृष्टः। अशुभसूचकैश्च कर्मभिरकाल एव पुष्पफलादिः। यदाहुः

3 अकालजं पुष्पफलं शीतमुष्णमकालजम्।
अकालजो नदीवेगो सूचयन्ति महद्भयम्॥ इति।

तथैव शरीरान्तरभोग्यस्वकर्माकाल एव मन्त्रबलादुपस्थापितमुपभुक्तत्वात्त-
6 त्रैव क्षयमेष्यतीति न दोषः कश्चित्।

अत्रैव प्रश्नान्तरम्

गरुड उवाच।
अशेषपाशविश्लेषो यदि देव स दीक्षया।
जातायामर्थनिष्पत्तौ कथं स्याद्वपुषः स्थितिः॥ १८॥

यदि दीक्षया कर्मादिसर्वपाशविच्छित्तिर्भवेत् ततो निमित्ताभावाद्दीक्षितानां शरीरं न भवेत्। भवच्च दृष्टम्। ततो दीक्षायां सर्वपाशक्षयश्रुतिरग्निना
3 सिञ्चेदितिश्रुतिवत्प्रत्यक्षादिबाधितत्वादप्रमाणमिति पूर्वः पक्षः। सिद्धान्तस्तु

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17 a. °देव] Σ; °दैव N_3 17 b. कश्चित्] $D^1M^YR^NVGA_1M_2ETry$; कत्वित् N_3; कश्चित्स A_2(unmetrical) 17 c. दूरस्थो] NM^YTry; दूरस्थैर् R^NSE • °मुख्यैस्तु] $D^1M^YR^NGA_1M_2E$; °मुख्योस्तु N_3; °मुख्यैश्च $VTry$; °मु--- A_2 17 d. °क्षयस्त्विह] $M^YR^NVG_3AM_2ETry$: °क्षयान्विह D^1; °क्षयान्विह N_3; °क्षयस्विहः G_2 18. गरुड उवाच] NM^YTry; *om.* R^N; गरुडः SE 18 b. देव] $NM^YR^NVA_1E_VTry$; देवस् GA_2M_2; देवस्य E_D • दीक्षया] Σ; समीक्षया N_3 18 c. जातायामर्थ°] $D^1M^YR^NV_1V_3V_4GA_2ETry$; जातायामर्ष° N_3; जायतामर्त्थ° V_2; ---ायदर्त्थ° A_1; जातधर्मार्थ° M_2 18 d. स्याद्] Σ; सा N • स्थितिः] $D^1M^YR^NVG_3A_2M_2ETry$; स्थिति N_3; स्थितः A_1

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17 (a^1–a^3, a^7–a^8, b^2) V_3; (c^7–d^3) A_2
18 [b^8] A_1; (c^1) A_1; (d^1–d^6) A_2; (d^4–d^8) G_2

17.4 अकालजं पुष्पफलं···सूचयन्ति महद्भयम् Source unknown.
18.2–3 अग्निना सिञ्चेत् An old example, this occurs also, e.g., in *Śābarabhāṣya* 3.2.4.

17.1 तन्नाम्ना] *conj.*; तन्नाम्नः R^N 17.2 दृष्टः। अशुभ°] *conj.*; दृष्टौ शुभ° R^N 17.4 नदीवेगः सूचयन्ति] *conj. Isaacson*; नदीवेगो ⊔ धूपयन्ति R^N 17.7 अत्रैव] *em.*; अत्रैवं R^N 18.2 दीक्षायां] *em.*; दीक्षायाः R^N

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भगवानुवाच।

जातायां घटनिष्पत्तौ यथा चक्रं भ्रमत्यपि।
पूर्वसंस्कारसंसिद्धं तथा वपुरिदं स्थितम्॥ १९॥

घटस्य निष्पत्त्यर्थं हि चक्रभ्रमणं तस्यां जातायां सम्पन्नायामपि यथा तत्संस्कारत एव चक्रभ्रमणं दृश्यते तथा सद्योनिर्वाणदीक्षायां कर्मादिसर्वपाशक्षये ऽपि तत्संस्कारेणैव दीक्षितानां कियन्तं कालं शरीरं तिष्ठतीति निमित्ताभावादित्यस्य हेतोस्तत्कालनैमित्तिकाभावासिद्धावनैकान्तिकत्वान्न प्रोक्तदीक्षाफलश्रुतिबाधक्षतिरिति। तदिदमाहुः 3

तिष्ठति संस्कारवशाच्चक्रभ्रमवद्धृतशरीर इति 6

असद्योनिर्वाणदीक्षाविषये तु सर्वपाशक्षयाश्रुतेरयं हेतुरसिद्धत्वादेवाबाधक इत्युच्यते

अनेकभविकं कर्म दग्धबीजमिवाणुभिः।
भविष्यदपि संरुद्धं येनेदं तद्धि भोगतः॥ २०॥

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19. भगवानुवाच] NM^Y; *om.* R^N; भगवान् VGAE; ईश्वरः M_2; भगवानाह *Try* 19a. जातायां] Σ; जायतां V_2 घट°] Σ; घटि° G_2 19b. चक्रं] $D^1M^YR^N$VGAE*Try*; चक्र N_3; शक्रं M_2 19c. °संस्कार°] Σ; °सस्कार° N_3 • °संसिद्धं] M^YR^NSE*Try*; °संवन्धैस् D^1; सम्बन्धा N_3 19d. तथा] $NM^YR^NV_1GAM_2E$*Try*; तदा $V_2V_3V_4$ • वपुरिदं] $NM^YR^NV_2V_3V_4GA_2M_2E$*Try*; वपुरिद V_1; ---परिदं A_1 20 ab.] *om.* N_3 20a. अनेकभविकं] $M^YR^NSE_V$*Try*; ⊔ तरिकं D^1; नेकभविकं E_D(unmetrical) 20b. दग्ध°] V_2E_D*Try*; दग्धं $D^1M^YR^NV_1V_3GAM_2E_V$; दृढं V_4 • °णुभिः] M^YR^NSE*Try*; °म्बुभिः D^1 20c. भविष्यदपि] $M^YR^NV_1V_3V_4GAM_2E$*Try*; भविष्यमपि N; भविष्यतपि V_2 20d. येनेदं तद्धि भोगतः] $M^YR^NE_V$; येन दानादि भोगतः D^1; येनदातादिभोगतः N_3; येनारब्धमिदं वपुः SE_D*Try* • after d SE_D and *Try* add these two *pādas*: कर्मणा तद्धि भोगेन क्षयमायात्यसंशयः The addition of this half-verse and the modification of d in South Indian manuscripts postdates Aghoraśiva, who quotes the short form of the verse ad *Tattvasaṅgraha* 37 and *Ratnatrayaparīkṣā* 166 and 315.

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19 (a^6, d^3) A_1; (a^7) V_3 20 (b^7) G_3; (c^6, d^3) V_3

19.6 तिष्ठति संस्कारवशाच्चक्रभ्रमवद्धृतशरीरः *Sāṅkhyakārikā* 67cd.
20 b. For the compound दग्धबीज cf. *Svāyambhuvasūtrasaṅgraha* 3:15a, *Rauravasūtrasaṅgraha* 4:51c, and *Svacchandatantra* 4:148c.

19.3–4 निमित्ताभावादित्यस्य] *conj.*; निमित्तताभावादित्यस्य R^N 19.4–5 प्रोक्तदीक्षा°] *conj.*; प्रोक्तं दीक्षा° R^N

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देहपाते विमोक्षः स्यात्सद्योनिर्वाणदापि वा।
कार्याणुभिः सदा सिद्धैस्तेन ते शिवयोजकाः॥ २१॥

सद्योनिर्वाणदीक्षायां तावत्सर्वाण्येव प्रागर्जितानि कर्माणि मन्त्रशक्तितः फलाप्रसवेनाप्यकाल एव भोगतः क्षयं नीयन्त इत्युक्तम्। असद्योनिर्वाणदीक्षायां तु सद्योमुमुक्षोरनधिकारान्न तस्य शरीरस्य विनाशाय मन्त्राः प्रयुज्यन्ते। अपि तु रक्षणायैव यस्माद्येनेदं कर्मणा यथा च शरीरमारब्धं तस्य भोगेनैव क्षयः। नानयेति। यत्तु दीक्षोत्तरकालमनुष्ठेयत्वाद्भविष्यदित्युक्तं कर्म तत्संस्कारारम्भसामर्थ्याभावद्वारेणानया संरुद्धम्। यतः प्रकृतौ कर्मणां संस्कारः कार्य इत्युक्तम्। अ(R^N f. 148^v)तश्च सर्व एव मन्त्रशक्त्या दीक्षितं प्रति दग्धबीजाः सम्पन्नास्ते कर्मविशेषाः। न पुनस्तत्संस्कारपात्रतां यान्तीति सद्योनिर्वाणदीक्षायाश्चाराधितमन्त्रसामर्थ्यतस्तत्क्षये ऽपि चक्रभ्रमवद्धृतशरीरावस्थितेरुक्तत्वान्न दीक्षानन्तरमेव शरीरपातदोष इति।

अत्र प्रश्नः

गरुड उवाच।
पाशमुक्तस्य यच्चिह्नं स्वल्पमप्यत्र किं न तत्।
दृश्यते भक्तिचिह्नेन न च चिह्नं क्वचित्स्फुटम्॥ २२॥

21abcd.] *om.* $R^N E_V$ 21a. विमोक्षः] $D^1 M^Y$ *Try*; विमोक्ष N_3; विमुक्त V_1; विमुक्ति $V_2 V_3 GA$; विमुक्तिः $V_4 E_D$; विमुक्तः M_2 21b. सद्यो°] $M^Y SE_D$ *Try*; स्याद्यो D^1; स्माद्यो N_3 • °निर्वाणदापि वा] $M^Y V_2 G_3$; °निर्वातदापि वा D^1; °निर्व्वानदायि वा N_3; °निर्वाणतापि वा $V_1 AM_2 E_D$; °निर्वाण ̣ वा V_3; °निर्वाणतामपि V_4; °निर्वाणयापि वा G_2 *Try* 21 Before c *Try* reads यावद्देहस्थितिस्तावज्जीवन्मुक्तः (क्तिः MS) पु≪मान् स्थितः≫ 21c. कार्याणुभिः सदा सिद्धैः] $M^Y SE_D$ *Try*; क्रियते साधितैर्मंत्रैर् D^1; क्रियते सापि तैर्म्मन्त्रैर् N_3 21d. तेन ते शिवयोजकाः] $M^Y SE_D$ *Try*^{vl}; ना(न्ना N_3)स्ति तं यत्र साधितैः N; नास्ति तद्यत्र तैः स्थितम् *Try* 22. गरुड उवाच] NM^Y *Try*; *om.* R^N; गरुडः $VGA_2 M_2 E$; --- A_2 22a. यच्चिह्नं] $D^1 M^Y R^N G_2 M_2 E$ *Try*; यच्चिह्न N_3; यच्चिन्हं $V_1 V_3 G_3 A_2$; यच्चिन्ह V_2; यच्छिन्नं V_4 22cd.] *om.* N 22c. भक्तिचिह्नेन] $M^Y R^N GE$ *Try*; शक्तिचिन्हेन $V_1 V_2 V_3 A$; शक्तिचित्तेन V_4; शक्तिचिह्नेन M_2 22d. चिह्नं] $M^Y R^N V_4 GM_2 E$ *Try*; चिन्हः $V_1 V_3 A_1$; चिन्ह V_2; चिन्हं A_2

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21 (b^6) V_3; (d^6–d^8) A_1 22 (a^2–a^5) V_1; [a^6–a^8] A_1; (b^3–b^4) A_1

21.1–2 फलाप्रसवेना°] *conj. Isaacson*; फलाय प्रसवेना° R^N 21.3 °कारान्न तस्य] *conj.*; कारांतस्य R^N 21.4 रक्षणायैव] *em.*; रक्षनायैव R^N 21.4 यस्माद्येनेदं] *conj.*; यस्तान्येनेदं R^N 21.6 °द्वारेणानया] T.290; °द्वारेण--- R^N 21.9 यान्तीति सद्यो°] *conj.*; यान्तीत्यसद्यो° R^N 21.9 °दीक्षायाश्चा°] *em.*; °दीक्षायाश्चा° R^N

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स्फुटं यत्र क्वचिद्दृष्टं तत्रापि व्यभिचारिता।

यद्येवमसद्योनिर्वाणदीक्षयैतच्छरीरभोगप्रदकर्मपाशामुक्तत्वे ऽपि तस्य मलाद्यन्यपाशमुक्तत्वे यच्चिह्नमविनाभावि सर्वज्ञत्वादिकं तत्स्वल्पमपि कथं न दृश्यते। तद्दर्शनाभावेन प्रमाणान्तरसिद्धप्रदीपावरणनिवृत्त्यसिद्धिवत् न तस्य तदानीं पाशमुक्तत्वसिद्धिरिति पुनरपि दीक्षाफलश्रुतेः प्रमाणान्तरेणैव बाधात् अप्रामाण्यमिति प्रश्नार्थः। 3

न च वाच्यं बाह्यचिह्नान्तरेण भक्त्यात्मनासौ पाशमुक्तो दृश्यत इति यतो न क्वचित्तत्पाशमुक्तस्य चैतच्चिह्नमुक्तम्। अपि तु शक्तिपातयुक्तस्यैव। स्फुटं च कृत्वा यत्रापि शक्तिपातयुक्ते तच्चिह्नं दृष्टं तत्राप्यस्य व्यभिचारितेत्युक्तं प्राक् तिरोभावकरी शक्तिरित्यादिना। तत्कथमस्य व्यभिचारित्वमुच्यते। सर्वथा पाशमुक्तस्य लिङ्गादर्शनेनासिद्धेः प्रोक्त एव दोष इति प्रथमः प्रश्नः। द्वितीयस्तु 6 9

प्रागुक्तं योजनं तस्य तद्युक्त्या ग्राहपूर्वकम्॥ २३॥
विभुत्वात्तस्य नो ग्राहस्तथामूर्ततयापि च।
महानत्र विरोधः स्यात्कथमेतद्ब्रवीहि मे॥ २४॥

23ab.] *om.* N 23a. दृष्टं] $M^Y R^N G_2 E_V$ *Try*; दृश्यं $VG_3AM_2E_D$ 23b. तत्रापि] $M^Y R^N V_2V_3V_4G_2M_2E_V$ *Try*; त--- V_1; तत्रा G_3(unmetrical); तत्राप्य° A_2E_D • व्यभिचारिता] $M^Y R^N V_2E_V$ *Try*; ---रिता V_1; व्यभिचारिका V_3V_4; व्यभिचारिताः GM_2; ---ारिताः A_1; °व्यभिचारतः A_2E_D 23a. प्रागुक्तं] Σ; प्रागुक्तो E_D • योजनं तस्य] $D^1M^Y R^N VG_2E_V$ *Try*; योजनत्तस्य N_3; योजकस्तस्य $G_3A_1E_D$; योजगक्तस्य A_2; योजगस्तस्य M_2 23b. तद्युक्त्या] $M^Y R^N V_2V_4E_V$ *Try*; तदुक्ता $NV_3G_3AM_2$; त--- V_1; तदुक्त्या G_2; तदुक्तो E_D • ग्राहपूर्वकम्] $R^N V_1G_2E_V$; ग्रहपूर्वकम् $NM^Y V_4$ *Try*; ग्राहपूर्वकः $V_2V_3G_3AM_2E_D$ 24a. विभुत्वात्तस्य नो ग्राहम्] E(*Try*?); विभुत्वात्तस्य नो ग्राह्यं D^1; विभुत्वा तस्य नो ग्राह्यस् N_3; विभुत्वात्तस्य नो पुंसस् (पुरस् $M^{Y\,ac}$) M^Y; विभुत्वात्तस्य यो ग्राहस् R^N; विभुत्वान्नो ग्रहस्तस्य $V_1V_3V_4$; विभुत्वानो ग्राहकस्तस्य V_2(unmetrical); विभुत्वा तस्य नो ग्राहस् G_2; विभुत्वन्तस्य नो ग्राहस् G_3AM_2 24b. °मूर्त°] Σ; °मुहूर्त° M_2 • च] Σ; वा G_2 24c. महानत्र] Σ; महान्यत्र N_3 • विरोधः] $NM^Y R^N V_2V_4M_2E$ *Try*; विरोध $V_1V_3GA_2$; विरो--- A_1 24d. कथमेतद्ब्रवीहि मे] NM^Y; कथं तद्ब्रूहि मे शिव $R^N E_V$; कथं तद्ब्रूहि मे हर SE_D (*Try* uncertain)

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23 (a^3, b^2–b^7, d^2–d^3, d^6) V_1; (b^3–b^6) A_1
24 (a^1, c^7–c^8) A_1; (b^2, c^3) V_1 24d. Testimony of G_1 resumes.

23.9 तिरोभावकरी शक्तिः *Kiraṇa* 5:23b.

23.1 °पाशामुक्तत्वे] *conj.*; °पाशान्मुक्तत्वे R^N 23.3 °निवृत्त्य°] *conj.*; नि ⊔ दृवत्य° R^N 23.6 पाशमुक्तो] *em.*; पाशमुक्तौ R^N

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यदुक्तं प्राक् मोक्षस्तेनेशयोजनादिति तदयुक्तं यतो यस्य प्रत्यक्षेण परिच्छेदात्मकं ग्रहणं †युक्त्या आदानेषिकया† स्वीकारात्मकं «च» सम्भवति तस्य
3 योजनं देवदत्तादेरिव राजादौ। न चात्मनो ऽस्मदादिग्रहणस्वीकारौ सम्भवतो व्यापकत्वादीश्वरादेरिवेति योजनानुपपत्तिः। अथ शरीरद्वारेण तस्य तौ भवत इत्युच्यते यदुक्तं प्राक् सूक्ष्मदेहविवक्षयेति। तदप्ययुक्तं यतस्त-
6 थेति तस्याप्यस्मदादिग्रहणं न सम्भवति अमूर्तत्वात्। कार्यशक्त्यवस्थावत्। अत्यन्तसूक्ष्मत्वादित्यर्थः। अपि चेत्यनेनैवानुक्तं हेत्वन्तरं समुच्चितमदृष्टवशादिति। ग्रहणे हि तस्य बान्धवादिभिरपरित्यागात्पुंसां मरणाद्यनुपपत्ति-
9 रित्यत्रादृष्टेनैव ततो ऽस्मदादिग्रहणं व्यावर्त्यते। यदाहुः

पुमर्थदादृष्टवशाद्देहो नैवातिवाहिकः।
अक्षाधारो ऽक्षगम्यो ऽयमनीशानां पिशाचवत्॥ इति।

12 तदेवमात्मनः सर्वथा ग्रहणाभावेन संयोजनाद्यभावात्परपुरुषार्थैकप्राप्त्युपायत्वेनोक्ताया दीक्षाया अनुपपत्तेर्महान्विरोध इति द्वितीयः प्रश्नार्थः। सिद्धान्तस्तु प्रथमप्रश्ननिरोधाय।

भगवानुवाच।

तच्चिह्नं वासनानिष्ठातत्कर्मण्यविकल्पना।

अयमर्थो ऽसद्योनिर्वाणदीक्षायां तावदेतच्छरीरभोगप्रदं कर्म पुंसो न क्ष-

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25. भगवानुवाच] $NM^{Y}V_4G_1$; *om.* R^{N}; भगवान् $V_1V_2V_3G_2G_3AE$; ईश्वरः M_2; भगवानाह *Try* 25 a. तच्चिह्नं] $D^1M^{Y}R^{N}V_2G_2G_3M_2E$*Try*; तच्चिह्नष् N_3; तच्चि(च V_1^{ac})न्हं $V_1V_3G_1A$; तच्छित्रं V_4 • °निष्ठा°] NVG_1E_V*Try*; °निष्ठं $M^{Y}R^{N}G_3AM_2E_D$; निष्ठान् G_2 25 b. °तत्कर्मण्यवि°] $D^1M^{Y\,c}V_1V_2V_3AE_V$*Try*; तत्कर्म्म ⊔ N_3; तत्कर्मण्यपि $M^{Y\,ac}G_2M_2E_D$; तत्कर्माण्यवि° $R^{N}G_1G_3$; कर्मण्यवि° V_4(unmetrical) • °कल्पना] N; °कल्पनम् $M^{Y}R^{N}SE$*Try*

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25 (b^5–d^8) G_1
25 b. This is immediately followed by a version of 25cd in R^{N}, but another version ($R^{N\,vl}$) occurs where 25cd is printed.

24.1 मोक्षस्तेनेशयोजनात् *Kiraṇa* 6:8d.
24.5 सूक्ष्मदेहविवक्षया *Kiraṇa* 2:10d.
24.10–11 पुमर्थदादृष्टवशाद्···पिशाचवत् *Bhogakārikā* 8.

24.2 स्वीकारात्मकं च] *conj.*; स्वकीयात्मकं R^{N} 24.3 योजनं] *conj.*; योजनाद् R^{N} 24.3 °स्मदादि] $R^{N\,c}$; °स्मदादिव्यापा $R^{N\,ac}$ 24.7 चेत्यनेनैवानुक्तं] *conj.*; चेत्यत्रैवानुक्तं R^{N} 24.7–8 समुच्चितमदृष्टवशादिति] *conj.*; समुच्चितो त्य ⊔ ⊢ दृष्टवशादिति R^{N} 25.1 अयमर्थो ऽसद्यो°] *em.*; अयमर्त्थो असद्यो° R^{N} 25.1 °दीक्षायां] *em.*; °दीक्षाया R^{N}

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पणीयमित्युक्तम्। मलेन च कार्यकरणैश्च विना भोगानुपपत्तेरर्थान्मलस्य सूक्ष्मदेहस्य च न सर्वात्मना विच्छेद इति प्रतीयते। अपि तु तद्भोगो- 3
परोधेन वासनात्मनांशेन विच्छेद इति तत्र सर्वात्मना पाशान्तरविच्छेद-
स्याप्यसि(R^N f. 149^r)द्धेः शिवत्वव्यक्त्यसम्भवात्तच्चिह्नं सर्वज्ञत्वादि न दृश्यत
इत्यध्याहारः। यतो मलादिवासना विद्यत इति। यत्तु चिह्नान्तरमपि त- 6
स्य नोपलभ्यत इत्युक्तं तदयुक्तं यतो या मललिङ्गयोरनयोरनया दीक्षया
परिशेषितांशमात्ररूपा वासनेत्युक्तं तस्या निष्ठान्त्यो विनाशः तदर्थं यत्कर्म
नित्यनैमित्तिकमनिषिद्धं ज्ञानक्रियाचर्यात्मकं प्राक् प्रतिपादितं तस्मिन्नविक- 9
ल्पना विकल्पाभावः। यथाचोदितत्वेनानुष्ठानविवेकितास्य तावत्यपि पाश-
मोक्षे चिह्नमव्यभिचारि दृश्यत एव। अन्यथा तथाभूतत्वानुपपत्तिरिति न
तदभावात्तस्य पाशमुक्तत्वासिद्धेः प्रोक्तदोष इति। 12

द्वितीयस्यापि प्रश्नस्य निरासः।

तनुस्थं हि कथं चैतत्स्पन्देनाप्यनुमीयते॥ २५॥

यदा विभुत्वादात्मनो ग्रहणं न सम्भवतीति अयं हेत्वर्थस्तदा तनुस्थमिति
कार्यकरणाभिव्यक्तं कथमेतद्व्यापकं स्वरूपमस्यात्मनः स्वसंवेदनेनानुमीयते 15
गृह्यते ज्ञानयोगादिभिश्च संस्क्रियत इति तेनायं हेतुरनैकान्तिक इत्यर्थः।

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25 c. तनुस्थं हि कथं चैतत्] $M^Y R^{N\,vl} E_V$; तत्रस्थास्य कथं चैतत् $D^1 R^N$; तत्रस्थस्य कथं नैतत् V G_2 *Try*; तनुस्थास्य कथं चैव तत् N_3(unmetrical); तत्र (तस्त्र A_1^{ac})स्थस्य कथञ्चेतत् (ञ्चेत्तत् G_3) G_3 A_1; तत्र तस्य (ततस्तस्य A_2^{ac}) कथञ्चेत्तत् A_2; तत्रस्तस्यक(थ)ञ्चेत्तत् M_2; तत्र तस्य कथं चैतत् E_D
25 d. स्पन्देना°] $M^Y R^{N\,vl} E_V$; स्वल्पेना° $D^1 R^N V G_2 G_3 A M_2^c E_D$ *Try*; स्वल्पना° N_3; स्वलेना° M_2^{ac} 25 The following 6 *pādas* follow in all sources (in M^Y they are placed before 25cd), but appear not to have been commented upon by Rāmakaṇṭha, and so have been removed: तच्चिह्नमादावन्ते च यदि तस्य सुपुष्कलम्। व्यभिचारः कथं तस्य वासनाहितचेतसः। वासनापि क्रियामूला सापि मन्त्रानुगा भवेत्। Variants: *a.* तच्चिह्नमादावन्ते च] $M^Y R^N E_V$; तच्चिह्नमादिवत्तेन N; आदौ मध्ये(द्य V_2) वसाने च(स V_1) V*Try*; तच्चिह्नमादिरन्तेन $G_2 M_2 E_D$; × तच्चिन्हम्× आदौ मद्धे वसाने च G_3; त---न्हमादिरन्तेन A_1; तच्चिन्नमादिरन्तेन A_2 *b.* यदि तस्य सु°] $NM^Y AE$; यदि तस्य स R^N; तच्चिन्हं यदि $V_1 V_2 V_3 G_3$; तच्छिन्नं यदि V_4; यदिरत्र सु° G_2; यदि तस्य M_2(unmetrical); तच्चिह्नं यदि *Try* *c.* व्यभिचारः] Σ; व्यडिचार N_3 *d.* वासनाहित°] Σ; वासनाहीन° V_4 • °चेतसः] Σ; °सेतसः N_3 *e.* °मूला] Σ; °मूलं E_D *f.* मन्त्रानुगा] $NM^Y V_1 V_3 G_1 E_V$ *Try*; मन्त्रानुमा R^N; तत्रानुगा $V_2 V_4 E_D$; तन्त्रानुगा $G_3 M_2$; तन्त्रातु--- A_1; तन्त्राङ्गा A_2 *(a^1–d^5)* G_1; *(a^2, b^1, b^3, f^6–f^8)* A_1; *(c^1–c^4, d^1–d^3)* G_2; *(e^1–e^2)* V_3; *(f^3–f^8)* G_3

25.4–5 °च्छेदस्याप्यसिद्धेः] °च्छेदस्या + प्य + (in margin)सिद्धेः R^N 25.7 तदयुक्तं] *conj.*; तदप्ययुक्तं R^N 25.7 °लिङ्गयोरनयोरनया] *em.*; °लिङ्गयोरनयोरनयोरनया R^N 25.8 निष्ठान्त्यो] *conj. Isaacson*; निष्ठान्तो R^N 25.10 °नुष्ठानविवेकितास्य] *conj.*; °नुष्ठान ⊔ विवेचितस्य R^N 25.12 प्रोक्तदोष] *em.*; प्रोक्त ⊔ दोष R^N 25.14 विभुत्वादात्मनो] *em.*; विभुत्वादात्मना R^N

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तथा स्वात्मवदन्यात्मन्यपि परिस्पन्देनेति कायवाग्व्यवहारादिना तल्लिङ्गे-
18 नानुमीयते गृह्यत इति तेनाप्यनैकान्तिकः। आकाशेनापीत्युच्यते

विभुत्वे खं यथा शब्दादमूर्तं हि विषं यथा।
गृह्यते मन्त्रशक्त्यासौ वाच्यस्तच्छक्तिको गुणः।

आकाशस्य प्राङ्कार्यत्वेनोक्तेर्विभुत्वासम्भवादत्रान्यभूतापेक्षया विसृतत्वे ऽपि
यथा विशिष्टेन शब्दात्मना गुणेन तद्गृह्यते योगिभिश्च स्वीक्रियते। तथैव
3 दीक्ष्यस्यात्रागमे मन्त्रशक्त्या ग्रहणम्। संस्कार्यत्वसम्भवान्न योजनानुपपत्ति-
रिति। यदप्युक्तं सूक्ष्मदेहस्यामूर्तत्वेनादृष्टवशाच्चास्मदाद्यगोचरत्वान्न तद्द्वारे-
णापि दीक्षितस्य ग्रहणमिति। तदपि मन्त्रशक्त्यास्मदादिभिरमूर्ताया अपि
6 विषशक्तेर्ग्रहणनिदर्शनादनैकान्तिकमिति। यथा सा विषशब्दवाच्या मारण-
शक्तिरस्मदादिभिर्गृह्यते तथैवात्मशब्दवाच्यो ज्ञानक्रियात्मको गुणः सूक्ष्म-
देहशब्देनैव वाच्यश्च भोगसाधनात्मक आगममन्त्रशक्त्या गृह्यते संस्क्रियते
9 चेति नात्र योजनानुपपत्तेः संस्कारानुपपत्तिदोष इति।

अथेह किमात्मको मन्त्रो यस्य शक्त्येत्युच्यते

वाच्यवाचकयोगेन ज्ञेया मन्त्राणवः खग॥ २६॥

26a. विभुत्वे खं] M^{Y} *Try*; विभुत्वे पि **N**; विभुत्वात्खे **VG₃AM₂E**$_D$; विभुत्वं खे $R^{N}E_{V}$ • शब्दाद्] $M^{Y}E_{V}$ *Try*; मध्याद् D^{1}; सव्याद् N_3; शब्दा R^{N}; शब्द $V_1G_3AM_2$; शब्दः $V_2V_3V_4$; शब्दो E_D **26b.** अमूर्तं हि विषं] $R^{N}E_{V}$; अमूर्त्तविषयं D^{1}; अमूत्तविषयं N_3; अमूर्तं च विषं M^{Y}; अमूर्तो(र्त्ता V_3) पि विषं **VG₃A***Try*; अत्रापि विषयं M_2; ह्यमूर्तो ऽपि विषो E_D • यथा] Σ; तथा **N** **26c.** °शक्त्यासौ] $M^{Y}R^{N}$**VG₃AM₂E***Try*; °शक्त्यास्य D^{1}; °सक्ता N_3(unmetrical); °शक्त्यसौ G_2(unmetrical) **26d.** वाच्यस्तच्छक्तिको गुणः] R^{N}**SE***Try*; चिच्छक्तिस्तद्वशाद्भवम् D^{1}; चिच्छक्तितद्वसाधुवम् N_3(unmetrical); चिच्छक्तिस्तद्वशाद्भवेत् *Try*^{vl} **26ef.**] *om.* **N** **26e.** ज्ञेया] $M^{Y}R^{Nvl}$ $V_1V_3V_4GA_2M_2E$*Try*; ज्ञेयो R^{N}; ज्ञेय V_2; A_1 • मन्त्राणवः] $M^{Y}R^{Nvl}$**VG₁G₃AM₂E***Try*; मन्त्रगणः R^{N}; मन्त्रेण वः G_2 • खग] $M^{Y}R^{N}R^{Nvl}$**VG₁G₃AE***Try*; खः G_2(unmetrical); खगः M_2

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26 (a^1–e^7) G_1; (a^1–b^6) G_2
26 [c^7] A_1; (c^4, e^8–f^2) A_1; (d^7) V_3
26d. R^{N} places one version of 26ef immediately after this and another (R^{Nvl}) in the position where 26ef is now printed.
26 f. This is followed immediately by the first two verses of the seventh *paṭala*, then the following two lines of commentary, then a gap equivalent to one side of a folio, then the text resumes towards the end of the commentary on 7:2.

25.17 स्वात्मवदन्यात्मन्यपि] *conj. Isaacson*; स्वात्मवत्यनात्मन्यपि R^{N} **25.17** परिस्पन्देनेति] *em.*; परिस्पन्दे ⊔ तेति R^{N} **26.5** दीक्षितस्य] *em.*; दीक्षि ⊔ तस्य R^{N} **26.8** संस्क्रियते] *em.*; संस्क्रयते R^{N}

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†≪···≫ मन्त्री गुप्तभाषणो विपद्येतेति शब्दभाषणयोगान्यथैव मन्त्रा वाचका अपि च मन्त्रशब्देनोच्यन्ते। तथैव तद्वाच्याश्चाणवो विशिष्टा इति॥ † ⊔ 12
(R^N f. 149^v) ⊔ ⊔

26.11 मन्त्रि गुप्तभाषणे *Dhātupāṭha* 10:140.

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TRANSLATION

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CHAPTER ONE

On the Bound Soul[1]

> Having bowed to him who is free of all impurity, I shall compose (*racyate mayā*) a brief (*saṅkṣepāt*) commentary upon the *vidyāpāda* in the supreme (*pare*) [*Kiraṇa-*]*śāstra* that is a ray of the sun that is Śiva (*śivārkakiraṇe*)—[a commentary] that elucidates the words (*padeṣu gamikā*)—†for I have already taught elsewhere almost all (*prāyaḥ*) [I have to say in the way] of a general (*sādhāraṇaḥ*) detailed (*vistarataḥ*)† investigation (*nirṇayaḥ*) of the Categories (*padārthaviṣayaḥ*) with recourse to reason and revelation (*yuktyāgamaiḥ*), †in order to expunge all views that are opposed to the Siddhānta (*kṛtāntavimaticchedāya*[2]).†

Some pupil of Garuḍa (*tacchiṣyaḥ*), or pupil of a pupil, relates to his pupils the teaching (*śāstram*), exactly how and what was taught (*yathā yādṛgrūpam... upadiṣṭaṃ tathā tādṛgrūpam*) formerly, so it is said (*kila*), by the Lord Umāpati when He bestowed his grace on Garuḍa (*garutmato 'nugrahaṃ kurvatā*):—

> **After [words of] praise Garuḍa saw Hara, whose diadem is the crescent moon, seated upon a peak of**

[1]In both E_D and E_V the chapters receive titles (the first is dubbed the *paśupaṭala*). They are not always appropriate, Rāmakaṇṭha does not mention them, and they occur in very few of the colophons of the manuscripts of the tantra (see Appendix II, in which these are listed). I have nevertheless retained them as subtitles because they give some idea of what the chapters discuss.

[2]A tentative conjecture of Professor Sanderson's (for *kṛtānta* in this sense cf. *Bhagavadgītā* 18:13).

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Mount Kailāsa with Umā and addressed these words to Him.[3] (1)

Now (*tu*) some people (*kaiścit*) [in their commentaries] first of all (*prathamam eva*) without regard to the *sūtras* (*utsūtraṃ*) describe the nature of the *śāstra* and the connection between its subject and its aim, its subject and so on (*tatsambandhābhidheyādi*).[4] This is inappropriate (*tat... ayuktam eva*), because such things will be described below by the sūtras themselves (*sūtrair eva*).[5] One might argue that (*atha... cet*) they

[3]P_2 and P_3 here give *kailāsaśikharāsīnam ityādinā* as a *pratīka*. The *pratīkas* that replace portions of the root text are usually followed just by *ityādi*, and so not incorporated syntactically into the text of the commentary. This might be taken to suggest that the verse occurred above and the reader is here reminded of it. Perhaps this first verse should be placed at the very beginning, even before Rāmakaṇṭha's opening verse.

[4]There might appear to be a disagreement between father and son on this point because Nārāyaṇakaṇṭha on p. 3 of his *Mṛgendravṛtti* says that the *upodghātaprakaraṇam* is *sambandhābhidheyaprayojanatantrāvatārakramanirdarśanārtham*. Rāmakaṇṭha goes on to say that the *pratijñāsūtra* that is actually spoken by Śiva himself (*Kiraṇa* 1:11cd–12cd) is the appropriate place for the introduction and discussion of these essentials. This he refers to as the *ādisūtra*. On the opening of the *Mataṅga* Rāmakaṇṭha has this to say (p. 2): *athāṇor ityādi tat tantraṃ, kiṃsvarūpo mataṅgaḥ, pārameśvaram api yenedam upalabhyate, kiṃ ca kṛtvā, kutaś ca tenaitad avāptam ity ākaṅkṣāvyāvartanāya himavaty acala ityādi prakaraṇam*. 'What begins with the words *athāṇor* (2:1), that is the tantra; the passage (*prakaraṇam*) which begins with the words *himavaty acale* (1:1ff.) aims at removing uncertainties such as: what sort of a man is Mataṅga that he could obtain this [tantra] of the supreme Lord? and what did he do [beforehand] and where did he obtain it from?' (It is in *Mataṅga vidyāpāda* 2:1 that Rāmakaṇṭha finds the statement of the *sambandha*, *abhidheya*, and so forth.)

It is however also possible that because each tantra begins differently, each one requires different commentarial treatment. Thus there is no need to suppose a difference of opinion between Nārāyaṇakaṇṭha and Rāmakaṇṭha.

[5]I have emended here because it is conventional to use the future to refer forward in the text. *varṇyamāna⟨tvād⟩* ($R^N P_1 P_3$) may well be the result of attraction to *varṇyate* in the preceding sentence. Cf. Rāmakaṇṭha's introduction to the *Mataṅgavṛtti vidyāpāda*, pp. 2–3. *anye tu prathamam evotsūtram asya lākulamausalādibhyaḥ śaivatvena viśeṣaṃ, tatrāpi srotontarebhyo vāmadakṣiṇagāruḍabhūtatantrebhyaḥ siddhāntatayā varṇayanti. tad ayuktaṃ, sūtrair evāsyārthasya vakṣyamāṇatvāt. athopakramaśobhanārtham avaśyam eva prasaṅgam utpādya, utsūtratayā kalakalaḥ kāryaḥ. tad anyo 'py anyathā bahutaraṃ kariṣyatīti yat kiṃcid etat. tarhi sambandhaprayojanādīny atra vaktavyāni. na. tāny api yathākramaṃ sūtrair eva vakṣyamāṇāni yataḥ. tathāpy ādau pravṛttihetutvena vyākhyātṛbhir vācyānīti cet. satyam yadi sūtrakārāt teṣām atiśayaḥ syāt tatas tasyāvyāptiparihārāya te tāny atra kathayeyuḥ* 'Now others at the very beginning [of their commentaries and] without regard to the sūtras

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must be stated [by us commentators] at the beginning [not just later on in the text itself], because they [provide] the motivation [to study the *śāstra*]. [This is not so,] because there is no possibility of motivation [being generated] by naming them, as [there might be] in other *śāstras*.[6] This is because here [in this *Siddhāntaśāstra*] (*atra hi*), from the moment that one [begins to] serve a guru (*gurūpasadanāt prabhṛti*), one must act in all things (*sarvatra*) only in accordance with the guru's command (*guruvākyād eva*) and not because of anything else, as we shall show.[7]

By saying that [Garuḍa] saw Him seated there, at the top (*agrapradeśaḥ* = *śikharam*) of Kailāsa, this deity, who will be described[8] [as being] in a realm (*maṇḍala*) above the worlds of Brahmā and Viṣṇu [i.e. in Rudraloka], is distinguished from the one who will be taught[9] to be in the midst of *yogins*.[10] Saying that He is with Umā (*sahomayā vartate* =

(*utsūtram*) relate what differentiates this [book] from the Lākula, Mausala, or similar [texts] as being a Śaiva [text], and from among these [Śaiva texts differentiates it] from the other currents, the Vāma, Dakṣiṇa, Gāruḍa and Bhūta tantras, as being a Siddhānta. This is wrong, for this matter will explained by the sūtras themselves. If for the sake of adorning the beginning [of the book] you must (*avaśyam eva*) create an opportunity (*prasaṅgam utpādya*) and make a great fuss irrelevantly (*utsūtratayā*), then some other [commentator] in some other way will make even more fuss; this is all of no consequence. In that case [someone may suppose that at least] the connection and motives etc should be expounded now. No, because these too will be expounded in due course by the *sūtras* themselves. You may say that commentators should teach them nevertheless, because they provide motivation. That may be so. If they should be superior to the author of the *sūtras* [i.e. to Śiva himself], then they should relate them here so as to make up for his deficiencies.'

[6]Worldly *śāstras* are what Rāmakaṇṭha has in mind. A standard example would be *tarkaśāstra*, as in *Mataṅgavṛtti vidyāpāda*, p. 3: *nātra tarkaśāstrādāv iva...*

[7]I have not been able to locate the passage to which this refers.

[8]*Kiraṇa* 8:89–90ab. *tasmād ūrdhvaṃ bhaved brahmā koṭitrayamitaḥ khaga/ tribhiś ca koṭibhir viṣṇuś caturbhiś ca haraḥ sthitaḥ/ brahmāṇḍam ūrdhvataḥ koṭiḥ sthaulyatvena vyavasthitam.*

[9]*Kiraṇavṛtti* 1:9.48–50 and *Kiraṇa* 8:121.

[10]This assertion requires some clarification: which Śrīkaṇṭha is speaking and from which Śrīkaṇṭhas is he being distinguished here and in 1:9.48–50, to which Rāmakaṇṭha here refers forward? Rāmakaṇṭha's dismissal in the latter passage of Śrīkaṇṭha the *vidyeśvara* is clear, but whom does he mean by the one in the midst of *yogins*? The most probable answer is that he is the Śrīkaṇṭha at the head of *guṇatattva*, the eight worlds of which are called *yogāṣṭaka* (see *Kiraṇa* 8:121), according to Kṣemarāja because they are presided over by *yogins*: *yoginām adhiṣṭhātṛtvād yogāṣṭakam* (*Svacchandatantroddyota* ad 10:891). This identification is confirmed by a phrase of Rāmakaṇṭha's in the *Mataṅgavṛtti* ad *vidyāpāda* 15:2, p. 368: *śrīkaṇṭhanāthasya guṇaprakaraṇe yogimadhyasthatvena vakṣyamāṇatvāt*. It is this Śrīkaṇṭha from whom Kārttikeya hears

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[*somam*]) distinguishes Him from [the *gaṇeśvaras*], Nandikeśvara and the

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the *Sārdhatriśatikālottara*. The relevant passage in the *Sārdhatriśatikālottaravṛtti* ad 1:1.ab, has suffered in transmission, but the purport is clear: from each vocative of the verse Rāmakaṇṭha makes inferences about the identity of the god and concludes (p. 3): *tataś ca guṇaparvāvasthitasya śrīkaṇṭhanāthasya śivasyaitat sambodhanam ity anena jñāpyate*, 'And so it is made clear by this [vocative *jagatpate*] that this is an address to a Śiva [called] Śrīkaṇṭha who resides in the *guṇa* section [of the universe].' There then follows a dispute in the commentary about whether four vocatives are redundant, and four possible justifications for them are put forward, none of which Rāmakaṇṭha accepts, for he declares (p. 4[7–8]) *pūrvaiva vyākhyā yuktā* 'the earlier interpretation [i.e. that of p. 3[10] quoted above] is alone appropriate.' Finally Rāmakaṇṭha observes (p. 4[8–11]) that unlike the teacher of the *Raurava*, this Śrīkaṇṭha is not a pupil of Ananta, but of Śiva, like Ananta himself. It is because the teacher of the *Kiraṇa* is described as seated on Kailāsa that we know that he cannot be this Śrīkaṇṭha of *guṇatattva*.* We can therefore assume that Rāmakaṇṭha understands the *Kiraṇa*'s teacher to be the same as the Śrīkaṇṭha of the *Mataṅga*, who locates himself in *vidyāpāda* 23:57c–58a: *tatrāhaṃ muniśārdūla lokānugrahakāraṇāt/ kṛtādhivāsaḥ*. 'There [on the Jyotiṣka peak of Mount Kailāsa] I have made my dwelling, tiger of a sage, for the sake of bestowing grace on the world.' Rāmakaṇṭha comments as follows: *mataṅgamunigurur ayaṃ śrīkaṇṭhanāthaḥ svātmanaḥ sthitideśaṃ vyāpāraṃ ca darśayati lokānugrahakāraṇād iti. tenāham eva prapañcavyāptyā satyalokād ūrdhvam api bhuvane lokanāthatayā pūrvapratipādito 'vasthita ity arthaḥ*. 'This teacher, Lord Śrīkaṇṭha, of the sage, Mataṅga, reveals the place where he himself resides and his activity [with the part of the text that begins] "for the sake of bestowing grace on the world". With this [verse] he conveys [the following] (...*ity arthaḥ*): "It is I who am here [i.e. on Mount Kailāsa] because of my pervasion of [lower] creation, [even though] I have been taught above [i.e. 23:45c–47] to be a Lord of the [seven] worlds [residing] in the world above [that of Brahmā,] Satya as well." ' The same passage of commentary (p. 511[4–5]) makes clear which world this is: *brahmāṇḍasyāntaḥ satyalokādyāḥ sapta lokāḥ. tadūrdhvaṃ cordhvakaṭāhabhittimadhyalagnaṃ saptalokeśvarasya rudrasya bhuvanam*. 'Inside the egg of Brahmā there are seven worlds, the first of which is Satya. And above them, fixed in the middle of the wall of the upper part of the egg-shell, is the world of Rudra, the overlord of the seven worlds.' Thus the Śrīkaṇṭha who teaches the *Mataṅga* and the *Kiraṇa* is the lord of Rudraloka at the top of the egg of Brahmā—the egg which contains all the worlds of the *tattva* of earth, the lowest of the Śaiva principles—but while he teaches both Garuḍa and Mataṅgamuni, he is seated much lower down, upon Mount Kailāsa in our own world.

*In fact the *Svacchanda* in 10:1005c–1008 describes a world in *guṇatattva* called Sucāru, shaped like Kailāsa and the abode of [an] Umāpati; but Rāmakaṇṭha makes no reference to this—it might be 'the same' *bhuvana* as that called Cāru which *Mataṅgavidyāpāda* 15:2 locates in *avyaktatattva*. Rāmakaṇṭha (*Mataṅgavṛtti* ad *vidyāpāda* 1:4a, p. 6) allows two possible locations of Kailāsa, but both are in *pṛthivītattva* and in our own world: *tatas tad himavadantarvyavasthitatvāt kailāsākhyamerusikharam. yad vā kāśmīreṣu haramakuṭābhidhānam eva*. 'And so because it is within the [mountain range of] Himavat this is a peak of Meru called Kailāsa. Alternatively it is a place in Kashmir called Haramakuṭa.'

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others,[11] who are other[deitie]s [who might be referred to by the name Hara and who might be] seated on the peak of Mount Kailāsa.

Now someone (*atha... kaścit*) might understand simply (*eva*) 'the moon' here by the word *soma*, following the general principle (*nyāyataḥ*) that the conventional meaning [of a word] takes precedence (*apaharati*) over etymologically derived ones. That is why (*tadartham*) [the text qualifies this 'Soma' whom Garuḍa] saw [as] having the crescent moon on the headdress on His head. Furthermore [he is called] Hara, because He takes (*harati*) bonds from men [and takes] men to the place on high.[12]

The point [of using the word Hara] is that Tārkṣya saw his own guru [for a guru takes away bonds etc]. From this we understand that Garuḍa (*asya*) must have received the initiation that equips for liberation (*nirvāṇadīkṣā*), because [the text] will teach that the uninitiated do not have the entitlement to hear [scripture].[13] If the word 'Hara' were glossed according to conventional usage alone (*rūḍhyaiva*) as meaning the Lord of Umā, then it would be redundant, because it would add no new specification (*vyavacchedāntarābhāvāt*),[14] and so it is exactly because it asserts [that Hara expresses] a meaning derived from its particular verbal root (*viśiṣṭakriyāyogābhidhānenaiva*) [viz. √*hṛ*, 'remove'] that the interpretation [we have advanced] is superior.

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[11]Listed, for example, in *Mṛgendra kriyāpāda* 3:22c–23b: *gaṇā nandimahākālagajavaktravṛṣābalāḥ/ skandomācaṇḍanāmāno vidyeśānugatatviṣaḥ*

[12]Cf. *harati paśubhyaḥ pāśān puṃso 'py ūrdhvam padaṃ tatas tu haraḥ*. 'He takes bonds from bound souls and takes bound souls to the highest place.' Quoted by Nārāyaṇakaṇṭha in the *Mṛgendravṛtti* ad *vidyāpāda* 1:1, p. 4.

[13]*Samayadīkṣā* would not take the initiate to the *ūrdhvam padam*. Rāmakaṇṭha must be 'deducing' from the use of the word 'Hara' that Garuḍa has received *nirvāṇadīkṣā*, because although the reason he appears to give is that only initiates have the entitlement to hear scripture, this would not exclude the possibility that Garuḍa had received *samayadīkṣā*. *Samayadīkṣitas* would normally be entitled to hear scripture.

The *Kiraṇa* has only two verses not in *anuṣṭubh* (and this phrase is not in either), so it is probably merely coincidental that the expression *nādīkṣitānāṃ śravaṇādhikāraḥ* is an *upajāti pāda* (but cf. *Mṛgendravṛttidīpikā* ad 1:1, p. 11[2]: *...samāsāditadīkṣitaiḥ iti, nādīkṣitānāṃ śravaṇādhikāra ity arthaḥ*). Jñānaprakāśa, the author of the *Śaivāgamādimāhātmyasaṅgraha*, understands it to be a prose paraphrase of what will be discussed in 1:10.17–20: *tathā kiraṇavṛttau bhagavatā rāmakaṇṭhācāryeṇa 'ata evāsya nirvāṇadīkṣā sampanneti pratīyate. nādīkṣitānāṃ śravaṇādhikāra iti vakṣyati' iti upakramya 'yad avāpya narās sarva' ity atra 'sarva iti brāhmaṇāḥ kṣatriyā... sarvapadasyāniyatārthatvād' iti vyākhyātam*. (IFP T. 372, p. 1125[11–16] and IFP T. 1059, p. 33.)

[14]The word *somaṃ* has already told the reader that it is Umāpati whom Garuḍa sees.

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Furthermore, in the same place [in the verse] (*atra ca*), it is only through the power of his homage (*praṇāmasāmarthyād eva*) that the sight of [Hara] is realised, and so it is not meant that having seen (*dṛṣṭvā*) Hara [he spoke these words preceded by praise], but rather (*api tu*) that he saw [Him] after praising Him (*stutipūrvam*[15]) and so (*iti*) the word *stutipūrvam* is to be taken (*vyākhyeyam*) as qualifying the verb ['see']; it does not qualify the 'words' [which Garuḍa spoke] (*vacoviśeṣaṇam*). And so (*tataś ca*) the meaning here is that Garuḍa said what follows [from verse 10] (*idaṃ vacanaṃ vainateyo 'bravīt*) after worshipping the Lord, who performs those particular actions [of removing bonds from men etc.] (*viśiṣṭakarmayuktam*)[. He worships Him] with the following praise of His deeds, starting with the slaughter of [the demon] Andhaka. Thus there is no problem [with the text].

What [constituted] this eulogy which [took place] before [Garuḍa] saw [the Lord]? The reply to this [question] is as follows (*tatrocyate*):

> **Victory [to you who showed] skill in splitting the knot[16] of the extensive shoulders of Andhaka! Victory, burner of the [triple] city occupied by those chiefs among heroes to whom a great boon [had been granted]! (2)**
>
> **Victory [to you who are] fearsome, because of cutting off a head of [Brahmā,] the overlord of all the gods! Victory, destroyer of the body of the god of love whose power is spread [everywhere]! (3)**

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[15]This interpretation is evidently important (presumably because the theophany must be seen to be earned); Rāmakaṇṭha reiterates it at 1:11.1 and Umāpatiśivācārya emphasizes the same theme in his *avatārikā* to the opening verses of the South Indian *Pauṣkara* (p. 2): ...*śrīkaṇṭhaparameśvarāt sanatkumārādayaḥ kriyācarye upaśrutya patyādiṣaṭpadārthasvarūpanirūpaṇātmakaṃ jñānapādam upaśrotukāmās tatstutim eva maṅgalatvenābhimanyamānās tadābhimukhyaṃ sampādayantaḥ* stutipūrvakaṃ *pṛcchanti*. 'Sanatkumāra and the others, after hearing the *kriyā* and *caryā* [*pādas*] from the supreme Lord, Śrīkaṇṭha, [and] eager to hear the *jñānapāda* which consists in a description of the nature of the six categories, starting with that of *pati*, and considering that praise of Him alone was as an auspicious preliminary [to hearing it], they brought about His presence and asked Him [for the *jñānapāda*] after [this] eulogy.'

[16]In some versions of the myth Andhaka had 1000 arms. The text of the verse suggests this, but it is not clear from the commentary whether Rāmakaṇṭha also envisaged Andhaka thus. He talks of only two shoulders; but many arms might be attached to two shoulders.

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Victory, remover of the power of the Kālakūṭa poison which spoilt the body of Viṣṇu! Victory, bearer of the force of the proud and turbulent river [Ganges]! (4)

Victory, deluder of the sages and their wives in the grove of the Dāruvana! Victory, [you who are] fearsome because of the shaking [of the world] as a result of the vigorous playfulness of your dancing! (5)

Victory, you who terrified the gods and the asuras by assuming your fierce form! Victory, you who showed a stream of blood in the mouths of the prince of the cruel ones, [Rāvaṇa]! (6)

Victory, destroyer of the sacrifice of Dakṣa through the ministration of Vīra[bhadra]![17] Victory, proud of your strength because of the form of the enormous and astonishing liṅga! (7)

Victory to you who, for the sake of Śveta, destroyed the body of cruel Death![18] Victory [to you] who infatuated the daughter of the mountain [Himavat] with love, which is the abode of all pleasures! (8)

Victory, remover of the darkness that is the web of delusion and of the torment of Upamanyu![19] Victory, burner of the worlds and of super-human [creation] from the base below the *pātāla*s upwards! (9)

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[17]This interpretation of *parispanda* seems forced but follows the commentary. The Nepalese reading, *vīrapariskanda* (a variant spelling of *-pariṣkanda*) would translate more comfortably: 'through your minion, Vīra[bhadra]'.

[18]The version of the myth presupposed here is not that referred to in *Mahābhārata* 12.149:63, in which it is the son of Śveta (a *rājarṣi*) who is restored to life (and in which Śiva is not mentioned), but that of the Ur-*Skandapurāṇa* (published as *Skandapurāṇasya Ambikākhaṇḍa*—for the identification of this work with the original *Skandapurāṇa* see Adriaensen, Bakker, and Isaacson, 1994). Chapter 166 relates that the *muni* Śveta is due to die, but, because of his devotion, Śiva saves him and 'kills' Yama (whom he subsequently resuscitates). The story is related also in the *Liṅgapurāṇa* in 1.30.

[19]According to the account of *Mahābhārata* 13.14:86–199, Upamanyu stood for a thousand years on tiptoe, ate only fruit for a hundred years, then only fallen leaves, then only water, and for a further hundred years only wind. After this he received a theophany of Śiva. (The story of Upamanyu's *tapas* and his reward by Śiva is also related in *adhyāyas* 34–5 of the *Vāyavīyasaṃhitā* of the *Śivapurāṇa*.)

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You and you alone knew how[20] (*paṇḍitaḥ* = *vicakṣaṇaḥ*) to break (*vidāraṇam* [= *bhedaḥ*]) the complex knot (*sanniveśaḥ* = *bandhaḥ*) of the broad shoulders of the great demon, Andhaka. [The text has] this [in the] vocative: O Lord, who are thus [as above described] (*tathābhūta*), victory! And (*kiṃ ca*) victory! Lord, burner of the three cities occupied by those chiefs among heroes who had a great boon granted them by Brahmā (*prakṛṣṭo varo brahmadatto yeṣāṃ te* = *pravarāḥ*).[21] And [Garuḍa next] addresses Him (*tasya sambodhanam*) in His fearsome form (*raudramūrtiḥ* = *bhayānakaḥ*)—[fearsome] because of the cutting off of a head of Brahmā, the overlord of all the gods, [an episode] described in *purāṇas* and in the epic and so on.[22] And [he further invokes Him thus:] (*kiṃ ca... iti*) victory, Lord, destroyer of the body (*śarīram* = *sthitiḥ*) of the god of love (*kāmaḥ* = *manmathaḥ*) whose power is spread [everywhere], for he seduces of the three worlds. [The expression] *sthiti* [is used to mean 'body'], because [the body] is what enables enjoyment and the like (*bhogādi*[23]) to continue. Furthermore (*api ca*) He took away (*apaharati*) the force (*vegaḥ* [= *balam*]) of the Kālakūṭa poison, which is [figuratively called] the ruin (*dhvaṃsa*) of the body of Viṣṇu (*viṣṇoḥ* = *acyutasya*), because it was the cause of ruining it (*tanudhvaṃsanahetutvāt*). This is related in the *Vāyupurāṇa*:[24]

> Janārdana, whose body [had been] pink and fair (*raktagaurāṅgaḥ*) was scorched and darkened (*kṛtaḥ kṛṣṇaḥ*) by this poison as soon as it arose with the brightness of the fire [at the end of a cycle] of time.

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[20]Andhaka was difficult to overpower not just because of his thousand arms, but also because each drop of his blood that fell to the ground sprung up into a Rākṣasa. According to the version of the *Haracaritacintāmaṇi* (Prakāśa No.5), Śiva produced a fierce form of the Devī from his right ear, called Karṇāmoṭā, who drank up Andhaka's blood.

[21]The three asuras, Vidyunmālī, Tāraka and Kamala, to whom Brahmā, as a reward for their *tapas*, granted three moving cities from which they held sway over the triple world. A more natural translation of *pravarāḥ* would be 'excellent'.

[22]*itihāsa* usually refers to the *Mahābhārata*, but, as von Stietencron (1969) has demonstrated, the myth of the cutting off of Brahmā's head is relatively late, and it is not actually attested there. The single attestation of the epithet *brahmaśiropaharta* (!) which Sörensen records (1904:154) has not been accepted in the critical edition of the *Mahābhārata*.

[23]Perhaps 'experience' and thus consumption of the results of action is rather what is meant; but in that case the *ādi* may be redundant.

[24]*Vāyupurāṇa* 54:58. (Mitra's text reads *viṣeṇottiṣṭhamānena kālānalasamatviṣā*.)

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He is called *balāpaha*, because He removes the powers (*balāni*) of that [poison].[25] [The text has] this [in the] vocative.

And (*kiṃ ca*) [the Lord is next addressed as] bearer of the force of the proud, turbulent stream of the river Ganges—[we know it to be the Ganges] from context,— whose swift current is proud and extremely frightening because of its turbulence (*paribhramaḥ* = *āvartaḥ*). It is said (*kila*[26]) that the Lord himself bears on His head the great river, who is thus. No one else [does] and thus this is praise of His pre-eminence.

And (*kiṃ ca*) [the Lord is next addressed as] deluder of the sages and of their wives in the ascetics' retreat (*āśramaḥ* = *udyānaḥ*) in the Forest of Deodars (*devadārūṇi* = *dārūṇi*). And in saying that, for some unknow-

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[25]The text is suspect here, because this repeats the information of 1:9.9–10, *kālakūṭasya vegas tam apaharatīti*.

[26] The initial particle *kila* fits the sense well here, but Speijer (1886:311, §396) states that it is enclitic. Böhtlingk and Roth (sub voce *kila*) allow that it occasionally occurs first, but the two examples they cite (from aged editions of the *Rāmāyaṇa* and the *Pañcatantra*) have little probative value. In none of the examples given in the articles on this particle by Emeneau (1969) and van Daalen (1988) does *kila* occur in the first place in a sentence. The reading of P_1P_3 (*kiñcit kṛtvā sva*° in place of R^N's *kila*) yields no sense, and it may be that the text here requires emendation, but for the moment it is assumed that *kila* in first position is extremely rare, but not impossible.

Dr. Harunaga Isaacson has pointed out to me (in a mislaid letter) that in his introduction to the first edition of the *Gauḍavaho*, S. P. Pandit, after speculating about whether the text's commentator, Haripāla, was a Jain, writes thus (p. v):

> Besides the circumstance that he commented upon a Prakrit poem, and it is usually Jain scholars who do so—the only fact that might go to show him a Jain is his peculiar Jainish style, marked by such peculiarities, for instance, as the use of the particle *kila* at the head of a sentence, a use which, so far as I know, is only found in Sanskrit works by Jain writers.

An instance of such a sentence beginning with *kila* is to be found on p. 79, in the commentary on verse 263: *kila paryaṅkaviśeṣopaviṣṭāyāḥ śrīmahādevyā nṛpavareṇābhiṣekaḥ kriyate antaḥpuravadhūmadhye pradhānyasiddhaye*. Unfortunately Pandit does not mention specific instances of this usage in other Jaina works.

The KSTS has Nārāyaṇakaṇṭha use *kila* initially in the *Mṛgendravṛtti* ad *yogapāda* 1:54c–55b: *kila niṣkalasvarūpasya tāvad bhagavataḥ svarūpaṃ nirākāratve sati nīrūpatvād dhyātuṃ na śakyam*. The sentence appears exactly thus in the Devakōṭṭai edition (ad 1:54) but for the omission of *kila*. Such a rare usage is liable to be purged by well-meaning scribes and editors from the texts in which it occurs. I am aware of one other instance of a sentence-initial *kila* in a Kashmirian work of śāstra (also pointed out to me by Dr. Isaacson (in a letter of 5.x.97)): *kila dvividho vedaḥ—śrūyamāṇaḥ, anumīyamānaś ca* (*Nyāyamañjarī* vol. 1, p. 631).

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able (*kenāpi*) reason,[27] He deludes the sages who had not conquered [the passions of] love, anger [and other base emotions] and their wives, praise is intended. Otherwise it would simply be abuse, for where is the praise [in that]? And victory, Lord, you who are fearsome (*bhīṣaṇa* = *dāruṇa*) because of the shaking (*vikṣobhaḥ* = *anavasthitiḥ*) of the universe [which you bring about] by the exceptionally vigorous (*mahārambhalakṣaṇā*) sport of your dance (*nṛttam*), [viz.] the movement of [your] limbs involving various expressive gesticulations and other [movements] (*vicitrābhinayādyātmako gātravikṣepaḥ*). Because of its uniqueness, [this must be a reference to] His sport which is [known as] the Tāṇḍava. And this is related [in the verse] starting

> The earth shudders, the mountains burst, the oceans spill, the planets drop[28] [from their courses]...

and ending

> May Hara protect us.[29] Here, when He dances, the triple world is out of control...

[27]The reason popularly adduced is that the ascetics had not conquered their passions and Śiva, in response to Pārvatī's encouraging him to reward them, demonstrated that they were not beyond base emotions when he seduced their wives. The emendation (from *vijita*° to *avijita*°) is therefore necessary. The corruption can be easily explained if one assumes that the text has been transmitted at some point in time through Grantha to all the manuscripts. In much Grantha handwriting *a* and *ka* (which immediately precedes) are extremely similar. This is easily demonstrable: in 1:9.4, for instance, P_3 mistook P_1's *dāhaka he* for *dāha ahe*. This confusion taken a stage further by a sort of haplography might easily result in the omission of the privative alpha here. The privative alpha is in any case, as Srinivasan (1967:40–1, §1.4.5.16) states and demonstrates, liable to get lost.

[28]'the birds plummet' might have been a possible translation of *namanti khecarāḥ*; but the sinking of the planets appears to be a topos in descriptions of the Tāṇḍava, cf., for example, *Mahimnastava* 16b: *padaṃ viṣṇor bhrāmyadbhujaparigharugṇagrahagaṇam* 'The heaven (*padaṃ viṣṇoḥ*) has its clusters of planets struck by your flailing arms [strong] as beams.'

[29]I have supplied *no* (*vo* would do equally well) to make this *pāda* metrically equivalent to the first. Hemacandra (*Chandonuśāsana* 2.358), who calls this metre *aśvalalita* , gives *bha* as the seventh *gaṇa* which would mean that the prepenultimate syllable would have to be short. I could therefore adopt P_3's *khacarāḥ* in the first *pāda* and search for a new emendation of the last *pāda*; but the insertion of *no* seems so plausible that I have been tempted to assume that this is simply a variant form of *aśvalalita*. Hemacandra does indeed allow a variant for the seventh *gaṇa*, but not the one we require (2.235.1): *atra kecit saptamabhagaṇasthāne jagaṇam icchanti*. As Professor Hahn observed (in conversation), it is conceivable that the single *akṣara* that allows a variant pattern for

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Furthermore (*kiṃ ca*) He is addressed as (*sambodhanam*) the one who terrified the gods and the demons by the assumption (*saṃrambhaḥ*) of that fierce (*bhīṣaṇam* = *ugram*) form of Bhairava,[30] which is proclaimed in the epic and in the *purāṇas* to be sufficient (*ghaṭate*) to terrify [even] Umā, [in other words] by the acting out of gestures that are the terror of the universe.[31] Furthermore He is addressed as (*āmantraṇam*) the one who showed a torrent which was blood (*prapātaḥ* = *sunirjharaḥ*[32]) in the mouths of Rāvaṇa, the prince of rākṣasas (*rakṣasām* = *krūrajanānām*).

And (*kiṃ ca*) victory to you, O Lord, who destroyed the sacrifice of the Prajāpati Dakṣa by despatching (*preṣaṇam* = *parispandaḥ*) Vīrabhadra (*vīrabhadraḥ* = *vīraḥ*). This is intended as praise [here].[33] In other circumstances it would be reproach, because it [i.e. the disruption of a sacrifice] is reprehensible.

And victory, Lord, who are superior even to Brahmā and Viṣṇu and the other gods (*brahmaviṣṇvādibhyo 'pi sātiśaya* = *garvita*) because of the unbearable brightness (*tejaso 'sahyatvam* = *balam*) of that particular form, that is to say the form of fire, (*ākāraviśeṣo jvālātmakaḥ* = *saṃsthānam*) of the great, extraordinary (*āścaryabhūtam* = *adbhutam*) *liṅga*

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this *gaṇa* could have been corrupted. Such a corruption would be undetectable since no example of a verse following this scheme is given. Thus we might tentatively advance that Hemacandra wrote *ragaṇam icchanti*, thus sanctioning the metrical pattern we have here. Whatever emendation is made to the verse here quoted, it is clear that both R^N and the codices from the **P** group have transmitted a hypometric *pāda*, and this is a strong indication that the extant manuscripts all descend from a single archetype.

[30] P_3 alone transmits *yad bhairavākāraṃ rūpam*, but I do not think that this calls the stemma into question. The correction from P_1 is not difficult to arrive at.

[31] *jagattrāsalakṣaṇābhinaya* may be the name of a particular conventional dance-gesture. This is further suggested by the use of the word *anukāra*.

[32] The *eva* appears to mark a *karmadhāraya* relation in the compound. I know of no myth about Rāvaṇa that this verse could be said obviously to refer to. It is probable that Rāmakaṇṭha thought of Śiva's crushing Rāvaṇa with his toe when Rāvaṇa shook Mount Kailāsa. It is also conceivable that Rāmakaṇṭha thought of Rāvaṇa cutting off nine of his ten heads and being rewarded by Śiva when he was on the point of cutting off his tenth. One might question that the verse is intended to refer to Rāvaṇa at all, but Tryambakaśambhu also interprets it thus in a similarly unhelpful passage of commentary: *krūrajanānāṃ* (°*nāṃ* em.; *nāma* IFP T. 1102) *rākṣasānām indro rājā rāvaṇas tasyāsyāni mukhāni teṣu darśito 'sṛksunirjharo rudhirapravāho yena sa tathā* (IFP T. 1102, p. 5[10–12]).

[33] Dakṣa had failed to invite Śiva to his sacrifice and so Śiva was justified in destroying it.

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which pervades all the three worlds. This is related in the *Vāyupurāṇa* and in other works:[34]

> Brahmā and Viṣṇu and the other gods saw arisen from nowhere that astonishing *liṅga* of fire by which the entire [universe of] moving and unmoving [beings] was pervaded.

And victory, Lord, you who were the destruction of the fierce body of death on behalf of the great sage Śveta and (*api ca*) by whom Gaurī (= *śailajā*) was infatuated with love, which is the seat (*sthānam* = *āvāsaḥ*) of all pleasure (*abhirateḥ* = *sukhasya*). By thus saying (*iti*) that even the god of love is in His power, or that Gaurī, the empress of the universe, desires Him, praise is intended.

Furthermore He is addressed as (*tasya sambodhanam*) the one who removes (*harati*) from Upamanyu the bodily torment induced by asceticism (*tapojanitaśarīraklamaḥ* = *santāpaḥ*) and [who removes] that darkness that is the web of delusion, which consists in five kinds of misapprehensions (*pañcavidhaviparyayātmakam*[35]) [and is called darkness] because of the predominance in it of [the *guṇa* of] *tamas* (*tamovṛttitvāt*).

And what else (*kiṃ cānyat*)? The root of the *pātāla*s [i.e. below them] is the world of Kālāgni,[36] above that is the world (*lokaḥ*), [viz.] living beings (*bhūtasamūhaḥ*), which are of six kinds, from plants through to men (*sthāvarādimanuṣyāntaḥ*).[37] The non-world (*alokaḥ*) is that which is different from [the world] (*tadvilakṣaṇaḥ*); [it consisists in] the eight-fold super-human creation from Piśācas to Brahmā (*piśācādipitāmahāntaḥ*).[38] This is taught by the Sāṅkhyas:[39]

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[34]Not traced. Chapter 55 of the *Vāyupurāṇa* recounts the *liṅgodbhava* myth but does not contain this verse, nor have I come across it in the *Vāyavīyasaṃhitā* of the *Śivapurāṇa*, in which Bhatt (*Mataṅga* vol.1, *upodghāta* p. xlv) mentions having traced some of the quotations attributed in the *Mataṅgavṛtti* to the *Vāyupurāṇa*.

[35]*tamomohamahāmohatāmisrāndhatāmisrasaṃjñāḥ pañca viparyayaviśeṣāḥ*. Vācaspatimiśra ad *Sāṅkhyakārikā* 47.

[36]It would be more natural to interpret *pātālamūla* to mean the *narakas* which are directly below the *pātālas*. (For the nether reaches of the universe see, e.g., *Rauravasūtrasaṅgraha* 4:2–3.) Rāmakaṇṭha instead takes it to refer to the *bhuvana* of Kālāgnirudra which is at the very bottom, below the *narakas*.

[37]*paśumṛgapakṣisarīsṛpasthāvarāḥ* Vācaspatimiśra ad *Sāṅkhyakārikā* 53.

[38]*brāhmaḥ prājāpatya aindraḥ paitryo gāndharvo yākṣo rākṣaso paiśāca ity aṣṭavidho daivaḥ sargaḥ*. Thus Vācaspatimiśra ad *Sāṅkhyakārikā* 53.

[39]*Sāṅkhyakārikā* 53. Gauḍapāda and Vācaspatimiśra read *mānuṣaś caikavidhaḥ* and Gauḍapāda reads *samāsato 'yaṃ tridhā*. The *Yuktidīpikā* has *tairyagyonaś ca* and

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> Celestial [creation] is of eight kinds, that of animals is of five and that of humans is of one kind. This is material creation in a nutshell.

[Śiva is addressed as] burner of [all] this [creation]. This by implication means (*ity upalakṣaṇam*) victory, Lord, you who perform [the five *kṛtyas* of] establishment, preservation and resorption [of the universe], [occlusion of creatures through] existence (*bhava*), and compassion.[40]

With 'victory!' (*jayeti*) [he means that] He is victorious (*jayaty eva*), because it is this Śrīkaṇṭhanātha whose prerogative (*adhikārāt*) it is [to perform these tasks]. And so through these praises in the form of a eulogy of sixteen heroic deeds of the Lord Śrīkaṇṭhanātha, [Garuḍa has] a vision of the same [Śrīkaṇṭha] and not of the one recited in the lists among the yogins or among the *vidyeśvaras*. This is what is demonstrated [in the above verses]. And this eulogy is to be found (*dṛṣṭā*) only with this many heroic deeds (*etāvadbhir eva apadānaiḥ*), not with others too like that of bestowing the *cakra* [on Viṣṇu] or the carrying of Gaurī in half of his body.[41] [The words of the verses can be interpreted in transferred senses:]

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mānuṣyaś caikavidhaḥ. The same verse is quoted by Rāmakaṇṭha in the *Mataṅgavṛtti* ad *vidyāpāda* 1:16ab and 6:93 and in the *Sārdhatriśatikālottaravṛtti* ad 8:2ab.

[40]Cf. Aghoraśiva's *Tattvaprakāśavṛtti* ad verse 1: *anugrahaś cātropalakṣaṇaṃ sṛṣṭyāder api. ataś ca sṛṣṭisthitisaṃhāratirobhāvānugrahākhyaiḥ pañcabhiḥ kṛtyaiḥ sarveṣām ātmanāṃ bhogamokṣaprada ity arthaḥ*. 'And compassion here by implication refers also to creation etc. and therefore the meaning is that he gives [the opportunity for] the consumption of *karman* and [for] release to all souls through his five activities known as creation, preservation, resorption, occlusion and compassion.'

Rāmakaṇṭha's wording here deliberately echoes that of the locus classicus, *Rauravasūtrasaṅgraha* 1:15a, *sthitisaṃrakṣaṇādānabhavānugrahakāriṇaḥ* There the word is an epithet of the eight *vidyeśvaras* from Ananta to Śikhaṇḍin. (In *Rauravasūtrasaṅgraha* 1:13 they are actually called *vidyāmaheśvaras*; sometimes [e.g. *Kiraṇa* 4:10a] they are referred to as *mantreś[var]as*, though this is confusingly also the name of a lower class of being.) The reading °*ādānatirobhāvā*° in P looks like an explicatory gloss which makes more immediately obvious that this is a list of the five *kṛtyas*. Another clarificatory substitution that readily suggests itself is that of *sṛṣṭi* for *sthiti*, and indeed it is with this substitution that it appears when cited in Aghoraśiva's *Ratnatrayaparīkṣollekhinī* ad verse 27, but not in the *Mṛgendravṛttidīpikā* ad 1:22, p.50.

[41]It is not clear to me whether Rāmakaṇṭha means that the number of *apadānas* is significant, nor, if he does, why. Somdev Vasudeva has suggested to me that the opening of the *Kiraṇa*—indeed its very title—is replete with lunar symbolism (the first verse might even, with ingenuity, be interpreted to refer to the moon above Kailāsa) and thus the number of *apadānas* might have been chosen to correspond to that of the *kalās*. It is conceivable that other numerological patterns were intended: the two-

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Andhaka is he who blinds and is therefore *mala*.[42] His broad shoulders are the powers that restrict higher and lower knowledge. Bondage by them is the restriction of souls' [powers of] action and knowledge. The text addresses Him who is adept at splitting this knot by means of [His grace that takes the form of] *dīkṣā*. In this way some interpret (*vyācakṣate*) this [praise] of the Lord here throughout in a secondary, transferred sense (*gauṇalākṣaṇikayā vṛttyā*) as praise of the functions to be performed by

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shouldered Andhaka is followed by the demons of the three cities, the cutting off of a head of Brahmā, rendering him four-headed, and the destruction of the five-arrowed god of love. At this point the counting breaks down or is unrecognisable, and the only other obvious numerical symbol, the ten-headed Rāvaṇa, appears in eleventh place. The only parallels known to me of such ornamental counting in maṅgala verses are from Tamil Śaiva literature. The *Tirumantiram*, for example, begins:

> *oṉṟavaṉ ṟāṉē -y- iraṇṭavaṉ iṉṉaruḷ*
> *niṉṟaṉaṉ mūṉṟiṉuḷ nāṉkuṇarntāṉ aintu*
> *veṉṟaṉaṉ āṟu virintaṉaṉ ēḻumparc*
> *ceṉṟaṉaṉ ṟāṉ iruntāṉ uṇarnteṭṭē*

'One is He; two his sweet grace; in three He stood; in four [Vedas (?)] he felt; five [senses/ *pañcakṛtya*] he conquered; six [*adhvans* (?)] he spread; the seven worlds he pervaded (*ceṉṟaṉaṉ*); he remains manifesting [?] (*uṇarntu*) the eight.'

Here the numbers have theological significance; but in this opening verse of the *Civañānacittiyār*, as in the *Kiraṇa*, they do not; that they are no more than ornamental is suggested by the fact that the counting is playfully incomplete because of the use of homonyms for numbers used not in the sense of the numbers they resemble:

> *oru kōṭṭaṉ iruceviyaṉ mummatattaṉ nālvāy aiṅkarattaṉ āṟu-*
> *tarukōṭṭampiraiyitaḻittāḻcaṭaiyāṉ ṟarum oru vāraṇattiṉ ṟāḷkaḷ*
> *urukōṭṭaṉpoṭum vaṇaṅki -y- ōvātē -y- iravu pakal uṇarvōr cintait*
> *tirukōṭṭum ayaṉ ṟirumāl celvam um oṉṟō -v- eṉṉac ceyyun tēvē*

'The god [Gaṇeśa] will drive away the evils of the mind and make to think 'Is even (*um*) the wealth of Brahmā and Viṣṇu [still] something [worth striving for]?' for those devotees (*uṇarvōr*) who night and day, ceaselessly, with melted, flowing love worship the feet of the one elephant who has one tusk, two ears, three secretions, a broad mouth,* five limbs, whom the one who bears the river** [Ganges], the beautiful (*am*) curved line [of the crescent moon], and the flower on His high matted locks gave [as a son].'

*Because of its position in the sequence, we expect *nālvāy* to mean 'four-mouthed' (as indeed it could); but the sense required is 'wide-mouthed' (compare the Sanskrit *pañcamukha*).

**ā*ṟu* means 'river' here, and its other meaning, 'six', though not built into the message of the verse, continues the sequence of numerals.

[42]I have again read with P_3 against the stemma because I assume that P_1's error was sufficiently obvious for both P_2 and P_3 to see through. R^N's may have a corruption of the slightly amplified *yo 'nyam andhayatīty andhako*.

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dīkṣā.[43] They must explain why one should abandon the obvious sense and create unobvious ones,[44] for [to do] so without any reason would be to confuse secondary and primary meanings everywhere and [would result in] total incomprehension of words and sentences. This [same idea] has been taught [elsewhere with the half verse]:

> We do not allow passing beyond the primary meaning of a word without any motive for doing so.[45]

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[43]Mythological tales such as those adverted to in the verses above do not have an important place in the Śaiva Siddhānta, which is primarily a soteriological system. Tryambakaśambhu in his commentary also explains the literal and immediately apparent meaning of the verses (which he prefaces [IFP T. 1102, p. 3[10–11]] with *tāvad iyam* [scil. *stutiḥ*?] *aparaviṣayatayā vyākriyate*) before stating that the entire eulogy is to be understood metaphorically. (The metaphorical interpretation he prefaces [p. 32[10–11]] with *atheyam* (em.; *atha ayam* MS) *eva paramaśivaviṣayatayā vyākriyate*.) Rāmakaṇṭha accepts the interpretation that they constitute a eulogy specifically of that which is to be performed by initiation. Tryambakaśambhu makes no such declaration, but, unlike Rāmakaṇṭha, he does make explicit the metaphorical interpretation he gives to each myth, and these are similarly soteriological: *akhiletyādi: akhilasurāsurāṇām īśānaḥ sadāśivas, tasya śiras* (em.; *śirasas* MS) *tirodhānakārikuṭilākhyā 'śivā śaktis, tacchede bhayānako mahāstrarūpī. jaya prathitetyādi prasiddham: prathanaṃ sarjanam iti sargaḥ; sāmarthyam anugraharūpiṇī śakti[ḥ]; manmatho mananaṃ jñānaṃ mathnātīti tirobhāvaḥ; sthitiḥ pālanam; vināśaḥ saṃhṛtir ity etāni pañca sukṛtāni yasya sa tathā. jayācyuta ityādi: acyutatanur †amanikāya†kāyaḥ, tam api dhvaṃsayati yaḥ kālaḥ—pratikṣaṇam avasthāntaraṃ kalayatīti kālaḥ—sa eva durbhedyatvāt kūṭa iva kūṭaḥ. tasya balam avasthāntaraprāpaṇaśaktiḥ. tāṃ paramāmṛtasyandanena yoginām apaharatīti tathā. jayāvartetyādi: atra sarit: sarati jagadrūpe prasaratīti sarit māyāśaktiḥ. tasyā vegaḥ pravāhaḥ kalādikrameṇa jagadrūpatayā pariṇāmaḥ. āvartaṃ punaḥ punaḥ parivartanena cakravat paribhramam. tena āṭopaḥ āḍambaro vividhaviśeṣaṇāvasthānaṃ yasya taṃ vidhārayati nirodhayati; muktātmānam prati na punaḥ saṃsādhayatīty arthaḥ. jaya dāruvanetyādi: dāyati khaṇḍayati parasiddhāntam iti dāravaḥ sāṅkhyādayas; teṣāṃ vanaṃ samūhas; taddarśananiṣṭhānāṃ ramaṇīyatvād udyānaṃ vanaṃ; tatra munayas tatkartāras; teṣāṃ patnyo* (em.; *patyo* MS) *buddhayaḥ—patati sarvatra gacchatīti patnī buddhir ucyate. tatra vimohayati malāni karotīti tān yathārthajñāninaḥ sampādayatīty arthaḥ*. (IFP T. 1102 p. 6[14]–8[1]).

[44]It is possible that R^N transmits an amplified text here and that we should read with **P**: *tair aprasiddhasya ca kalpane kiṃ kāraṇam*. The *ca* however then appears redundant, and I have therefore assumed that **P**'s shorter reading is to be explained by eyeskip and subsequent 'correction'.

[45]The same unlabelled half verse is quoted by Rāmakaṇṭha in the *Mataṅgavṛtti* ad *vidyāpāda* 3:20, and, as Bhatt there points out, in the *Hetubinduṭīkā* (p. 12).

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The creation of unobvious meanings is (*eva*) appropriate, because the subject of eulogies in such [other Siddhāntas] as the *Raurava*[46] is the Supreme Śiva and because having the crescent moon as His diadem and such is impossible, since in Supreme Śiva there is no corporeality. Thus there is no problem [with this interpretation].

And what, it is asked, did Garuḍa say after his eulogy and after he then saw [the Lord]? To this question the reply [is as follows]

> **Tell me, a fearful devotee, the supreme knowledge of Śiva, on attaining which all men reach absolute release. (10)**

[He is referred to as] a devotee of the Lord (*sevakaḥ* = *bhaktaḥ*), because he is devoted [to the Lord] (*bhajatīti*) and fearful, because he fears. Although the danger of repeated rebirth has been removed by *dīkṣā*, nevertheless regular obligatory rites, those which are obligatory on particular occasions and other such [post-initiatory observances enjoined by scripture] still have to be performed, because they are [scripturally] enjoined. There is fear even now [after *dīkṣā*] of repeated rebirth in case these [rites] should not be performed or be wrongly performed, as is taught [in the following half verse]:[47]

> If someone transgresses the command [of Śiva after receiving initiation] it is taught that he will become a Piśāca for a hundred years.

Thus there is no problem [with the text]. And so [he says] (...*iti*) just as, out of compassion, you bestowed on me, a fearful devotee, your grace, called *dīkṣā*, before, so now tell me the teaching (*śāstram* = *jñānam*) which is associated with the omniscient Lord who is the cause of the supreme

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[46] *Rauravasūtrasaṅgraha upodghāta.* (I am grateful to Dr. Isaacson for pointing out in a letter of 5.x.97 that this is the structure of the argument, and that *śrīmadrauravādau* does not label the preceding quotation.)

[47] This is cited in the *Mṛgendravṛttidīpikā* ad 1:2, p. 14, and attributed to the *Raurava* but is not to be found in the printed edition. Aghoraśiva also cites it in the *Tattvasaṅgrahaṭīkā* (ad verse 38) without attribution. Rāmakaṇṭha cites it in the *Mataṅgavṛtti* ad *vidyāpāda* 5:6ab and ad *Kiraṇa* 5:27 and in both cases attributes it to the *Pauṣkara*. Cf. *Sārdhatriśatikālottara* 25:2cd: *samayollaṅghanāt proktaṃ kravyādatvaṃ śataṃ samāḥ*. Cf. also Jayaratha's *Tantrālokaviveka* ad 23:98cd, and 14:18c-19b where he quotes this with *samayollaṅghanād devi* as the first pāda and attributes it to the lost *Ānandagahvaratantra*.

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good (*sarvajñasya bhagavataḥ śreyohetoḥ = śivasya*) in as much as it is His effect and in that it is He who is attained [through it] (*prāpyatvena*).[48] By the word *śivajñāna* the [teachings of the] Kaulas, Mahāvratas and [Pāśupatas and] so on are excluded (*kaulamahāvratādinirāsaḥ*), because, like those of the Vaiśeṣikas and others, they were not created by the omniscient [Lord], for they do not have everything as their subject (*asarvaviṣayatvena*).[49] The distinction of this knowledge of Śiva from the other streams of the Vāma, Dakṣiṇa, Gāruḍa and Bhūta tantras [is taught] by the word 'supreme' (*param*), for these, although they were created by Śiva, are lower (*aparatvāt*), because they are principally concerned with [the attainment of] supernatural powers (*siddhipradhānatvena*).[50]

An objection might be raised that (*nanu... iti*) scriptures (°*jñānāni*) like the Vedas would in the same way be supreme (*parāṇi*), [because they are] composed by Śiva in [various lower] forms well known as Hari, Hara, Hiraṇyagarbha and others (*hariharahiraṇyagarbhādyātmakaprasiddhaśivakṛtāni*).[51] This is wrong, for they are not proved to have been created by Śiva, since they teach a liberation which is other than the state of being Śiva. For their having impurity (*samalatvam*) is what makes souls not Śiva. Being devoid of this [impurity] is the state of being of one who is separate and this is the condition of being Śiva. And [these other scriptures] teach that in liberation [souls attain] a state of separation [in which they are still joined] with *mala* (*malakaivalyam*), because they have not discerned the nature of *mala* (*malasvarūpasyāpariccheḍāt*), and it is impossible to remove what has not been discerned. [By Garuḍa's saying] 'tell [me] the knowledge on attaining which all men reach absolute release', he thereby excludes the Vedas and other *śāstras*. †The word 'all'

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[48]Cf. 2:33.4–8 and 3:14.1.

[49]Śiva alone, because he created everything, knows how to describe everything.

[50]The twenty-eight scriptures of the Śaiva Siddhānta constitute the fifth stream, the *ūrdhvasrotas*, which, according to Saiddhāntikas, issued from the uppermost face of Sadāśiva, and which is concerned primarily with liberation. The Siddhāntas may also teach supernatural powers (they are the subject, for example, of *Kiraṇa* 50), as Rāmakaṇṭha implies in 1:12.3–4 below, but black magic and the acquisition of special powers are, from Rāmakaṇṭha's perspective, relatively worldly and inferior pursuits.

[51]Cf. *Nareśvaraparīkṣāprakāśa* ad 1:1, p. 2: *anena darśanāntarasiddhānāṃ hariharahiraṇyagarbhādīnām īśvaratve 'pi aśaṅkaratvāt na prekṣāvantaḥ parīkṣāyāṃ pravartanta iti darśayati.* 'By this [word śaṅkara] is meant that although Hari, Hara and Hiraṇyagarbha and others are gods (*īśvaratve 'pi*), because they are not Śaṅkara [i.e. because they are not salvific] they do not engage in investigation [of truth] with [true] vision (*prekṣāvantaḥ*). This [Sadyojyotiḥ] will show.'

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[means] (*iti*) 'Brahmins, Kṣatriyas, Vaiśyas, Śūdras and even foreigners and others'.[52] [But] only those entitled to hear scripture [are intended] (*śrutyadhikāriṇa eva*[53]) [i.e. *dīkṣitas*]. The point at issue is that Garuḍa is entitled [to hear scripture], because the meaning of the word 'all' is restricted [by context].†[54] As has been taught:[55]

> The meaning, the context, the gender and the proximity of another word are taught to be the factors which particularise the scope of general words.

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[52]This is metrical and may be a quotation.

[53]It would also be possible to take *śrutyadhikāriṇa eva* as a genitive phrase agreeing with *garutmato*. The passage may be corrupt. Following Jñānaprakāśa's quotation (see apparatus) but emending *aniyatārtha*° to *niyatārtha*°, we might translate as follows: '[But] only those entitled to hear scripture [are intended], since the meaning of the word "all" is restricted, because the context is [that of the question of] Garuḍa's entitlement...'

[54]When Rāmakaṇṭha expresses views on caste elsewhere, he takes a restrictive and orthodox line, e.g. discussing those whom an *ācārya* should initiate ad *Sārdhatriśatikālottara* 8:7d, p. 65: **śvapacān api dīkṣayed** *ity atiśayārthaḥ. apiśabdopahitasya bhāvasya 'api parvataṃ śirasā bhindyād' ityādāv iva parātiśaya-*(emended from *pare 'tiśaya-*)*-pratipādanārthatvena vidhiviṣayatvāsaṃbhavād iti śirasā parvatabhedavan mlecchaśvapacādidīkṣaṇam atrāpi kartavyam eveti yuktaṃ vyākhyātum. na tu kulācāryair iva balāt kartavyam iti.* **'He might even inititiate untouchables** (*śvapacān*). This is hyperbole. Just as in expressions like "He might even split a mountain with his head", the action (*bhāvasya*), preceded by the word "even" (*apiśabdopahitasya*), is intended to convey the exceptionally special nature (*parātiśaya*) [of the *dīkṣā* (and of the head?)] and so [the sentence] cannot have an injunction as its subject matter [as sentences in the optative can have]. Thus (*iti*) it would be correct to interpret "the initiation of foreigners and untouchables might even be performed, just as the splitting of mountains with one's head [might be performed]"; not as the *ācaryas* of the Kula [would interpret] "it must be performed." ' I am not happy with this translation and have doubts about the transmission of the text here, but Rāmakaṇṭha's attitude seems clear. His interpretation is closely echoed by Aghoraśiva in his *Dviśatikālottaravṛtti* (Trivandrum MS 4509, ff. $16^{r[12]}$–$16^{v[3]}$), where it is clear that hyperbole is indeed intended because the text reads *sthāvarān api dīkṣayet*. The stress on the word *api* in Rāmakaṇṭha's interpretation may well have prompted Abhinavagupta to leave out that particle when he quoted this same *pāda* in *Mālinīvijayavārttika* 1:194–7.

Here Rāmakaṇṭha seems to be saying that all people could be adhikārins, but the scope of reference of the word 'all' is limited by the context; in other words it cannot mean literally all, because we are talking about *śivajñāna* and only initiates are entitled to hear this.

[55]*Vākyapadīya* 2:315cd and 316cd. These two half lines are also quoted in the same form (but with °*smṛti*° for °*sthiti*°) and in the same order by Rāmakaṇṭha in the *Mataṅgavṛtti* ad *vidyāpāda* 2:2, p. 22. Rau's critical text of the *Vākyapadīya* reads *śabdārthasyānavacchede* for *pāda* c and °*smṛti*° for °*sthiti*° in *pāda* d.

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And so this question is to be understood as [a request] for an understanding of the knowledge (*śāstra*) of the kind described [in the above verse] by Garuḍa, who, in spite of being initiated, does not know the particularities of the *śāstra*. [It is] not [that Garuḍa is] knowledgeable [and asks with some other motive[56]].

Now the reply [is introduced with]

> **Addressed in this way, Hara, His moon diadem quivering intensely,[57] replied: (11ab)**

The Lord Śrīkaṇṭha replied, His moon diadem quivering intensely (*viśeṣeṇa* [= *vi-*]), because His head had started to shake on account of His astonishment [after He had been] asked by Garuḍa—after the vision which was preceded by the eulogy[58]—for that knowledge (*śāstram*), because of Garuḍa's displaying his ignorance about the *śāstra* (*śāstraviṣayāvivekapradarśanataḥ*). And what He replied is taught:

> **Hear the good knowledge you have asked for[59] that gives great advancement, the great tantra (*mahātantram*) called the Ray (=*kiraṇa*), which grants supreme, eternal happiness, bestows compassion on all, is pure and clearly expounds the topics (*padārtha-*) [of the tantra], (11c–12)**

Listen, I shall teach (*śṛṇūcyate*) that knowledge (*śāstra*) which brings about [that highest] good that is different from the fruits of all other *śāstras* (*sakalānyaśāstraphalavilakṣaṇaśreyaḥsādhakam* = *bhadram*) [and] which you requested to hear when you said "Tell me..."[60] This is the promise [of the *śāstra*]. And therefore, because the word *bhadra* itself serves as an auspicious beginning (*maṅgalādyarthatvāt*), there is no fault

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[56]It is a common conceit that the questioner knows the answers, but asks that others too may learn, as, for example, the Devī does in the *Svacchandatantra* 1:4c–7.

[57]All but the Nepalese manuscripts, A_2 and Tryambakaśambhu read *pra-* for *vi-*; but the gloss in 1:11.2, *viśeṣeṇa sphuraccandraśekharaḥ* (P_1P_2), shows that this is how Rāmakaṇṭha read.

[58]It is possible that *stutipūrvadarśanapūrvakam* (P_1P_2) is an explanatory amplification of an original *stutipūrvakam* (R^N), but I have assumed an accidental contraction to have resulted in the latter.

[59]Thus Rāmakaṇṭha; perhaps more natural would be 'You have asked a good question. Hear the great tantra that...'.

[60]*Kiraṇa* 1:10.

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in not using the word *atha* here or from [ignoring] other such [conventions], even though this is the first sūtra [proper of the work].[61] And it is that from which [arises] great advancement (*udayaḥ*), which consists in supernatural powers (*siddhilakṣaṇo*), and which is unbeatable by the powers [taught in] other schools [of soteriology] (*mahāṃś ca ... udayaḥ... yasmāt* [= *mahodayam*]). By this is taught an aim (*prayojanam*) of the *śāstra*. And so, because it illumines such a matter, it is taught to be called the ray [=*Kiraṇa*]. And it is [referred to as] great, because it was authored by the supreme Lord. By saying that it is a tantra its authority [as scripture] (*prāmāṇyam*) is taught, because a *śāstra* is authoritative [as scripture] only because it is a creation of the Lord, not because it is unauthored [as the Mīmāṃsakas assert in the case of the Vedas], since that is impossible. For a work cannot be without (*na vyabhicarati*) an author.[62] [The happiness which it grants] is both supreme (*param*), because it pervades all objects, and imperishable (*avinaśvaram* = *amṛtam*), and thus [the use of the qualifying expression] *parāmṛta* [=supreme and eternal]. That happiness (*sukham*) is absolute fullness (*parā paripūrṇatā*), that is to say a becoming manifest of [innate] omniscience and omnipotence. That [the *śāstra*] 'gives' that [happiness] is a way of saying (*ity arthaḥ*) that it makes it manifest,[63] in as much as it is the means thereto (*upāyatvena*). So this is another aim [of the *śāstra*],[64] namely liberation. Now the connection (*sambandhas tu*) [between the topic (*abhidheya*) and the aim (*prayojana*) of the śāstra], which is such as exists between between means and end (*upāyopeyatvādilakṣaṇaḥ*), is here plain from the context (*arthasiddhaḥ*). All devotees, Brahmins and the rest, it gathers to itself

[61]See below 1:12.20–1 for citations of the 'first' *sūtras* of other tantras beginning with the auspicious *atha*.

[62]The lapidary quality of this statement and its being followed by an *iti* suggest that it might be a quotation; but probably the *iti* merely marks that it is a frequently rehearsed argument: Rāmakaṇṭha often makes the point but always with slightly different wording, e.g. in the *Mataṅgavṛtti* ad *vidyāpāda* 1:30cd–33ab, p. 18: *racanā ślokādivat kartāraṃ na vyabhicarati yataḥ*; ad 3:18–19, pp. 66–7: *na cākṛtaka āgamaḥ sambhavati racanāvattvād abhinavakaviviracitavākyavat. racanā hi kartāraṃ na vyabhicarati*; and ad *Mokṣakārikā* 147cd–148ab: *vedādīnām api racanā kartāraṃ na vyabhicarati*.

[63]Rāmakaṇṭha is at pains to stress that the text upholds *abhivyaktivāda*, the doctrine that souls' innate omniscience and omnipotence are innate and simply made manifest, in spite of the use here of the expression *-sukhapradam*, an expression which implies that these qualities are given to souls. Cf. footnote 186 on p. 220.

[64]The first *prayojana* was mentioned in 1:12.3–4, where Rāmakaṇṭha glossed *mahodayam*.

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(*svīkārakam* = *grāhakam*) after (*paścāt* = *anu*) the descent of [Śiva's] power (*sarveṣām... svīkārakam* [= *sarvānugrāhakam*]). But without the descent of [Śiva's] power, even being born as a Brahmin does not by itself make one a more especially entitled recipient [of salvific knowledge]. This is the meaning (*ity arthaḥ*).

The word 'beautiful' (*śubhram*) [is used of the tantra,] because it has the beauty of [all] the four *pāda*s which are going to be taught; it is not disrupted and dispersed so that it is meaningless, and so this [word *śubhram*] expresses the special nature of the tantra. By 'categories' (*padārthāḥ*) is meant the six groups of entities that are going to be taught, starting with the bound soul. By saying that [the tantra] illuminates these [categories] the topic (*abhidheya-*) of the tantra (*asya*) is expressed. Saying [that it does so] 'clearly' (*sphuṭam*) distinguishes it from other *saṃhitās*, for these illuminate the categories without clarity, and therefore they do not render [the *Kiraṇa*] redundant (*agatārthatvaṃ*). This is what is meant. And with this the *śāstra*'s purposes, topic, connection [between the topic and the aim of a *śāstra*], those entitled to hear it, its scriptural authority, the fact that it is not redundant, and its nature[65] have all been taught.

This is the first *sūtra* (*ādisūtram*), which comprises the promise [or first statement of the themes of the *śāstra*], for the first *sūtra* [of a tantra] is [invariably] like this (*evaṃrūpatvāt*), as in the *Raurava*:[66]

> And now (*atha*) the one who is without beginning, middle and end...

and in the *Mataṅga*:[67]

> And now (*atha*) the ladder of the bonds of a soul...

[The next verse starting] 'Souls, bonds...' is not [the promise of the śastra], because it is a subsequent *sūtra* (*uttarasūtratvāt*), for it is the promise [or first statement] of other topics which were hinted at by this [first] *sūtra*, as we shall show [in the commentary thereon].

Now some people object that the naming of the connection, [the purpose, the topic of the *śāstra*] and so on (*sambandhādīnām*) is not to

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[65]If, instead of the conjecture *svarūpāgatārthatva*°, P_3's *svarūpamaṅgaḷādyarttha-tva*° were read, it might translate 'that the meaning of its first [word] is auspicious, and its nature'.

[66]*Rauravasūtrasaṅgraha* 1:1a.

[67]*Mataṅgavidyāpāda* 2:1a.

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be done, because [the text is] authoritative [as divine scripture]. To this objection someone gives answer that it should be done as in ordinary matters (*loka iva*), because it [i.e. not naming them] might still be a source of doubt.[68] This is [the] wrong [answer], because it is not proved that this is merely a naming [of the topic and so on] in the case of this *sūtra*, as [it would be] in *śāstras* about [something worldly like] logic (*tarka*) or in everyday speech. This scriptural authority (*etad āgama-rūpam pramāṇam*) was created by the supreme Lord, so (*iti*) how could its subject matter be doubted? For a valid source of knowledge (*pramāṇasya*), in that it has the nature of a determination of the things it makes known (*svaprameya*), results in the cessation of doubt about its own objects (*tadviṣaya-*). That is why [the objection] should be answered [by saying that this *pramāṇa* itself] is an authoritative statement (*niścaya*) of its connections, [topic, aim] and so on [and with no other answer] (*eva*).

Now (*atha*) what is the beauty (*śubhratvam*) of this [tantra]? Of what kind are the categories (*padārtha*) which it has been taught to illumine? and how many are they? In answer [to these questions] (*iti tadartham*) [comes] this second *sūtra* outlining an agenda of things that are to be taught (*pratijñāsūtrāntaram*).

> **[Hear the tantra] which expounds [the topics of] *paśu*, *pāśa*, *pati*, *jñāna* and *vicāra*, which is accompanied by the *kriyā* and *caryā* [*pādas*] and which brings the plenitude that comes from the fullness of *yoga*.[69] (13)**

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[68]The text seems a little uncertain here.

[69]By reading six *padārthas* into the text here, though there are plainly three, Rāmakaṇṭha brings the *Kiraṇa* into line with the *Mataṅga* (*vidyāpāda* 2:14–21). Rāmakaṇṭha is however not alone in understanding the verse in this way, for it is quoted as the *ādisūtra* in the *Bṛhatkālottara's tantrotpattivyākhyāpaṭala* (f. 54^{v}, lines 3–4, Sanderson *1996b:9, verse 84) together with the following comment (85cd): *catuṣpāda-ṣaṭpadārthajñānam ātmaprakāśakam*. Īśānaśiva is probably referring to Rāmakaṇṭha's interpretation of this passage in the following verse (*kriyāpāda* part 2, *paṭala* 2, Vol. 3, p. 20): *paśuḥ pāśaḥ patiḥ śaktir vicāraś ceti pañcadhā/ padārthāḥ syuḥ kriyā caryā ṣaṣṭhī śaivāgamoditā*. [The editor has not numbered this verse—properly it should be the third—because he supposed it to belong with the following half-verse, a line from the first chapter of the *Parākhya* marked with a following *iti śrīparākhye*. This misjudgment—as it is revealed to be by an examination of the sole surviving manuscript of the *Parākhya*—misled Brunner (1981:140, footnote 198).]

The following is a more natural interpretation of the verse: '[Hear this tantra] which sets forth an investigation into knowledge (*jñāna*) of the [three topics, namely] the bound soul, the bonds, and the Lord, and which is accompanied by [disquisitions on]

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ritual action (*kriyā*) and religious observances (*caryā*) and which brings with it a wealth of the benefits of yoga.' The three topics belong to the *pāda* called *jñāna*. Brunner (1992) has shown that early Siddhāntas, of which the *Kiraṇa* is one, were not originally divided into four sections named *jñāna*, *kriyā*, *caryā*, and *yoga*, and she has pointed out that N_1 does not mark the *pādas* into which the *Kiraṇa* has at some point been divided—nor indeed do the other Nepalese manuscripts—and that the division is artificial, because it means that the treatment of certain topics obviously belonging to one *pāda* are treated in a section of text bearing the name of another. Nevertheless, on the evidence of this verse (which Brunner does not quote) and of *Kiraṇa* 6:5–9 (which she does), it seems that we must accept that this fourfold categorisation is early, even if it did not at the time of the redaction of the *Kiraṇa* apply to sections of a text.

As Brunner observes, the four are in that subsequent passage referred to as *upāyas*, not as *pādas*; but there need be no difficulty with the use of the term *pāda* here, because, although by the time of such *āgamas* as the *Mṛgendra* and the *Mataṅga* it had probably come to mean exclusively the section of text in which a particular *upāya* was taught (see e.g. *Mataṅgakriyāpāda* 5:3–4, which can incidentally be found in a more nearly complete form quoted by Rāmakaṇṭha ad *vidyāpāda* 26:63 and in Jayaratha's *Tantrālokaviveka* ad 15:17), there is evidence that it need not. Indeed the *Kiraṇa* itself, in 27:2 uses the term when speaking of what an initiate must know to qualify for *abhiṣeka*:

> *saṃhitā yā parā 'syaiva sekaḥ kāryo 'nyathā na hi*
> *sā caturbhir yathā pādair jñānādikaiḥ śubhaiḥ*

In a similar context in the similarly undivided *Dīkṣottara* we meet the following verse (7:121, IFP T. 17, p. 909 and IFP T. 127, p. 60):

> *catuṣpātsaṃhi*(127; *sāṃjñi*° 17) *tābhijñaḥ kalābhijñas tathaiva ca*
> *utsāhavān sadā dakṣaḥ sādhakaḥ sa vidhīyate*

Professor Sanderson (in a letter dated 2.vi.90) has supplied the following passage from another tantra as an instance where *pāda* must again be interpreted to mean a topic treated somewhere in a text, rather than a section of text which treats that topic to the exclusion of others [*Jayadrathayāmala*, *ṣaṭka* 1, *paṭala* 50:78–79b. (NAK MS 5-4650 ff. 212^{r}–212^{v}[2])]:

> *sahasrayugalenātra vidyāpādaḥ pratiṣṭhitaḥ*
> *kriyāpādas tathaivaṃ hi yogākhyaṃ pañcabhiḥ śataiḥ*
> *caryāpādaḥ sahasreṇa sārdhena gaditaḥ sphuṭam* (*ṭaḥ* MS).

Even though the amount of text devoted to each topic is stated, the work is not divided into corresponding sections. Professor Sanderson (*ibid.*) further suggested that such a notion of *catuṣpādatva* might be what is intended in *Tantrāloka* 15:466c–467:

> *etair guṇaiḥ samāyukto dīkṣitaḥ śivaśāsane*
> *catuṣpātsaṃhitābhijñas tantrāṣṭādaśatatparaḥ*
> *daśatantrātimārgajña ācārya sa vidhīyate.*

Furthermore he argues (in a private communication of 2.vii.90) that this is another relatively early usage:

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The word *paśu*, because it is not used of those devoid of impurity, refers exclusively to souls which are subject to impurity. And these, although they are [of course] many, are of two types, according as they have or do not have *kalā* (*sakalākalabhedena*). Of these those with *kalā* are of two types: those with subtle bodies [consisting of the *tattvas*][70] and those with gross bodies. Those without *kalā* are also of two types; namely, *vijñānākalas*, those devoid of *kalā* because of knowledge, and *pralayākalas*, those devoid of *kalā* because of resorption [of the effects of the cosmos].[71] All

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This seems to be part of a paraphrase of the *Devyāyāmala* (a Trika scripture) which begins at verse 460. This is apparent from verse 469 which begins an analysis of the matter covered in 466c–67 with the words *etair vākyair idaṃ coktam*. This indicates that the preceding is scripture. And I conclude that the scripture is the *Devyāyāmala*, since the last reference to a scripture was to that work in 460 and since 464–8 follow on coherently from the verses 460–3 which, since they form an indissoluble unity, must be from that source.

This is plausible because Jayaratha quotes two other passages from the *Devyāyāmala* in which *pādas* are mentioned: in the *Tantrālokaviveka* ad 28:400–4 (see introduction footnote 153, p. lxiii) and ad *Tantrāloka* 28:386c–87b: *ācāryaṃ sampravakṣyāmi sarvaśāstraviśāradam/ catuṣpātsaṃhitābhijñaḥ kalpaskandhe viśāradaḥ...*

Viṣṇusaṃhitā 1:34, speaking of the vast Urtext of which the surviving *Viṣṇusaṃhitā* is the tiniest condensation, also speaks of the four *pādas* of *jñāna*, *kriyā*, *caryā* and *yoga*. The transmitted *Viṣṇusaṃhitā* is not divided into *pādas* with these titles.

[70]For the Śaiva subtle body see Aghoraśiva's *Tattvasaṅgrahaṭīkā* ad 24–5: *etac ca kalāditriṃśattattvātmakaṃ sūkṣmaśarīraṃ pratipuruṣaniyatatvena teṣām bhogasādhanam*. 'And this subtle body being individual to each soul and consisting of the thirty *tattvas* beginning with *kalā* is that by which souls achieve experience [i.e. consumption of *karman*] (*bhoga*).' This account of the composition of the Śaiva '*puryaṣṭaka*' appears first (or at least most famously) to have been established by Rāmakaṇṭha in his much cited (e.g. later in the passage just quoted) and grossly distortive commentary on *Sārdhatriśatikālottara* 17:4, pp. 125–6. See also Aghoraśiva's *Bhogakārikāvṛtti* ad verse 7: *ativāhayaty ātmanāṃ karma bhogena nāśayatīty ātivāhikaḥ sūkṣmadehaḥ*. 'The subtle body is [known as] that which carries beyond, because it carries the *karman* of souls beyond [into reincarnations] and destroys it by means of experience.'

[71]The first Saiddhāntika source in which we find the terms *pralayākala* and *vijñānākala* is Sadyojyotiḥ's *Svāyambhuvavṛtti* ad 1:2 and ad 2:26 (in the second passage we find *vijñānakevala* in place of the latter). The *Kiraṇa* speaks below of the *kevala* type of soul (1:23), but it does not sub-divide it into these two categories. Sanderson observes (*1996a:23):

> The source of the new terminology is unclear. Jayaratha in the *Tantrālokaviveka* ad 10:7 considers it a Saiddhāntika classification, and it was generally adopted in Saiddhāntika circles; but I can find no

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these are bound souls. [They are] referred to by the word *paśu*; thus one topic (*padārthaḥ*) in this tantra (*atra*) is called *paśu*.

Now the bonds of impurity, *karman* and that derived from *māyā* which are attached to these bound souls are of three kinds. To explain (*tathā hi*): a *vijñānākala*[72] is connected only to impurity; a *pralayākala*[73] has both impurity and *karman*, and the soul that has *kalā* (*sakala*) is attached to the bonds of impurity, *karman* and that derived from *māyā*. And [only] a rare [bound soul] (*kasyacit*) who has destroyed all his *karman*, either by knowledge, *yoga* and asceticism, or simply by using it up, has just impurity and [the bond] derived from *māyā*, because he [remains] with a body merely on the strength of residual traces [of *karman*] (*saṃskāravaśena*) as with the spinning of a wheel [which continues even when what set the wheel in motion no longer pushes it].[74] All this we shall teach.[75] Among these [bonds] (*tatra*) impurity is single, [but] equipped with many powers that obstruct the many souls. It is not a *tattva* in ad-

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Saiddhāntika scripture which uses it...

In this absence of any early Saiddhāntika evidence of the classification I propose the hypothesis that the source lay in the *Mālinīvijayottara*, the non-Saiddhāntika scripture which Abhinavagupta took as the basis of his exposition of the rival Trika-based Śaivism of Kashmir. For there this terminology is central and pervasive...

For evidence of Sadyojyotiḥ's knowledge of the *Mālinīvijayottara* see p. lxxv above. Note that it is the *Mālinīvijayottara* that Rāmakaṇṭha cites in *Kiraṇavṛtti* 1:23.29 to show that the category of the *vijñānākala* has the sanction of scripture.

[72]Rāmakaṇṭha here uses the word *vijñānakevala*, a common synonym, but one which does not break down as obviously as *vijñānākala*. It might be interpreted as '[a soul] separate [from certain fetters] because of knowledge'.

[73]Rāmakaṇṭha actually uses the word *pralayakevalin*. As above, it might be interpreted as '[a soul] separate [from certain fetters] because of resorption [of the effects of the cosmos back into their material cause]'.

[74]This contains echoes of 2 sources: The first is *Paramokṣanirāsakārikā* 55cd which reads *vijñānayogasannyāsair bhogād vā karmaṇaḥ kṣayāt*. (The same verse is also to be found in the South Indian *Pauṣkara* as 2:51ab with *kṣaye* for *kṣayāt*.) Rāmakaṇṭha cites it in the *Mataṅgavṛtti* ad *vidyāpāda* 2:1, p. 23. The other verse echoed is *Sāṅkhyakārikā* 67, which Rāmakaṇṭha quotes in full in the *Mataṅgavṛtti* ad *vidyāpāda* 6:79: *samyagjñānādhigamād dharmādīnām akāraṇaprāptau / tiṣṭhati saṃskāravaśāc cakrabhramavad dhṛtaśarīraḥ*. Vācaspatimiśra ad loc. clearly supports the reading °*bhrami*°, but the *Yuktidīpikā* and Gauḍapāda support °*bhrama*°, of which °*bhramaṇa*° is a synonym. A metrical amalgam of these two half-verses appears in the *Mṛgendravṛttidīpikā* ad 2:1, p. 59.

[75]The rare soul mentioned here is discussed again in 1:20.1–5. All the types of soul are discussed in the commentary on 1:22c–23b.

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dition to [and therefore separate from] (*tattvāntaram*) the *tattva* of the bound soul,[76] because without it (*tena vinā*) the state of being a bound soul (*paśutva*) would not be possible, [that is to say souls would not be linked to *mala*;] but it is a different entity (*vastvantaram*). *Karman* too is not [enumerated as] an additional [independent] principle (*tattvāntaram*), for without it it would be impossible for there to be bondage by matter (*prakṛti*), since *karman* consists in factors that condition matter, which are divided into eight [kinds called] *bhāvas*; *dharma*, [knowledge, dispassion, power and their opposites] (*dharmādibhāvāṣṭakabhedena*[77]). [*Karman*] is infinite and something that has to be undergone (*upabhogyam*) as many experiences (*anekapratyayātmanā*[78]), because it is so various (*vi-*

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[76]Rāmakaṇṭha means that it is logically subsumable into *puruṣatattva* and therefore vicariously included in the *tattvakrama*. Cf. Rāmakaṇṭha's comments ad *Mataṅgavidyāpāda* 2:17c–18b where he subsumes the bond of *mala* [i.e. *paśutva*] into the topic of the *paśu* for the same reason: *tena vinā paśutvāyogāt*. It is not clear that the *paśu* was intended as a *tattva* by the redactor of the *Kiraṇa*; but Rāmakaṇṭha interprets it to be so in his commentary on 8:125 (IFP T. 290, p. 129[12–15]). Cf. also *Kiraṇa* 2:18c–19b, *Kiraṇavṛtti* 2:19.1–5 and footnote 392 on p. 291 below.

[77]*dharma, jñāna, vairāgya, aiśvarya* and their opposites. See *Bhogakārikā* 55ab *adharmāditrayaṃ rāgo dharmādi ca catuṣṭayam*. See also Aghoraśiva's *Bhogakārikāvṛtti* ad 55–64 and Sadyojyotiḥ's *Svāyambhuvavṛtti* ad 2:12. Just as he subsumes impurity within *puruṣatattva*, so too Rāmakaṇṭha here implies that *karman* can be subsumed within *prakṛtitattva*; but when the topic recurs in 2:19.1–3 he appears to include it in *māyātattva*—a position that makes it possible to account for the continued existence of *karman* through *mahāpralaya*. In the present passage perhaps Rāmakaṇṭha intends only to make the point that *karman* is a bond even though it is only vicariously to be placed in the *tattvakrama* and not to specify where in the *tattvakrama* it is to be placed.

[78]It is possible that here Rāmakaṇṭha means *pratyaya* in something close to its Sāṅkhya sense, which Aghoraśiva explains in his *Bhogakārikāvṛtti* ad 60: *yad āhuḥ 'bhāvayanti yato liṅgaṃ tena bhāvāḥ prakīrtitaḥ' iti. ta eva prakarṣāvasthām prāptāḥ sthūlena rūpeṇa bhogyadaśām āpannāḥ saṃsāriṇām pratyāyanāt pratyayāḥ kathyante. tad uktam 'pratyāyayanti kṣetrajñam pratyayās tena kīrtitāḥ' iti.* 'As [sages] teach "They are known as the *bhāvas* because they saturate (*bhāvayanti*) lower creation*". These same [*bhāvas*], when they achieve fullness (*prakarṣāvasthām*), reach a state of readiness to be experienced in gross form, and are called *pratyayas*, because they cause souls in *saṃsāra* to experience (*pratyāyanāt*). This is taught [in the following passage of scripture]: "They are known as *pratyayas* because they cause the soul (*kṣetrajñam*) to understand (*pratyāyayanti*)".'

*Cf. *Sāṅkhyakārikā* 52 and Vācaspatimiśra ad loc.: *liṅgam iti tanmātrasargam upalakṣayati.*

(In Dvivedi's edition both Aghoraśiva's citations are ascribed without verse numbers or comment to a *Pauṣkara*; a version of the second occurs in the South Indian *Pauṣkara*

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citratvāt), being private (*bhinnatvāt*) for every individual as the [many and different] things that have to be performed [by each individual].

The bond derived from *māyā*, which comprises the thirty *tattvas* from *kalā* down to earth, is both private as subtle bodies for each individual, and public (*abhinnaḥ*) as the three hundred and ninety worlds,[79] and it is both private and public (*bhinnaś cābhinnaḥ*) as the gross bodies made up of the elements in each world, since coarse bodies as well [as worlds] can be experienced by other souls too [and not just by their own souls]. This too we shall expound.[80] *Māyā* too is a bond, because it is the source of bonds and so too is the power of occlusion manifested by [Ananta,] the Lord over those empowered within the realm of *māyā* (*māyādhikārīśvarābhivyaktā*). This[81] group of entities is taught to comprise the second topic, called *pāśa* in this *śāstra* (*atra*).

Now *pati* is taught to be the third topic [comprising] the Lord God (*bhagavān... parameśvara*), who will be taught[82] as divided into two *tattvas* of Śiva and Sadāśiva and into the five worlds [within the latter], together with released souls. With the word *jñāna* [in the verse], which is to be analysed as (*iti kṛtvā*) that by which something is known, the fourth topic, *śakti*, is named, which in this system (*atra*) has (*-yuktaḥ*) four worlds, which will be taught[83] to make up the *tattva* [known as] *īśvara*. [It is called *jñāna*,] because without the control exerted by this [*śakti*], knowledge could not arise in men. So too [Vedic] scripture (*śrutir api*) says 'may he stimulate our thoughts!'[84]

[Śiva] deliberates (*vicārayati*) on the creation, resorption and such of the universe, which is [comprised of things that are the subjects of] both shared and private [experience], in accordance with the past actions of

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as 6:124ab. I think it unlikely that Aghoraśiva would have introduced what he regarded as a scriptural quotation with *yad āhuḥ*—cf. Rāmakaṇṭha's practice, discussed in footnote 455 on p. 315 below.)

[79] As Brunner mentions (1977:xvi, footnote 28) 224 is a conventional number for all the worlds, but it is not universally accepted. It must be supposed that Rāmakaṇṭha accepted that this number varies from one tantra to another, for in the *Mataṅga* he counts 364 in and below *māyā* (see the seventh of the concluding verses to *Mataṅga-vṛttividyāpāda* 23 on p. 516).

[80] Rāmakaṇṭha will explain the Śaiva cosmos in his commentary on the eighth *paṭala*.

[81] More literally 'thus much' (*etāvat*).

[82] *Kiraṇa* 8:139–41. The five worlds are those of the five *brahmamantras*.

[83] *Kiraṇa* 8:138c–139a: *nivṛttiś ca pratiṣṭhā ca vidyā śāntis tathaiva ca*.

[84] This is the last third of the *gāyatrī* recited at *sandhyopāsana*.

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souls, and so that collection of things (*artharāśiḥ*) divided into twenty-six worlds that make up the two *tattvas* of *vidyā* and of the *vidyeśas* constitutes [the topic of] 'deliberation' (*vicāraḥ*) here set forth as the fifth topic.[85]

The purport of what is promised is as follows: 'Listen to this *śāstra*, the *vidyāpāda*, which teaches these five topics.' But one should not interpret it to mean 'Listen to this *śāstra* which teaches knowledge and inference (*anumānam* = *vicāraḥ*) about bound souls, bonds and the Lord,' because *śāstra*, being [mere] sound, is not directly connected [to knowledge]. For knowledge is not [directly] understood from sound. It is rather meaning alone (*api tv artha eva*) [that is understood from language], †because it [i.e. language], being expressive (*vācakatvena*), consists in conventional signs of what is intended to be expressed [i.e. *artha*]†.[86] But knowledge can be inferred from it [i.e. from language]. If (*atha*) someone interprets as follows (*iti vyākhyāyate*): from context (*arthāt*) [we infer] that the word *jñāna* is used here in the sense of the sentences which are the cause of the knowledge of *paśu*, [*pāśa* and *pati*,] (*paśvādijñānahetau*) and the word *vicāra* [is used] in the sense of those signs which are the basis of inferential knowledge of those [afore-mentioned topics] (*tadanumānahetau*), [to this we reply that:] †because there is no difference in the [type of] usage of these two [words] here, since [interpreting] in this way too ignores their

[85]The *tattva* of the *vidyeśas* is not taught in the *Kiraṇa* and appears to be something that Rāmakaṇṭha reads into the text between the *tattvas* of *vidyā* and *īśvara*. In other sources in which it occurs the *vidyeśatattva* is the equivalent of *īśvara*. The *Sarvajñānottara*, for example, in its *adhvaprakaraṇa* teaches (158cd, IFP T. 334, p. 72): *vidyordhvaṃ tu bhaved anyad vidyeśāvaraṇaṃ punaḥ*, and the next principle up is that of Sadāśiva: (176c–177b, IFP T. 334, p. 73): *athordhvaṃ tu bhaved anyat sarvaiśvaryamayaṃ śubham/ sadāśivaṃ paraṃ tatvaṃ* (em.; °*ḥ* MS) *śuddhasphaṭikanirmalam* (em.; °*ḥ* MS).

In his commentary on *Kiraṇa* 8:133–138 Rāmakaṇṭha has this to say (IFP T. 290, p. 131[2–6]): *tatvadīkṣāyāṃ māyātatvād anantaraṃ śuddhavidyātatvaṃ śodhyaṃ/ bhuvanadīkṣāyāṃ tu māyābhuvanebhyaḥ parataḥ saptakoṭimantrāś catvāri bhuvanāni śodhyānīti/ tadanantaram ananta ityādi prāg vicārapadārthatvena saṃgṛhītam anantādividyeśvaratatvaṃ tatvadīkṣāyāṃ śodhyam ity anantādikrameṇoktam*. I cannot work out how there come to be twenty-six worlds in these two *tattvas*.

[86]I have translated this as though it occurred after the phrase *api tv artha eva* for which it appears to be the justification. The rest of the paragraph down to the quotation from the *Rauravasūtrasaṅgraha* is not without difficulties and more crux marks might have been deployed, for instance to bracket the phrase *śāstrasya śabdātmakatvenānanvayāt* (1:13.29–30).

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conventional meanings, it is [therefore] better (*varam*)[87]† to say (...*iti*) that it is correct that these two words refer to topics (*padārthaviṣayatā*) and not to anything else (*eva*). [And so] there are established to be five *padārthas* [in the *vidyāpāda*]. And this is taught in the *Raurava*:[88]

> Five *padārthas* are proclaimed, sprung from the mouth of the Lords of knowledge: briefly [they are] injunction (*vidhiḥ*), action (*kriyā*), *kalā*, yoga and Śiva.[89]

Thus only the above interpretation is correct. *Kriyā* [means] action, conditioning, [and thus refers to] initiation. *Caryā* [means] observance, [and thus refers to] the performance of regular and occasional obligatory rites (*nityādikarmānuṣṭhānam*[90]). The meaning then is 'Listen to this *śāstra* which is equipped equally (*tulyatvena* = *samam*[91]) with these two [*kriyā* and *caryā*], and which also has the two sections [of the text] which are the *kriyā* [*pāda*] and the *caryā*[*pāda*].' The promise (*pratijñā*) of the fourth quarter of the verse is 'Listen to this *śāstra* which brings the manifestation of infinite benefit (*anantaphalāvirbhāvaḥ* = *bharaḥ*) from being replete with all the necessary auxiliaries starting with *pratyāhāra* (*pratyāhārādyaṅgāvaikalyena bhavanam* = *bhūtiḥ*) of yoga, [i.e. of] that joining of the mind (*cetasaḥ*) with that on which it meditates or of that meditative con-

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[87]Text may have been lost before *padārthaviṣayataiva*, for *varaṃ* and *yuktā* (at least in the way I have translated them) overlap in function.

[88]*Rauravasūtrasaṅgraha* 4:48. Various readings might be adopted. The verse appears in the printed text (depending on the single source preserved in the same codex as M^{Y}) thus: *parārdhāḥ pañca vikhyātā vidyeśavadanodgatāḥ/ vidhikriye kālayogau śivaś ceti samāsataḥ*. Alaka's quotation (given in the apparatus) may not be from the *Rauravasūtrasaṅgraha*.

[89]It is difficult to see how these five *padārthas* concord with the five which Rāmakaṇṭha has won from verse 13. The only obvious point of comparison is that they are five. *kriyā* and *yoga* sound as if they might be subsumed under the single head *kriyā*, which Rāmakaṇṭha will shortly present as a sixth *padārtha* not treated of in the *vidyāpāda* but covered by the other three *pādas* of the work. Is it conceivable that Rāmakaṇṭha intended to recall only the first *pādas* of the verse to mind and that the second verse-half has been supplied by a copyist?

[90]*nityādikarma* is to be understood in terms of the *mīmāṃsaka* classification of ritual activity into regular obligatory rites (*nitya*), rites obligatory on particular occasions (*naimittika*), rites performed to procure desires (*kāmya*), and forbidden (*niṣiddha*) rites. The last two are not salvific for Mīmāṃsākas. (See the verse quoted in 1:14.18–19.)

[91]Rāmakaṇṭha is glossing the metrically exigent Prākṛtic form *samopetam* and not *samupetam* (1:13c).

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centration (*samādhiḥ*) which is one-pointed and has that [on which one meditates] as its focus (*tadviṣayaḥ*).' The number of *pādas* [of the entire work; i.e. four,] is therefore also understood, and the subject matter to be taught in the three sections [of the work known as the] *kriyā*, *caryā* and *yoga pādas* (*kriyādipādatrayapratipādyaś cārthaḥ*) is proclaimed to be the sixth topic (*padārtha*). This is taught in the *Mataṅga* and elsewhere as the topic of means (*upāyapadārthatvena*). The proving of the correctness of an interpretation (*arthatathātvasthitiḥ*) [by drawing] from one *saṃhitā* is fitting regarding matters of doubt in other *saṃhitās*, because they all share [Śiva as] their one author, just as it would be in texts of *śruti* [and *smṛti*] (*śrutyādiśāstreṣu*) [in the case of which *ekavākyatā* is commonly assumed], and so there is no fault [in the interpretation given above]. Thus 'this *śāstra* has four sections and speaks of six topics (*ṣaṭpadārthābhidhāyi*)'.[92] This is what is expressed by this accompanying *pratijñāsūtra* [whose function is to outline what is about to be taught].

In response to this (*atra*) an opposing view [is introduced]:

[Garuḍa spoke:][93]

> **If that is so, then first of all (*tāvat*), in order to remove my doubts, tell me what sort of entity is this bound soul (*paśuḥ*)? How is he bound? and how released? (14)**

If that is so, then you have mentioned six topics as being about to be explained; among these (*tatra*) of what nature is the [category of beings called] *paśu* [which have been] grouped together as the first topic? Its definition should now (*tāvat*) be taught. After all (*yataḥ*) for the Buddhists it is of the nature of [no more than] a stream of cognitions, because it is at every instant perishing (*dhvaṃsitvena*). And by some of those versed in the Upaniṣads (*vedāntavidbhiś ca*)[94] it is held to be imper-

[92]This half-verse summary may be Rāmakaṇṭha's. Its first *pāda* is *Mataṅgavidyāpāda* 1:30a and its second paraphrases *Mataṅgavidyāpāda* 1:29d.

[93]Whenever the speaker is indicated in this way I have translated the phrase with square brackets, because such indications are found (with variations) in the manuscripts of the *sūtrapāṭha* only, not in those of the commentary.

[94]These would include followers of the Pāñcarātra. See *Nareśvaraparīkṣāprakāśa* ad 1:67, p. 106: *eṣa ca prasaṅgo vedāntavidām pāñcarātrāṇāṃ ca samānaḥ, tair api brahmaṇi nārāyaṇākhyāyāṃ ca parasyām prakṛtau jīvātmanāṃ layo muktir abhyupagatā yataḥ*. 'For [some of] those versed in the Upaniṣads and for followers of the Pāñcarātra there is the same undesirable corollary, since they too hold that release is dissolution of the souls of creatures [respectively] into Brahman and into the supreme matter called Nārāyaṇa.'

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manent as an effect of [the cause which is] Brahma. For the Naiyāyikas and others however it is eternal and for the Cārvākas it is [composed of nothing but] the four elements,[95] but for the Vaiśeṣikas and others it is different from those [elements]. And for the adherents of Sāṅkhya its essential nature is to be sentient (*jñatvasvabhāvaḥ*) and to be inactive in its bound state just as in its released state. But for the Jaiminīyas and others[96] it both knows and is an agent. And for the Naiyāyikas and others it is invested with nine qualities: cognition, happiness, unhappiness, desire, hatred, effort, *dharma*, *adharma* and *saṃskāra*, and yet for the Sāṅkhyas it is without qualities. Similarly for those who believe in human effort (*puruṣakāravādibhiḥ*) it is [all-]powerful and independent and [yet] for those who believe in fate (*daivavādibhiḥ*) it is dependent.[97] And for Digambara [Jainas[98]] and for those among those versed in the Upaniṣads who believe that souls come into being [rather than being for ever existent] it is not pervasive[99] and [yet] for the Naiyāyikas and others it is [all-]pervasive.

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[95]Cārvākas accepted only four elements, because *ākāśa* cannot be perceived by the senses. (See, e.g., *Tattvopaplavasiṃha* 0.2.)

[96]Bhāṭṭas and Prābhākaras are both contained in the term *jaiminīya* so perhaps the *ādi* refers to some Śaivas including the Śaiva Siddhānta. If one were to retain *ajñaḥ*, the reading of the manuscripts, then one would have to interpret it to mean *asarvajñaḥ*, because what is at issue here is which of the schools of thought ascribed the *śaktis* of *jñāna* and *kriyā* to the *paśu*. Mīmāṃsakas did allow of some capacity to know; it was necessary to know at least to the extent of realising that ritual action is salvific. Admittedly other knowledge would be soteriologically irrelevant, but it would be a falsification to say that Mīmāṃsakas regarded the *paśu* as wholly *ajña* (cf. 1:15.4–7).

[97]These are probably not identifiable sects, but such opinions are topoi in discussions of *karman*. See, for example, *Yājñavalkyasmṛti* 1.350: *kecid daivāt svabhāvād vā kālāt puruṣakārataḥ / saṃyoge kecid icchanti phalaṃ kuśalabuddhayaḥ*. 'Some opine that the fruit [of men's actions comes about] through fate; some, because of the essential nature [of action itself]; some, through time; some, through human effort and some people of keen intellect [realise that it comes about] when there is a combination [of these factors].' [Thus the *Mitākṣarā*; Viśvarūpa and Aparārka read and interpret differently.]

[98]Rāmakaṇṭha seems to be using *digambara* loosely as a general term for Jainas. Professor Sanderson suggested that it is unlikely that Rāmakaṇṭha knew of a doctrinal difference on this point from the view of the Śvetāmbaras and pointed out that the paucity of donatory inscriptions suggests that there were probably not many Jainas in Kashmir at this time.

[99]Jainas held that the soul was of the same dimensions as the body that it occupied (see, e.g., Schubring, 1935:87). By *jīvotpattivādibhiḥ*... *vedāntavidbhiḥ* Rāmakaṇṭha refers to the same group as before. The Pāñcarātras held that the soul was atomic, a view inherited by Viśiṣṭādvaita (see, e.g., *Yatīndramatadīpikā*, *Avatāra* 8, §4, p. 104: *sa ca* [scil. *jīvaḥ*] *aṇuparimāṇaḥ*...).

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From learning to understand a multitude of such unfounded bad arguments (*anekāpratiṣṭhitakuyuktyadhigamāt*)[100] I am in doubt. Therefore, in order to remove that [doubt], you should say which view among these (*atra*) is compassionately favoured by the omniscient [lord] by [His teaching it in] this system (*sarvajñenānena darśanenānugṛhītaḥ*) and is an authoritative means of knowledge because it concords with the [Śaiva] tradition;[101] and [you should say] which [view] is not compassionately favoured and is not an authoritative means of knowledge, because it conflicts with the [Śaiva] tradition. Moreover [the Lord should explain] how it is bound, in other words (*iti*) in what manner. Is it [bound], as the Naiyāyikas and others hold, only by the body and by the organs of sense? or, as the Sāṅkhyas and others hold, also by the intellect and the rest [of the evolutes of *prakṛti*]? This is a [matter of] doubt. And how is it released? By this is meant (*iti*) is it by knowledge alone, as the Sāṅkhyas and others maintain? Is it by *yoga*, as the followers of Patañjali and others hold? or by renunciation (*sannyāsena*) as the Vedāntins and others hold? or by ritual action, as the followers of Jaimini maintain? This they express [in the following verse]:

> If one desires liberation, one should not engage in motivated (*kāmya*) [rites] or forbidden acts. One should perform [only] one's regular and incidental [duties. But one should do so not in view of any reward but simply] to avoid the negative consequences (*pratyavāyajihāsayā*) [of failing to perform them].[102]

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[100]The °*ku*° is a guess. I cannot account for the readings. It is conceivable that it became corrupted to °*ko*° and then replaced by a supposititious pre-sandhi form °*kaḥ* + a°. It would not be untypical for Rāmakaṇṭha to use the prefix *ku-* in such a context (cf. 2:25.8–9: *kudarśanābhyāsamūlo bhrānta eva.*).

[101]This conjecture makes explicit that it is the Śaiva tradition with which a *pakṣa* favoured by the *darśana* of the Lord would be consonant. *āgama*° has been supplied on the strength of the parallel phrase in 1:14.13: *āgamaviruddhatvāt*. Perhaps *saṃvāditvāt* could stand by itself, it being implicit that such a *pakṣa* would be one consonant with the *darśana* of the Lord.

[102]*Ślokavārttika sambandhākṣepaparihāra* 110. Translation supplied by Professor Sanderson in a lecture. In Pārthasārathimiśra's commentary on the *Ślokavārttika* the verse halves are reversed. Professor Sanderson has pointed out (in a letter of 11.xi.93) that the order in which they appear here is that in which other Northern authors quote them: see, e.g., Jayantabhaṭṭa's *Nyāyamañjarī*, vol. 2, p. 455; Medhātithi's *Manubhāṣya* ad 12:90, vol. 2, p. 478 (emending *mokṣahīnaḥ* to *mokṣārthī na*), and once again Rāmakaṇṭha in the *Nareśvaraparīkṣāprakāśa* ad 3:84, p. 210.

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Thus even here there is uncertainty. And so to remove that, [the Lord] should teach [answers to the above questions].

Now [the Lord teaches] the settled doctrine (*siddhāntaḥ*[103]) for the removal of [those] eight doubts:

[The Lord spoke:]

> **The bound soul is eternal, has no form, is without knowledge, is devoid of activity and of qualities, is impotent and [all-]pervasive. It is situated [variously[104]] in the belly and at the [upper] edge of *māyā* and in deliberation among [effects, which can be grouped under the heading] experience [of accumulated *karman*] and [the faculties of sense and action, which can be grouped under the heading] the means [to experience]. (15)**

By the scriptural statement here that it is eternal, [the Lord] favours (*anugrahaḥ*) the arguments of the Naiyāyikas and others (*naiyāyikādidṛṣṭahetūnām*) at the expense of[105] the opinions of the Buddhists and others (*saugatādimatatiraskāreṇa*). [He] also [says] that it is without form. That which has solidity (*kāṭhinyam* = *mūrtiḥ*) is said to be a tactile object endowed with form composed of four elements.[106] [The verse says that] (*iti*) it is not of this nature and thereby, at the expense of those [Cārvākas] who opine that sentience belongs to the elements [alone], favours the arguments of the Buddhists and others, who propound that it is different

[103]It is frequently unclear whether Rāmakaṇṭha is punning and means 'the [view of the Śaiva] Siddhānta' at the same time as 'the settled view', or whether he simply means the latter. Cf. Śrīkaṇṭha's *Ratnatrayaparīkṣā* 11: *siddhānta eva siddhāntaḥ pūrvapakṣās tataḥ pare.*

[104]This is certainly not the most natural interpretation of the verse, but it is translated to accord with the commentary. Rāmakaṇṭha wishes it to describe separately the positions of the three different grades of soul. A *visarga* before a ligature beginning with a sibilant followed by an unvoiced consonant is not compulsory (See Wackernagel, 1896, p. 342 §287b.) and is very frequently ommitted, particularly in Grantha orthography; and thus the reading *māyodarāntastho*, in which Rāmakaṇṭha chooses to see a *dvandva* relationship between *udara* and *anta*, might more plausibly be interpreted as *māyodarāntaḥstho*, 'situated within the belly of *māyā*'. The redundancy of *antaḥ* would not be untypical of *aiśa* Sanskrit. A more natural translation of the last *pāda* might be 'he deliberates on means to achieve consumption [of the fruits of his actions]'.

[105]More literally 'with the occlusion of'.

[106]*ākāśa* is again omitted, because it does not possess *sparśa*.

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from them. Moreover [the verse affirms that] it is without knowledge and that it is devoid of action, [by which is meant that] it is devoid of [the *śaktis* of] knowledge and action in the *akala* states,[107] and in the state of [souls in] *saṃsāra* (*sakalāvasthāyām*) it has limited powers of action and of knowledge[. It is thus referred to as *ajña* and *niṣkriya*] in the same way as soup is said to be without salt [when what is in fact meant is that it has very little salt]. Thus the Sāṅkhyas and others are refuted and favour [is bestowed] on the view of the Mīmāṃsakas and others. But with the word *nirguṇaḥ* [divine] favour [is bestowed] on the Sāṅkhyas' and others' doctrine that the soul is devoid of qualities, and the Naiyāyikas' [and Vaiśeṣikas'] doctrine of the nine qualities of the soul, cognition, happiness, unhappiness[, desire, hatred, effort, *dharma*, *adharma* and *saṃskāra*] is rejected.[108] And with the word 'impotent' (*aprabhuḥ*) it is taught, as before [in the case of the words *ajña* and *niṣkriya*], that the power [of the soul] is limited. [Now here divine] favour is bestowed in part (*ekāṃśitayā*) both on those who believe in [the power of] human effort and on fatalists (*puruṣakāradaivavādinoḥ*) since it [i.e. the *paśu*] is powerful (*prabhuḥ*[109]) only in respect of various sacrificial acts like the *agniṣṭoma*, the fruits of which, whether [directly] seen or not, can now be accumulated (*arjanīya-*[110]), but in respect of the consumption of [the retributive force of] previously accumulated *karman* he is powerless (*aprabhur eva*). By saying [that the soul is] pervasive (*vyāpī*) [divine] favour is bestowed on the Naiyāyikas and on others who hold that it is pervasive (*tadvyāpakavādi*), and those who hold that the soul (*jīva* or *pudgala*) is not pervasive are refuted.

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[107]That is to say the state of being without kalā because of knowledge (*vijñānākalatā*) or because of the dissolution of the universe (*pralayākalatā*).

[108]These are the nine *viśeṣaguṇas* of the soul.

[109]This has been emended from *prabhutvam* (**P**) so that the construction is parallel with that of the end of the sentence: *prāgarjitakarmabhoge tv aprabhur eva*. Some might instead choose to emend this ending to *aprabhutvam eva* with the same result that the construction becomes parallel. I suspect however that the end is correct as it stands and that *prabhutvam* is a secondary alteration that crept in under the influence of the structure of the previous sentence with *alpaprabhutvaṃ*.

[110]Instead of this conjecture one might consider *idānīm arjyamāna°*. All the transmitted forms are unsatisfactory. The future passive participle fits the context and *īya* occurs in the readings of P_1 and P_3. The present passive participle perhaps fits the context marginally less well, but the syllables *°māna°* are found in the readings of all the manuscripts.

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And thus because Garuḍa knows from this [statement of the Lord] the doctrinal positions of all other traditions, the arguments for the proof of the eternality of the soul and so on are not related here[. For this reason they are not related] and also because they are useless (*teṣām anupayogāt*), since even without these [arguments] one accomplishes the removal (*nivṛttisiddheḥ*) even of this circle of doubt by favouring one or other of two sides or by favouring the arguments put forward by one of those [sides] just as [removal of doubt is accomplished] in the case of doubt about whether something [seen in poor light or from a distance] is a post or a man (*sthāṇupuruṣaviṣayasaṃśayasya*) through the assertion of some reliable man 'This is a post' (*sthāṇur ayam ity āptavākyād iva*). Alternatively (*yadi vā*) the fact that the soul is established by experience is expressed (*pratipādyate*) by this [speech of the Lord, in which the various arguments are not related], since arguments are useless when something is established by experience. An argument cannot apply (*na... sambhavati*), for example (*yathā*), to the assertion 'This pot is round and made of iron', because in this case this fact is established by experience. And so, because the soul as an agent of perception is also established by experience as something which makes manifest other things and itself (*parātmaprakāśakatayā*), its permanence (*sthairyam*) is established by experience, because that is how it is perceived (*tathāvagamāt*). And so what could be done with [i.e. what would be the point of] reasons here? And it should not be said that stability (*sthairyam*) is [a quality] wrongly (*vibhramāt*) superimposed on it [i.e. the soul] when it is actually momentary [that is to say punctiform], like time and other things [which are actually punctiform and momentary and on which permanence is wrongly superimposed. This position cannot be held], because notions cannot be superimposed upon it, since it is beyond conception (*avikalpatvāt*), for there is a contradiction in it performing [such an] action upon itself (*svātmani kriyāvirodhena*). This I have shown in my commentary on the *Mataṅga*. It can be learnt [in greater detail] from there.[111] Nor is it possible to prove its moment-

[111]See *Mataṅgavṛtti* ad *vidyāpāda* 6:24ab, p. 161: *nanu svātmani vikalpaḥ* (Kashmirian manuscripts; *vikalpa°* Bhatt) *sthairyam āropayann utpadyate. tena naitat prasaṅgaḥ. tan na, tathāvṛtter ātmani virodhād ity uktam. svātmany avikalpako* (Kashmirian manuscripts; *svātmani na* Bhatt) *vikalpa iti ca. tasmāt svātmany āropāsambhavād grāhakātmanaḥ sthairyam avabhāsamānaṃ svasaṃvedanasiddham evābhyupagantavyam.* 'Someone may object (*nanu*) that a notion [of self] arises superimposing permanence upon itself and thus the undesirable consequence [mentioned in the previ-

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ariness by means of an inference, viz. the argument of the impossiblity of the efficacity of what is permanent, since that [argument] too (*tasyāpi*) is vitiated by the faults of being unproved [as to its *hetu* being in the *dharmin*] and by other [faults] (*asiddhatvādidoṣaduṣṭatvāt*)[112] and this too I have shown in the commentary on the *Nareśvaraparīkṣā*. It can be learnt from there.

Moreover [the statement] that the soul is 'formless' means, as [has been said] before, that it is different from the body, which has the form of the coarse elements that are amenable to the sense of touch and that are characterised as 'having form', because it [i.e. the soul] manifests (*prakāśanāt*[113]) as that which perceives those [bodies and things made up of coarse elements]. Thus [the contention that] the soul [is] composed of the [coarse] elements is refuted by experience itself. From this it follows (*ata eva*) that it does not arise from the elements, since it is experienced as different also from all that arises from the elements and because it is established (*siddheś ca*) to be eternal, because it is beginningless, since we perceive in every birth actions that are dependent on memory arising from the mental traces of experience in previous births. This we have demonstrated in the [commentarial work known as the] *Rauravavṛttivi-*

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ous sentence, viz. that worldly communication could not take place (*vyavahārābhāva-prasaṅgaḥ*)] does not apply. This is wrong, because this reflexive circularity is contradictory, as has been taught [in the verse above]. [And it has also been said that] a notion does not superimpose notions upon itself. Thus it must be admitted that the manifest permanence of the perceiving soul is established by its own experience because of the impossibility of a notion superimposing [notions] upon itself.'

[112]This seemed the most economical repair to the text. The *tasya* refers back to *anumāna*. The faults in the inference are dealt with in *Nareśvaraparīkṣāprakāśa* ad 1:22, pp. 52–56. According to the Sautrāntikas [and post-Sautrāntika Buddhist theoreticians] to exist is to have efficacity (*arthakriyākāritā*). Only impermanent things that come into being, exist and perish can have *arthakriyā*. A posited permanent soul, or indeed anything posited to exist for more than one moment, would be inert and thus devoid of *arthakriyā*. See Nārāyaṇakaṇṭha's quotation in the *Mṛgendravṛtti* ad *vidyāpāda* 2:24, p. 86: *arthakriyāsamarthaṃ yat tad atra paramārthasat/ asanto 'kṣaṇikās tasmāt kramākramavirodhataḥ*. Hulin (1980:90) points out that the first line is *Pramāṇavārttika* 2:3ab. and translates 'A ce niveau existe absolument ce qui est doué d'efficience. Les choses non-instantanées sont donc inexistantes en tant qu'incompatibles avec (toute activité) progressive ou instantanée.'

[113]*ex conj.* Cf. *akhaṇḍitasaṃvit satatam evārthāvagamakatvena bhāsanāt* from *Mataṅgavṛtti* ad *vidyāpāda* 6:34c–35a, p. 172[20].

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veka [in the part which comments] on the *Paramokṣanirāsakārikā*.[114] And it has been taught by others too:[115]

> The first movement of the organs [of speech], upward motion of the breath and their contact [i.e. that of the breath and of the organs of speech] with the places of articulation [in the mouth] would not be possible without previous experience [in former births].

And its having limited power and being capable both of doing and knowing little are established as before [viz. as in the case of the soul's permanence (*nityatva*) and formlessness (*amūrtatva*)] by experience itself. So too its being devoid of qualities, since these [qualities] such as cognition, happiness and unhappiness are experienced as adventitious [i.e. they enter consciousness only at certain moments] (*kādācitkatvena*), [and] since they are experienced as possessed of the opposite properties to those of the soul (*tadviruddhadharmatayā*), being objective (*grāhyatvena*), like pots and the like. The entity 'soul' (*ātmatattvam*[116]) is established by experience

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[114]See Rāmakaṇṭha's commentary ad *Paramokṣanirāsakārikā* 44–46. Sadyojyotiḥ's *Paramokṣanirāsakārikā* are a partial commentary on the *Raurava*. (Two and a half verses that reject the views of other schools are cited from the *Raurava* at the beginning of Rāmakaṇṭha's commentary, and these must be the ones which Rāmakaṇṭha takes the *kārikās* to be expounding.) It is in this sense that Rāmakaṇṭha's *Paramokṣanirāsakārikāvṛtti* is also a *Rauravavṛttiviveka*. (See the discussion of Rāmakaṇṭha's works in the introduction, particularly pp. xx ff.)

[115]*Vākyapadīya* 1:130. Rāmakaṇṭha quotes the same verse in the same form in the *Paramokṣanirāsakārikāvṛtti* ad verse 44. Rau's critical text of the *Vākyapadīya* reads *śabdabhāvanām* for *pūrvavedanām* (a reading which he does not report). Aghoraśiva also quotes the verse in the form in which Rāmakaṇṭha has it in the *Mṛgendravṛttidīpikā* ad 6:6cd, p. 190.

[116]The *evātmatvam* of P_2P_3 can be explained as haplography. To support his restitution of this sentence Professor Sanderson (in a letter of 16.xi.93) has adduced the following parallels: *Nareśvaraparīkṣāprakāśa* p. 8: *pratyarthaṃ pratikṣaṇaṃ ca... vijñānam* **bhinnam eva grāhakam** *anubhavasiddham astu nānyaḥ kaś cid ātmā nāmeti vaibhāṣikaḥ*; ibid. p. 13 (the Vaibhāṣika position again): *nanu ca pratyarthaṃ pratikṣaṇaṃ ca* **bhinnam evedaṃ grāhakarūpaṃ** *vijñānam asmābhiḥ pratipāditam*; ibid. pp. 13–14 (the Śaiva position): *kiṃ pratyartham pratikṣaṇaṃ cāpūrvo 'pūrvaḥ pūrvottarābhyām anubhavābhyām* **bhinnaḥ** (*bhinnaḥ* em. Sanderson; *om.* ed.; *bhinna°* corrigenda) *kṣaṇamātrarūpāvabhāso grāhakaḥ prakāśata uta sarvadaivā* **bhinna** (corrigenda; *bhinna* ed.) *iti. tatrāyaṃ sthirarūpaḥ prakāśaḥ sarvadaiva* **grāhyopādhibhede 'py anāsvādita-**(em. Sanderson; *anāsādita-* ed.)**svātmabhedaḥ** *kālatraye 'pi...* Cf. also *Mataṅgavṛtti* ad *vidyāpāda* 6:34c–35b, p. 172: *na grāhyabhede 'pi*

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as something at all times undivided, even though it is the agent of perception of many perceptible external objects (*anekagrāhyaviṣayagrāhakarūpam api*) either in sequence or simultaneously. This we have shown in the *Nareśvaraparīkṣāprakāśa*.[117] And the soul is pervasive (*vyāpitvam apy asya*), because it is manifest as something separate (*pratyagrūpeṇa*) without circumscription of space or time, but as the perceiver of those. Nor is it possible that the perceiver should be circumscribed by its objects, such as pots. This has been expressed thus:[118]

> A thing whose reality is circumscribed neither by time nor by place is held to be eternal and all-pervading, and so the soul is all-pervading and eternal.

The reasons are not stated here, in order to demonstrate that the soul's existence along with all the properties [stated in the verse] is proved by experience alone. Vedic scripture too teaches this:[119]

> Everything shines following him alone when he shines; this whole world shines with his light.

And thus our position is unproblematic (*ity avirodhaḥ*). And so after dispelling this group of six doubts about the bound soul that arise from several contradictory (*parasparaviruddhārtha-*) theological positions [that are the speculations] of bound souls (*paśudarśanajanitam*), the variety of positions of the soul (*asya*) in its different states that is firmly established in the [the Lord's] own doctrine is taught. The soul is situated in the belly and at the edge of *māyā*. Among these (*tatra*)[120] the *pralayakevalin*

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grāhakātmā yugapad iva krameṇāpi bhinno 'vabhāsate. api tu sarvadaiva **grāhyopādhibhede 'py anāsvāditasvātmabhedaḥ** *kālatraye 'pi...*

[117] *Nareśvaraparīkṣāprakāśa* ad 1:22, pp. 52–56.

[118] *Tantravārttika* ad *Mīmāṃsāsūtra* 2.1.5. I have adjusted the verse to the form in which Rāmakaṇṭha quotes it ad *Nareśvaraparīkṣā* 1:54, p. 92, and Nārāyaṇakaṇṭha, in the *Mṛgendravṛtti* ad *vidyāpāda* 6:7, p. 160. The *iti* has been replaced to avoid the hiatus and because the sense requires it. The feminine dual *vibhunityate* is preferable and might easily have been lost because it was assumed to have been the feminine singular in *sandhi* with the concluding *iti*. Śāstri's text reads *vibhuteṣyate*.

[119] This half-verse is found in three of the verse Upanishads: *Kaṭhopaniṣat* 5:15cd, *Śvetāśvataropaniṣat* 6:14cd, and *Muṇḍakopaniṣat* 2.2.11cd.

[120] *māyodare...sthito* (1:15.46–49) was at first omitted by P_3 (presumably because of eyeskip from the first to the second instance of *māyodare*). It was then added in the same hand in the bottom margin of the same folio, preceded and followed by a sequence of *akṣaras* which looks like *yatvari*.

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is situated in the belly of *māyā* and the *vijñānakevalin* at its head (*tanmastake* = *māyāprānte*). That is the difference [between their positions]. If this [phrase in the verse] is interpreted [as a *karmadhāraya*] to mean 'the belly of *māyā* which is the edge', then the qualifier adds nothing (*aphalam eva*). This is why there will be a question with regard to whether this is a quality that belongs to the *pralayakevalin*:[121] 'How can it be situated in the belly of *māyā*?' [Garuḍa will] not [ask how it can be situated] 'in the belly of *māyā* which is its edge'. The bound soul in *saṃsāra* (*sakalas tu*) is an agent of experience deliberating on the means to [achieve] consumption [of the fruits of all past actions], [that is to say] on effects [i.e. gross and subtle elements] and on the faculties of sense and action (*kāryakaraṇādiḥ*[122]), and so (*iti*) it is taught that he is situated there [among or at the level of the things on which he deliberates[123]]. This [Śiva] will teach [in verse 19]: 'Thus bound with the *tattva*-elements... and absorbed by that [*māyā*].'

Now he destroys the doubt introduced with [the question] 'How is the soul bound?'

Kalā from Śiva joins this impure [soul]. (16ab)

The word 'this' is a reference back (*parāmarśaḥ*) to the subject of the discussion (*prakṛtasya*), the bound soul. The 'impure [soul]' is not to be interpreted here to mean one connected [merely] to *mala*. Nor does it refer to a *sakala* soul [already by definition] connected with [the *tattvas*] beginning with *kalā* since he will be taught[124] in due course. Rather [what it describes is] the soul connected with *mala* and *karman*, and so this is the meaning: *kalā* joins only the bound soul which is connected with *mala* and with *karman*. It does not join the *vijñānakevalin*, who is devoid of

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[121]Rāmakaṇṭha must mean that Garuḍa misunderstands *māyodarānta* as a *karmadhāraya* and this misconstruction of his becomes evident when he asks, in *Kiraṇa* 2:6, how the soul can be both all-pervasive and at the same time situated in the belly of *māyā*. Rāmakaṇṭha there interprets this as a question about the *pralayakevalin*.

[122]With the *ādi* all lower creation may be included. Rāmakaṇṭha's account of the Śaiva *puryaṣṭaka* ad *Sārdhatriśatikālottara* 17:4, p. 126, includes *mahāmāya* and *māyā* and all the evolutes of *māyā*.

[123]Rāmakaṇṭha is exploiting the ambiguity of the locative in Sanskrit since it can mean both that about which someone thinks as well as where something is situated.

[124]I have emended for the same reasons as at 1:1.2 from *varṇyamānatvāt*. In this instance there is slight supportive evidence in the second retroflex *ṇ* of R^N's *varṇyamāṇatvāt*.

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karman. And this he will teach [in verse 20, when he says]: '[The soul] consumes that which has to be consumed according to its own *karman*.' On the strength of the use of the qualifying word alone (*viśeṣaṇopādāna-sāmarthyād eva*) it is certain here what the nature of the *vijñānakevalin* is.[125] And it is taught that in *kalā* there is objectivity (*bhogyatvam*), [that is to say] limitedness [i.e. circumscription by objects]. Therefore it is established both that it [viz. *kalā*] is an effect and that it is not sentient, like pots and other objects (*ghaṭādivat*). In the fourth chapter he will teach its cause; but here it is just the fact that it binds the soul that is explained. And *kalā* (*sā ca*)[, as has been stated above, comes] from Śiva [and] joins with the [*pralayākala*] soul (*tena saha*). And so because of this insentiency and therefore dependency (*asvātantryeṇa*), the same (*etac ca*) [i.e. the fact that they bind] must be recognised to be the case (*mantavyam*) of the other *tattvas* that will be taught too, because they too are limited. This he will teach [in verse 19]: 'Thus, bound by the *tattva*-elements...' This then is the meaning: Whatever is insentient comes into contact (*sambandham upayāti*) with another thing only when (*eva*) it is impelled by an agent equipped with various particular [powers of] action and knowledge, as is the case with objects like pots (*ghaṭādivat*[126]). So too *kalā* and the *tattvas* below it (*kalādi*) are insentient, and therefore they too are joined with the soul only when impelled by an agent equipped with particular [powers of] action and knowledge.

And this agent is Śiva. And so the explanation (*nirṇayaḥ*) of the topic *pati* too is [undertaken] here. This [formal argument] is not rendered inconclusive because of [the fact that inanimate objects might be caused to move by] factors like wind, since such factors are themselves (*teṣām api*) incorporated into the *pakṣa* (*pakṣīkṛtatvāt*).[127] The passage beginning

[125]The idea appears to be that by the very fact of the qualifier *vijñāna* it is clear that *kalā* does not join a *vijñānakevalin*, since realisation is irrefrangible.

[126]This reading of P_1P_3 is equivalent in sense to that of R^N, *yathā ghaṭādi*, but P_2's pleonastic *yathā ghaṭādivat* is in this case clearly a conflation of the two.

[127]If the argument is stated formally then insentient objects must be the *pakṣa*, of which is predicated that they do not come into contact with something else unless impelled by an agent equipped with powers of action and knowledge. The *sādhya-dharma* is the being impelled by an agent equipped with powers of knowledge and action. Their insentiency is the *hetu*. Rāmakaṇṭha states that wind itself belongs to the category of insentient things, the *pakṣa*, and so, by the logic of the argument, must itself have been impelled by some conscious agent.

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'The effect is gross and diverse'[128] will explain (*nirṇayo bhaviṣyati*) [the topic *pati*] on the basis of an additional argument (*-hetuto 'pi*), namely [inference of a conscious agent] from the fact that this [universe] is an effect. Thus our position is unproblematic (*ity avirodhaḥ*).

Now someone may object (*nanu*) that *kalā* itself is in the first place unproved, so how can this agent[, Śiva,] be established by his impelling this [*kalā*]? In response to this is taught as follows:

> **The bound soul's consciousness is empowered by this [*kalā*], the sphere [of the operation of its senses] is made known by *vidyā* and it is also stained by passion. And matter (*pradhānaṃ ca*[129]), which consists of the *guṇas* [viz. *sattva*, *rajas* and *tamas*] [is joined**

[128] *Kiraṇa* 3:12a.

[129] This has been preferred to the reading *pradhānena* on slim grounds. The latter, as an instrumental, fits the sentence much better, and is clearly supported by the commentary as transmitted by P_1P_3 (see 1:17.22–24) as well as being the reading of P_3^S. The former, an awkward nominative requiring the unnatural ellipsis of a verb, is clearly supported by the commentary as transmitted in R^NP_2 and is the reading of R^N.

It is clear that a scribe in one or other of the transmissions noticed an inconsistency between the *sūtrapāṭha* and the commentary as transmitted to him, and that he proceeded to make changes to 1:17.22–24 until the commentary was made to concord with the verse. What is not clear is which stream of transmission preserves what Rāmakaṇṭha read.

The decision then is not just between *pradhānaṃ ca* and *pradhānena*, but also between *pradhānaṃ* and *pradhānena* (in 1:17.22); between *caśabdāt* and *apiśabdāt*; *kalādīny api* and *kalādināpi*; °*sahitāni* and °*sahitena* (1:17.23) and finally, between *ca sambadhyanta* and *sambadhyata* (1:17.24).

The reasons for accepting the version represented in each case by the first alternative are as follows:—

1 *pradhānaṃ ca* is the reading of the Nepalese manuscripts and therefore probably old and more likely to have been known to Rāmakaṇṭha than a reading known only to South Indian manuscripts.

2 The uncompounded verb *badhyate* regularly expresses 'is bound by' and would perhaps more naturally have the soul as its subject than *sambadhyate*, 'is connected with' (though of course this would certainly be possible), and the fact that both streams of transmission share the compounded verb might be interpreted as an indication of the original construction of the sentence.

3 The plural *sambadhyante* in **P** (1:17.24) might be taken to be a primary reading which the scribe who made the changes neglected to change because of oversight. P_1P_3 have no plural subject with which this agrees. Puzzlingly R^N has a singular verb.

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with the soul]. And the soul is bound through its connection with the organs [of sense and action] beginning with *buddhi* and with the army [of gross and subtle elements].[130] (16c–17)

The soul has its consciousness empowered by means of [a partial] impedance [of the action] of *mala* (*malanivṛttidvāreṇa samarthīkṛtam* = *udbalitam*) by *kalā* (*kalayā* =*tayā*). This is what is taught (*etad uktam bhavati*): there must (*avaśyam*) be admitted to be some limited (*parimitaḥ*) factor (*arthaḥ*) [viz. *kalā*] which, in the state of being of the *sakala*, obstructs (*nivarttakaḥ*) [the operation of] *mala*, which [is in turn something which] blocks the soul's [innate powers of] knowledge and action (*dṛkkriyā*) and which will [later] be taught, [and which can be] proved to exist by argument [and not just by scripture].[131] Otherwise the limited (*kiṃcidviṣayasya*) awareness (*saṃvedanasya*) that we experience would be as impossible for souls [once trapped] in the state of the *pralayakevalin* as it is for the liberated.[132] Now first of all (*tāvat*) it is not the soul (*puruṣaḥ*) [which obstructs the occlusion of *mala*] because, as [demonstrated in the

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Individually the reasons are not strong, but cumulatively they have a certain force. I have also been swayed by a principle of Srinivasan (p. 30, §1.4.5.1)—a principle that should of course be applied with extreme caution: 'Einige Male läßt sich eine Lesung nicht, oder nicht befriedigend, interpretieren. Eben dadurch aber weist sie sich als primär aus.'

[130]Thus Rāmakaṇṭha; what was presumably intended, however, was probably 'And the soul is bound through its connection with the army of instruments [of sense and action] beginning with *buddhi*'.

The wording of the verse is close to that of *Svāyambhuvasūtrasaṅgraha* 1:10: *kalodbalitacaitanyo vidyādarśitagocaraḥ/ rāgeṇa rañjitaś cāpi buddhyādikaraṇais tataḥ*. Professor Sanderson has pointed out to me that it (or the verse in the *Svāyambhuvasūtrasaṅgraha*) has been paraphrased in *Haravijaya* 6:126: *kalayā kilodbalitacetanasthitiḥ pratipadyamānaviṣayaś ca vidyayā/ dṛḍharāgarañjitamanā bhavaty ayam bhavadicchayā prakṛtibhogabhāg aṇuḥ*.

[131]These last two attributes in the genitive [*vakṣyamāṇasya* and *yuktisiddhasya*] are next to the genitive *puṃsaḥ*, but they are presumably to be interpreted as describing *mala*.

[132]The emendation and translation of this sentence are Professor Sanderson's (given in a letter of 30.xi.93). He further adduced the following parallels: *Mataṅgavṛtti* ad *vidyāpāda* 8:17, pp. 265–6. *samalasya hi prāguktasya jñatvakartṛtvayor āvṛtatvāt pralayakevalina iva na bhoktṛtvam ity avaśyaṃ tayor vyañjakena* (Bhatt reads *vyañjakatvena* against most of the manuscripts) *tattvadvayena bhavitavyam iti kalāvidye siddhyataḥ*. 'A soul which has *mala*, as taught above, cannot consume [*karman*], because his powers of knowledge and action are blocked, just as is the case with the *pralayakevalin*, and so the *tattvas* of *kalā* and *vidyā* are proven, because there must be a pair of *tattvas*

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commentary on the words *ajñaḥ*, *niṣkriyaḥ* and *aprabhuḥ*] above, it has not the power to do so (*prāgvad aśakteḥ*). Nor is it *karman* [which is the factor that suspends the operation of impurity so that we may experience], for the same reason (*ata eva*) [viz. *aśakteḥ*], and because we cannot account for [the fact that we have pleasant and painful] experience in any other way [than by assuming the existence of *karman*] (*bhogānyathānupapattisiddheś ca*). For some utterly transcendental (*atyantātīndriyam*) entity whose existence has been inferred (*saṃsiddhasattākam*) to explain one effect (*kāryāntarānyathānupapattyā*) cannot (*na... śakyam*) be claimed as the cause of another (*kāryāntarakāraṇatvena*); for if it could one would have to admit that there is also no need to postulate any other cause, such as the various faculties (*anekendriyādikāraṇāntarakḷpter apy abhāvaprasaṅgāt*).[133] For the same reason (*ata eva*) [the cause of the

which make these [powers] manifest.' See also *Mataṅgavṛtti* ad 9:16cd, p. 299: *siddhe hi male tenāvṛtatvāt puṃsaḥ pralayakevalāvasthāyām iva sukhaduḥkhavedanaṃ na sambhavatīty avaśyaṃ tatra tadāvaraṇanivartakena bhavitavyam iti kalātattvasiddhiḥ.* 'For since [the existence of] *mala* is established, because the soul is blocked by it, awareness of happiness and unhappiness is not possible, as in the state of being a *pralayakevalin*, and so the *tattva* of *kalā* is proved.' See also *Mataṅgavṛtti* ad *vidyāpāda* 9:22c–24b, p. 301: *etat sarvaṃ yataḥ tattve kalātmake sati jānāti nāsaty eva. pralayakevalyavasthāyām atisūkṣmatvād anupalabdhṛtvān* (Kashmirian manuscripts; *asarvajñatvād* the rest) *muktāvasthāyāṃ ca nirmalatvāt sarvajñatvād ity arthaḥ.* 'All this [can come about, namely limited experience], because he knows only if there is a *tattva* of the nature of *kalā*, not if there is not, because in the state of the *pralayakevalin* he is extremely subtle and thus is not conscious of anything and in that of the liberated, he is omniscient, because he is free of *mala*.'

For the *kiṃcidviṣayaṃ saṃvedanam* of the soul in the *sakala* state cf. Aghoraśiva's *Tattvasaṅgrahaṭīkā* ad 18: *yataḥ saṃsārāvasthāyāṃ puṃsaḥ caitanyaṃ na sarvaviṣayaṃ dṛśyate...* 'Since the consciousness of the soul in *saṃsāra* is perceived not to have all things as its sphere of operation.' For the *sarvaviṣayaṃ saṃvedanam* of the soul in liberation cf. the same ad 23: *...dṛkkriyācchādanaṃ kim apy astīty avasīyate yasyābhāve muktātmanāṃ jñatvakartṛtvayor īśvaravat sarvaviṣayakatvāt punaḥ saṃsārayogo nāstīti śrūyate.* 'One concludes that there must be something which impedes the powers of action and knowledge, and it is taught in scripture that liberated souls, like Śiva, are not again connected with *saṃsāra* because their powers of action and knowledge have everything as their sphere of operation in the absence of this [impedance].'

Professor Sanderson (*ibid.*) takes the term *saṃvedana* to refer to the soul's *bhoga* and he adduced *Svāyambhuvasūtrasaṅgraha* 1:12ab to support this: *bhogo 'sya vedanā puṃsaḥ sukhaduḥkhādilakṣaṇā.* Filliozat translates 'L'expérience de cette âme est sa sensation, qualifiée par le plaisir, la douleur, etc...'

[133]Professor Sanderson (letter of 30.xi.93) emended and translated this last sentence and supported his conjecture with the following parallel passage, which he

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also translated, from *Mataṅgavṛtti* ad *vidyāpāda* 9:26–7, p. 302: *yady evaṃ parimitena karmaṇaiva caitanyopodbalanam astu. kiṃ kalayaiva. tatrāpy ucyate svakarmetyādi "[9:26c–27b]". calataḥ saṃkṣubdhān māyātattvāt puṃsaḥ sarvakarmavāsanānusāreṇa sukhaṃ* (*conj. Sanderson; sukha* Bhatt) *duḥkhaṃ codbhūtam, nānyat. etad uktam bhavati. kāryaikagamyānāṃ hi vastūnāṃ hetubhedau kāryabhedābhyām eva siddhyataḥ. karmakāryāt sukhaduḥkharūpād bhinnam eva kāryaṃ caitanyopodbalanam iti. tatas tatra bhinnenaiva nimittena kalātmanā bhavitavyam. anyathā sarvasyaiva karmanimittatvasiddher buddhyāditattvānām apy asiddhiḥ. karmaiva sarvaṃ syāt.* 'If so, then, [since it is appropriately] limited (*parimitam*), let [sinful and meritorious past] action be that which invigorates consciousness. Why postulate *kalā*? This Śiva answers in 9:26c–27b:[...] When *māyātattva* has been activated (*saṃkṣubdhāt* = *calataḥ*) then all that arises for the individual in accordance with the latent impressions of his past actions is pleasure [reward] or suffering [punishment]. What he means is this. In the case of entities that can only be inferred from their effects one establishes two separate causes from effects of two different kinds. The invigoration of consciousness is an effect distinct from the effect of [sinful and meritorious past] actions (*karman*), namely pleasure and suffering. Therefore it must have another cause, and that is *kalā*. Otherwise one could prove that absolutely everything is the effect of [sinful and meritorious past] actions and so one would fail to establish the existence of [other specific causes] such as the *tattvas* of *buddhi* etc. Indeed everything would become *karman*.'

Aghoraśiva's *Tattvasaṅgrahaṭīkā* on verse 19 lucidly presents the same argument: *nātra karmaṇaiva kevalenātmacaitanyābhivyaktiḥ tasya phalajanana eva caritārthatvāt, kāryāntarahetutve pramāṇābhāvāc ca. tasyaiva ca kāryāntarahetutve 'bhyùpagamyamāne viṣayagrahaṇādhyavasāyādikārye 'pi tasyaiva hetutvam prasajyate. tataś ca vidyābuddhyādīnām api tattvānām ānarthakyaprasaṅgaḥ. tatas tattvāntarasahakṛtasyaiva karmaṇo bhoganimittatvam iti yathādhyavasāyādikāryānyathānupapattyā buddhādayaḥ kalpyante, evam puṃso jñānakriyāśaktyabhivyaktyanyathānupapattyā kalā siddhyatīti na kaścid doṣaḥ.* 'And it is not *karman* alone which in this system (*atra*) makes manifest the consciousness of the soul, because that has performed its function in bringing about results, and because there is no proof that it is the cause of other effects. And even if it were to be admitted that it were the cause of other effects, this would entail that it [and nothing else] would be the cause of effects such as the cognition of sense objects and synthetic thought (*adhyavasāya*), and this would then entail the undesirable corollary that [impure] *vidyā* and the *tattvas* [of the senses] starting with *buddhi* would be without a function. And so [it follows that] it is in company with other *tattvas* that *karman* causes experience (*bhoga*). And so (*iti*) just as *buddhi* and the others are postulated because effects such as synthetic thought cannot otherwise occur, so too *kalā* is established because the making manifest of the soul's [innate powers of] knowledge and action cannot otherwise occur. Thus there is no fault [in the argumentation].'

A more timid conjecture than that of Professor Sanderson might convey the same meaning: *anekendriyāditattvāntarakḷpter apy abhāvaprasaṅgāt.* 'one would have to admit that there is no need to postulate [as causes] the numerous other *tattvas* of the senses and so on.' This conjecture preserves the element *āditattva* transmitted in R^N. Perhaps even more of R^N's reading might be preserved unchanged; the phrase *anekadṛkkriyāditatvāntara*° might be incorporated into the text and interpreted to mean

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invigoration of consciousness is] neither [some product of matter such as] the faculties (*indriyādi*) nor God;[134] but *kalā* is that which impedes [the occlusion of *mala*. Thus it has been stated first of all that he is first bound by the bond that is *kalā* (*kalālakṣaṇena... bandhena*).

Next (*tad anu*) the soul has the sphere [of the operation of its senses] (*viṣayaḥ* = *gocaraḥ*) made known by *vidyā*.[135] Even for a soul in whom [the working of] *mala* has been stopped, there has to be a further [common] instrument (*karaṇāntareṇa*) for consciousness (*-saṃvittau*) that consists in the functions of the intellect (*-buddhivṛttyātmaka-*) that will be explained in due course, such as memories, creative imagination, notions and the like, because it is consciousness, like cognitions of the objects by senses.[136] And it is not *buddhi* that is the instrument [needed] here; for that is [among its] objects. Nor is it *ahaṃkāra* or any other [faculty], because they, since they will be said to be the means of other actions

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'the numerous other *tattvas* [that enable the activity of the powers] of knowledge and action [viz. the *indriyas*].'

[134]The arguments for the cause of the invigoration not being God are set forth ad *Mataṅga vidyāpāda* 9:25cd–26ab, pp. 301–2: *yat tūktam īśvaraśaktir eva puṃsaś caitanyodbalikāstu. kiṃ kalayeti. tatpratikṣepāyocyate*—**tayodbalitā cit syād** *ityādi.["25cd–26ab"] tayā cid upodbalitā bhavet. tato muktasyeveyam api śivaśaktivyaktatvāt cetanasya puruṣāntarasya udbalane kṣamā syāt. parameśvaraśaktiyogād dhyāyinaś caiva puruṣāḥ sarve muktim prasādhayanti. na ca tathābhūto 'yam bhoktā. tato neśvaraśaktyābhivyakteti gamyate. parimitayā kalayaiveti.* 'Now as for the argument "Let the power of the Lord be that which invigorates the soul's consciousness. What need of *kalā*?"—in order to refute this [error the following verse] is taught ["9:25cd–26ab"]. Let consciousness be invigorated by this [*śakti*]. In that case this [consciousness], like that of a liberated soul, would be capable of invigorating the consciousness of another soul, because of its being made manifest by Śiva's power, and because of their connection with the power of the supreme Lord all souls which meditated [upon it] would attain liberation. But this is not the way the experiencing [soul] is, and so it is to be understood that [consciousness] is not made manifest by the power of the Lord but by limited *kalā* alone.'

[135]P_1's *vidyākhyāyāpi* (understand *vidyākhyayāpi*) *dyotito* suggests that this transmission read 1:16d as M and E_D do: *vidyādyotito gocaraḥ*. The garbled reading of the Nepalese manuscripts however reflect R^N's °*khyāpito* and it is more likely that they, rather than the Southern sources, share what Rāmakaṇṭha read. P_3's reading further complicates P_1's trivial error, and P_2 has adopted a reading closer to R^N.

[136]Cf. Aghoraśiva's *Tattvasaṅgrahaṭīkā* on verse 13: *tataś cādhyavasāyasmṛtipratibhāpratyayabhedabhinnā buddhir api yayā vidyate sā vidyā*. 'And therefore *vidyā* is that by means of which one is aware of thought in its various aspects such as judgment, memory, imagination and notions.' Parallel text and its translation supplied by Professor Sanderson in a letter of 30.xi.93.

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such as the support of the body, cannot be established to be the means in this case too †this has been taught†.[137] And so that instrument [that is needed] for [the enablement of] those [forms of consciousness] (*tatra*) is *vidyā*.[138] Thus a further bond is established.

Furthermore (*kiṃ ca*) [the soul is] bound (*baddhaḥ* = *rañjitaḥ*) by *rāga* which is of the nature of attachment. The meaning is as follows: As for our attachment (*rāgo 'bhiṣvaṅgātmakaḥ* [*abhiṣvaṅgaḥ* = *rāgaḥ*]) to the objects of the senses (*viṣayaviṣayaḥ*), that cannot be a property of the sense objects [themselves], because it is an activity that [occurs] only internally (*adhyātmany eva parispandātmakatvāt*), and because [if it were objective rather than subjective] this would entail that there could be no such thing as a person free of attachment.[139] Nor is it the quality of the intellect known as non-detachment (*avairāgyalakṣaṇo buddhidharmaḥ*), because that, being a *bhāva*, is present [only] as a latent tendency[140] and

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[137]This seems inappropriate here. What precedes it has not been stated before, unless Rāmakaṇṭha means to refer to the general point made above in this same paragraph in connection with *karman* that an imperceptible entity inferred in order to supply the cause for one phenomenon should not be assumed to be the cause of another.

[138]Cf. *Tattvasaṅgraha* 12: *karaṇena yena bhogyaṃ karoti...sā vidyā. tat paraṃ karaṇam.* 'The instrument by which [the soul] experiences [objects of experience] is *vidyā*. It is the supreme instrument.' In his commentary on this verse Aghoraśiva quotes Rāmakaṇṭha's *Mataṅgavṛtti* ad *vidyāpāda* 10:4cd: *aśvena pathā dīpikayā vrajatītyādāv ivātrānekakaraṇasādhye phale 'pi vidyaiva paraṃ karaṇaṃ yatas tayā ...jānāti.* 'As in [a sentence like] "He goes by [the help of] a lamp by the path by [means of a] horse", the goal can be attained by many instruments, but the supreme instrument is *vidyā* alone, since it is through that that [the soul] knows.' Cf. also *Tantrāloka* 9:183: *seyaṃ kalā na karaṇam mukhyaṃ vidyādikaṃ yathā/ puṃsi kartari sā kartrī prayojakatayā yataḥ.* 'This *kalā* is not the higher instrument, as *vidyā* and the rest are; for it is the causative agent in the individual agent.' These parallels were pointed out by Professor Sanderson in a letter of 30.xi.93.

[139]Cf. Aghoraśiva's *avatārikā* to *Tattvasaṅgraha* 10cd: *nanu viṣayaguṇa evābhilāṣahetur astu/ tan na, viṣayasaṃnidhānamātrād eva sarvasya sarāgatāpatter vītarāgābhāvaprasaṅgāt* 'Why not let some property in external objects be the cause of desire? That is impossible, because the undesirable consequence would follow that there would be noone devoid of passion, because the mere proximity of an external object would cause all to be impassioned.'

[140]On this characteristic of the eight *bhāvas* (referred to in 1:13.11 and listed in note to translation ad loc.) see Aghoraśiva's *Bhogakārikāvṛtti* ad 60: *iha hi buddhau vāsanātvena sthitā dharmādayo 'ṣṭau bhāvā ucyante.* 'In this system (*iha*) the eight *bhāvas* headed by *dharma* reside in the intellect *buddhi* as latent traces.' Cf. also Aghoraśiva's *Tattvasaṅgrahaṭīkā* ad verse 10: *nanv avairāgyalakṣaṇo buddhidharma evābhilāṣahetur iti sāṃkhyāḥ. tad ayuktaṃ vāsanārūpasyākāryakaratvāt...* 'The Sāṅkhyas

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therefore [unlike this attachment to sense objects] is not something we experience directly. Nor is it a function of the intellect (*nāpi tadvṛttyātmakaḥ*); because it is not found (*tadadarśanāt*) in those who are free of attachment even when they are thinking about something as desirable (*abhilaṣaṇīyatānusandhāne 'pi*). Nor [can this attachment be a property] of *karman* or other factors [such as the *indriyas* or the Lord], just as the stopping of [the workings of] *mala* and such [cannot be functions of *karman*], as has been taught above.[141] By a process of elimination then *rāga* is that which has the [quality of attachment as its] property [and it is] another bond.

Then matter[142] (*pradhānam*) is [also] connected [to the soul in both its subtle and gross forms] as the guṇas of *sattva*[, *rajas* and *tamas*][143] and as the gross worlds. By the word 'and' [in 17b] is expressed that (*caśabdāt... iti*) [the *tattvas*] starting with *kāla* together with those *tattvas* ending with earth that are about to be taught are also connected [to the soul in both subtle and gross form] as their own particular *guṇas* and as [gross] worlds. Like the *tattvas* (*tattvasargavat*), so too the worlds

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object that the cause of desire is a quality of the intellect, namely non-detachment. This is wrong, because something which is a latent trace does not [directly] produce effects...' As Filliozat points out (1988:120), *rāga* does not have the status of a *tattva* for the Sāṅkhyas, but is equivalent to the *bhāva* of *avairāgya*. [Cf. also Aghoraśiva's *Bhogakārikāvṛtti* ad 92c–93b.] The same arguments are discussed in greater detail in the beginning of the *rāgatattvaprakaraṇa* (*vidyāpāda paṭala* 11) of the *Mataṅgavṛtti*.

[141]See above 1:17.2–9 *vakṣyamāṇasya yuktisiddhasya... prathamam badhyata iti* where it has been demonstrated, by eliminating other conceivable factors, that the partial obstruction of *mala* could only be performed by *kalā*.

[142]For the choice of readings in this passage see footnote 129 on p. 201 above.

[143]P_3's (and therefore probably also P_1's) *sattvādiguṇākāreṇa* has been translated. If the reading *sattvādiguṇakāraṇatvena* of $R^N P_2$ were accepted, it would translate 'as the [material] cause of the *guṇas* of *sattva* etc.'. The latter is not implausible as an interpretative gloss of *guṇātmanā*. The *Mataṅga* discusses *avyakta* and *guṇa* as two *tattvas*, and, since Rāmakaṇṭha imports other structures from that tantra (notably the six *padārthas*), it is conceivable that he is borrowing here too. It is not however necessary to regard *avyakta* and the *guṇas* as separate *tattvas* in order to be able to say that the former is the material cause of the latter. Compare for instance *Bhogakārikā* 89cd–90ab: *upādānaṃ guṇānāṃ yat prakṛtiḥ sābhidhīyate/ avibhāgasthitā yasyāṃ nirgacchanti śiveritā*. 'The material cause of the *guṇas* is called *prakṛti*. It is that in which they rest undivided and that from which they go forth. [For this to happen *prakṛti* must be] impelled by Śiva.' In the *Bhogakārikāvṛtti* just before, ad 87–88ab, Aghoraśiva quotes with approval *Mṛgendravidyā* 10:21ab: *trayo guṇās tathāpy ekaṃ tattvaṃ tadaviyogataḥ*. 'There are three *guṇas*, but nevertheless they are one *tattva* because they are not separate.'

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(*bhuvanasargo 'pi*) are in this system taught to be bonds. Next [are taught the instruments of knowledge and action] starting with *buddhi*[. These comprise] those instruments—well known to the Sāṅkhyas and others—of the *buddhi*, *ahaṃkāra* and *manas* and the five faculties of perception and the five faculties of action and the army (*anīkaṃ ca*) which is the collection of gross and subtle elements (*bhūtatanmātrātmakam*) [which are] of ten kinds [and comprise] the rest of the evolutes [of *māyā*] (*kāryāntaram*). By connection with these [the soul] is bound. Thus sanction (*anugrahaḥ*) is given to the [view of] bondage that is well known to the Sāṅkhyas and others [i.e. the view of bondage as] consisting in *buddhi* and the rest [of the evolutes] in the manner that we shall teach below,[144] and not to that held by the Vaiśeṣikas and others, according to which it consists in [no more than] the body and the senses. And it is for this reason [viz. that the bottom twenty-three *tattvas* are known also to the Sāṅkhyas and others] that only the bonds of *kalā* etc., which are not well known to other theological schools, are introduced by [pointing out] their effects, exactly because they are not well known, and those [bonds] which are well known to them are merely repeated [by name]. And so (*iti*) the fault of not covering the topic adequately (*avyāptidoṣaḥ*) cannot be applied [to the text] simply because formal definitions of well-known principles (*teṣām*) are not given here (*lakṣaṇānabhidhānāt*).

For this reason the nature of the bond of binding fate too (*niyatyātmano 'pi bandhasya*) ≪is introduced[145]≫ by way of [pointing out] its effect.

Then by the embrace of binding fate it is also bound to that [*karman*] which it has itself accumulated.[146] (18ab)

Then, after the connection [of the soul] to the products [of *māyā*] and to the instruments [of knowledge and action, there follows] the connection (*sambandhaḥ* = *saṃśleṣaḥ*) to binding fate, because of which the soul

[144]See 4:23ff and commentary thereon.

[145]This is enclosed in double angled brackets, because *upanyasyate* is a diagnostic conjecture supplied to complete the sense. (Cf. 1:17.30 ...*kāryadvāreṇopanyāsaḥ* and 1:18.15: ...*kāryadvāreṇopanyastaḥ*.)

[146]These *pādas* followed directly after 1:17 in R^N, but this is because the scribe of R^N (or of some manuscript in the transmission in which R^N stands) was adding the text of the *sūtras* from another source into the text of the commentary and here failed to recognise *tato niyatītyādi* ($R^N P_3$; *to niyatyādi* P_2) as the *pratīka*.

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is bound to the fruits of action which he has previously accumulated. This is the purport: the binding (*niyamaḥ*) of souls to the fruits of their actions is not caused by [the souls'] actions, because their function, as with ploughing and such like [agricultural activity],[147] is solely the generation of their own particular fruits.[148] And it is not caused by any other of the principles, because there is no proof that they are the cause of any other effects since they are established by their own effects alone. This has been taught above.[149] And so, just as in the case of ploughing and such like there must be someone appointed [as overseer] by the king (*rājaniyukteneva*), here too there must be something which binds [the fruit of an action to its agent] (*kenacin niyāmakena bhavitavyam*).[150] This binding factor is another bond called binding fate (*niyatyākhyaḥ*). And so the activity of this [binding factor], although it [i.e. *niyati* itself] will be taught to be a [direct] product of *māyā* [and therefore higher in the hierarchy of creation], [takes place] subsequent to the connection [of the soul] to products [of *māyā*] and to its instruments [of knowledge and action]. For this reason it has here been described afterwards. And the same is true of [the *tattva*] time.[151] Thus this exposition is unproblematic (*ity adoṣaḥ*).

Now is taught what condition the soul that is bound by binding fate is in:

> **Because of the effect [of *māyā*] which is the division of time he is deluded in experience by [the *tattva* of] time.[152] (18cd)**

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[147]The scribe of P_3 initially omitted this portion (*kṛṣyādikarmavat... pramāṇābhāvād ity uktam ataḥ*) because his eye skipped from the first *kṛṣyā°* to the next, but he then squeezed it in between lines.

[148]The inevitable result of murder may be a particular sort of hell, but the deed itself does not dictate that its result accrues to the agent.

[149]1:17.4–9.

[150]In the analogy the king may be comparable to the soul which is the agent of an action, and the overseer may be comparable to *niyati*, since his function is to ensure that the produce accrues to the king.

[151]Because they are direct evolutes of *māyā*, they should have been enumerated earlier, but since they do not take effect until the soul is linked to the *karaṇas*, they are not mentioned until here. Aghoraśiva's *Tattvaprakāśavṛtti* ad 41 distinguishes between listing *tattvas* in *sṛṣṭikrama* and in *pravṛttikrama*, and it is the latter that is followed here.

[152]Only the first two syllables of this half-verse appear in the body of the text in R^N; the rest have been added in the margin.

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The effects connected with time which are its divisions are [categories, such as] 'slow' and 'fast'. They are not [units] of space, such as a *krośa* or a *yojana*, nor of counting, such as 'a hundred' or 'a thousand'. It is because of them that the soul is deluded in experience [of the consequences of his actions] by [the *tattva* of] time [as the agent] and [it is in this state that the soul] is bound by binding fate. For time too is a cause of experience. This is expressed [by some authority in the following verse]:

> Ah! at last I have got you. I do not know what I should do.
> Do I enter into [your] body? Do I drink and swallow [you]?[153]

And time (*sa ca*) has here been introduced by [pointing out] its effects,[154] since it is not well known as a [contributory] cause of experience, although its nature is established by the Vaiśeṣikas and others (*svarūpeṇa vaiśeṣikādisiddho 'pi*). As is stated [by the Vaiśeṣikas]:

> Time is inferred from the cognitions quick and slow.[155]

And as for its qualities of eternality and so forth which they speak of—as [for instance in the following verse] where they say,

> Those who know time know it to be one eternal, pervasive, substance, different from activity, [but] the measure of all [things] possessed of activity.[156]

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[153]This bizarre verse is presumably chosen to demonstrate how time too (or its division) must necessarily be a retributive factor in the experience of the effects of past actions. Perhaps we are to understand that if the romantic hero had found her sooner, his pleasure, his *bhoga*, would have been different. The verse is also quoted (with *bhavantīm* for *pibāmi*) in the *Mataṅgavṛtti* ad *vidyāpāda* 12:20–1, p. 346.

[154]The *tu* in this phrase ($R^N P_2 P_3$) has been removed because it cannot yield sense in this position in the sentence. Furthermore the *ca* which is placed as the second element in the sentence can be interpreted to have an adversative force and no further particle is needed. The extra *tu* may have crept in because a scribe was under the mistaken impression that Rāmakaṇṭha was at that point starting the clause in which he outlines his position in contradistinction to the rejected view. This would not be unnatural (cf. the sentence beginning *iha tu* in 1:16.7–8).

[155]Cf. *Padārthadharmasaṅgraha* p. 63[15–16]: *kālaḥ parāparavyatikarayaugapadyāyaugapadyacirakṣipraprapratyayaliṅgaḥ*. Rāmakaṇṭha may however be paraphrasing *Vaiśeṣikasūtra* 2.2.7.

[156]*Vākyapadīya* 3.9.1. In Rau's critical text *eke pracakṣate* ('some maintain') replaces *kālavido viduḥ* and the verse halves are reversed. This suits the context better, because the verse expresses the Vaiśeṣika *pūrvapakṣa*, as the commentator, Helārāja, points out.

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—because it is a product of *māyā*, as shall be taught,[157] and because of its division into past, future and present, those qualities (*tat*) are not accepted in this system. The way (*yathā... tathā*) [in which they are argued to be unacceptable] we have taught in the *Mataṅgavṛtti*[158] and it is to be understood from there.

Now is taught that these [categories] starting with *kalā* are all *tattvas*, that they are not all-pervasive and that the [connection to a] gross body depends on [being connected to] them.

> **Thus bound with the *tattva*-elements the [soul that is] naturally enveloped [becomes] partially equipped of knowledge, linked to a [gross] body, embraced by experience [generated out] of *māyā* and [thus] absorbed by that [*māyā*]. (19)**

The above-taught [categories] from *kalā* down to earth are *tattvas* and they are elements [of a composite whole] (*kalāś ca tāḥ*), because, while being manifest, they are not pervasive,[159] since, as will be taught, they are effects [of *māyā*]. This is taught by the Sāṅkhyas:[160]

> That which has been made manifest has a cause, is impermanent, is all-pervading, it is active, multiform, must have a locus, is something from which the cause can be inferred (*liṅgam*),[161] composite and subordinate. That which is not made manifest is the opposite.

Rāmakaṇṭha cites the same verse in the *Mataṅgavṛtti* ad *vidyāpāda* 12:4cd, p. 337, in the order in which it appears in the *Kiraṇavṛtti*, but with *eke pracakṣate*. Later in the same passage Rāmakaṇṭha cites *Vākyapadīya* 3.9.76, a verse which ends with the formula *kālavido viduḥ*. It is conceivable that the wording of the verse quoted in the *Kiraṇavṛtti* results from a confused association of this passage with that of the *Mataṅgavṛtti*. The confusion is a remote possibility because Rāmakaṇṭha refers the reader to exactly this portion of the *Mataṅgavṛtti* in 1:18.22.

[157] *Kiraṇa* 4:22.

[158] Chapter 12 of the *vidyāpāda*.

[159] In their *avyakta* state they would be merged in *māyā* and therefore pervasive.

[160] *Sāṅkhyakārikā* 10.

[161] This is Vācaspati's interpretation ad loc. Causes can be inferred from effects but the reverse is not necessarily true. Gauḍapāda interprets it to mean dissoluble at the time of *pralaya*.

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Bound in the way described (*uktaprakāreṇa* = *evam*) by these [*tattva*-] elements the [soul is then a] *sakala*,[162] [that] is either a soul that has not yet attained an external body or one that has had its external body destroyed. [This is] because these [*tattvas*] constitute the [soul's] subtle body. That is the meaning. For if these [*tattvas*] were all-pervasive there could be no subtle body. This [idea] has been taught [in the following half-verse]:

> But [the notion of] a [migratory] body between [death and regeneration] is denied by Vindhyavāsin.[163]

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[162]The expression *sakala* is commonly interpreted to mean 'equipped with *kalā* [*tattva* and the *tattvas* below it]'. See for instance Aghoraśiva's *Tattvaprakāśavṛtti* ad verse 9: ...*māyāśabdena tatkāryabhūtāḥ kalādayaḥ kathyante. tadyuktatvād eva cāsya sakalatvam.* 'By the word *māyā* the *tattvas* of *kalā* etc. are expressed, and it is exactly because of its connection with them that the soul is [said to be] *sakala*.' Rāmakaṇṭha however has used a different *nirvacana* of the word *kalā* and has thus interpreted *tattvakalābaddhaḥ* to mean 'bound by those *tattvas* which are elements [of the whole which is *māyā*]'. This interpretation allows him to take *pāda* a. as an exposition of the sub-category of the *sakala* which has no gross body. This sub-category is then further sub-divided into *aprāpta*- and *praṇaṣṭa-bāhyaśarīras*. Cf. Rāmakaṇṭha's comments in the *Mataṅgavṛtti* ad *vidyāpāda* 2:17c–18b where he interprets the single word *kṣetrī* to refer to the same sub-category: ...*malakarmayukto 'pi kṣetreṇa kalādikṣityanteṇa tāttvaśarīreṇa sambaddho 'prāptabāhyaśarīraḥ praṇaṣṭabāhyaśarīro vā sakalaḥ*. '...the soul also connected to *mala* and to *karman* is bound to the *tattvas* from *kalā* down to earth (*kalādikṣityanteṇa* = *kṣetreṇa*), that is to say to the body composed of the *tattvas* from [*kalā* to earth]; [such a soul] is either the *sakala* that has had his [gross,] external body destroyed or [the *sakala*] that has not acquired an external body.' This distinction is not clear to me, because I would expect both terms to apply to any *sakala* without a gross external body.

As Professor Sanderson has observed (in conversation), historically the word *sakala* may have been inherited from the Pāśupatas, for whom *kalā* was a technical term for the totality of *kāryas* and *karaṇas*. See, e.g., Kauṇḍinya's *Pañcārthabhāṣya* ad *Pāśupatasūtra* 1.1, p. 5[5–6]: *tatra pāśā nāma kāryakaraṇākhyāḥ kalāḥ*.

[163]*Ślokavārttika Ātmavāda* 62ab. Vindhyavāsin, the Sāṅkhya contemporary of Vasubandhu, is known principally for his denial of the migratory body, a corollary of his view that the *tattvas* making up the posited *sūkṣmaśarīra* were all-pervasive. Cf. *Yuktidīpikā* ad *Sāṅkhyakārikā* 39, p. 144: *vindhyavāsinas tu vibhutvād indriyāṇāṃ bījadeśe vṛttyā janma tattyāgo maraṇaṃ tasmān nāsti sūkṣmaśarīram*. 'But for Vindhyavāsin, because of the all-pervasiveness of the senses, birth [is held to occur] by activity [of the senses] in the place where the seed is, and death is the abandonment of that [movement]. And so there is no subtle body.' (See also Frauwallner, 1953:284 and 403–4). Thus the variant *vibhuvācinā* 'by someone who claims the pervasiveness [of the *tattvas*]' is perhaps an astute alteration made by a scribe who was following the line of argument but had not heard of Vindhyavāsin.

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Bound by the *tattva*-elements the soul becomes connected to a gross body and equipped of partial knowledge, but not when it is not bound by them. Thus, by introducing a further differentiation (*bhedāntarapratipādanena*) in the [category of the] *sakala* soul,[164] it is taught that the [group of] creation of creatures too (*bhūtasṛṣṭer api*)[165] is a bond. Experience of *māyā*—that is experience in the sense of that which is is experienced (*anubhūyate* = *bhujyate*)—[experience that is] of, i.e. connected with, *māyā* is [to be identified with] the delusion that consists in the erroneous belief that that which is not the soul is the soul, and it is with that delusion that the soul who is linked to a gross physical body is pervaded (*vyāptaḥ* = *pariṣvaktaḥ*), and once he is [thus pervaded] he comes to be full of that,[166] [in other words the soul] comes to be full of the erroneous belief

[164]The category of the *sakala* is thus broken down into those without gross physical bodies either because they just been destroyed (*praṇaṣṭa-*) or because they have not yet been attained (*aprāpta-*) and those with gross physical bodies here mentioned. Cf. Rāmakaṇṭha's comments in the *Mataṅgavṛtti* ad *vidyāpāda* 2:17c–18b, p. 34, where he interprets the word *pāśyaḥ* to refer to this last type of *sakala*: ...*malakarmakalādiyukto 'pi sphuṭaṃ kṛtvā pāśyaḥ bāhyena yathākramaṃ kalādikṣityantabhuvanajena sthūlaśarīreṇa yuktaḥ sakalaviśeṣa eva.* '...also the soul that is connected to *mala*, *karman* and the *tattvas* beginning with *kalā* and that is plainly (*sphuṭaṃ kṛtvā* [= *sphuṭam*]) to be bound (*pāśyaḥ*), [that is to say the soul] that is linked in due order to an external, gross body born of the worlds of the *tattvas* from *kalā* to earth, [such a soul] is a particular kind of *sakala*.'

[165]The translation of this phrase assumes that Rāmakaṇṭha has here made use of the threefold Sāṅkhya categorisation of groups of creation. Cf. the *Yuktidīpikā*, p. 107, commenting on the phrase *tatkṛtaḥ sargaḥ* from *Sāṅkhyakārikā* 21: *pradhānapuruṣayor hi bhoktṛbhogyabhāvāpekṣanimitto 'yaṃ tattvasargo mahadādiḥ, bhāvasargaś ca dharmādiḥ, bhūtasargaś ca brahmādiḥ pravartate.* 'The creation of *tattvas* consisting of *buddhi* onwards takes place caused by the relationship between experiencer and experienced that exists between matter and the soul, [as is] also the creation of the *bhāvas* beginning with *dharma* and the creation of creatures beginning with Brahmā.' Hence we find the first referred to in 1:17.24 with *tattvasargavat*, the second in 1:20.2 with *bhāvasṛṣṭeḥ* and the third here in 1:19.9 with *bhūtasṛṣṭer api*. Rāmakaṇṭha has already quoted *Sāṅkhyakārikā* 53 in 1:9.45–6, in which the members of this last group are summarised. A fourth group not shared by the Sāṅkhyas is the *bhuvanasargaḥ* referred to in 1:17.24. Kumāradeva ad *Tattvaprakāśa* 7 refers to a fivefold classification that adds a sarga of *pratyayas* (as is clear, e.g., from Vācaspatimiśra's commentary on *Sāṅkhyakārikā* 52, this is the same as that of the *bhāvas* for the Sāṅkhyas, but we have seen above in footnote 78 on p. 186 that Aghoraśiva too distinguishes them) and for this he adduces as an authority a verse he attributes to the *Śaivarahasya*.

[166]The °*maya* of *tanmayaḥ* is probably best taken thus in the sense of *prācurya* rather than in the perhaps more common sense of *vikāra*. Filliozat's awkward translation 'faite de cette' for the same expression in the verse quoted below from the *Svāyambhuva-*

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that that which is not the soul is the soul. The soul does not think itself different from the products [of *māyā*] and the organs [of sense and action with which it has been equipped]. This is that delusoriness of *māyā*, as we shall teach.[167] And it has been taught in the *Svāyambhuva*:[168]

> Thus the soul stands in the contamination of *māyā*, made blind by its own faults, and becomes full of it (*yāti tanmayatām*), stained in the experiences of [the evolutes of] *māyā*.

As for (*tu*) *mala*, its quality of binding, i.e. its enveloping [of the soul] in the states of the *pralayakevalin* [and of the *sakala*] (*pralayakevalādyavasthāyāṃ*), just like cataracts and other such [diseases] of the eye, has been taught to be established with the statement that (*iti*) the soul is enveloped by its innate *mala*.

Next the bond of *karman* [is discussed]:

> **Then [the soul] experiences his entire experience, composed of happiness and other such [experiences] according to his *karman*. (20ab)**

Then after being connected to a gross body [the soul] experiences the fruits that are happiness and unhappiness and the like in the form of *bhāvas* and *pratyayas* generated from the good and bad actions that he has previously accumulated. Thus the creation of *bhāvas* (*bhāvasṛṣṭeḥ*) is taught to be the form that the bond of *karman* takes. Thus even when all his *karman* has been destroyed, because he retains a body through the remainder of its traces, like the motion of a [potter's] wheel [that persists even when that which set the wheel in motion stops pushing it],[169] he experiences his entire (*niravaśeṣam* = *kṛtsnam*) experience just as awareness of this [happiness and unhappiness and so on] (*tatsaṃvedanamātram*). Thus another condition of being for the [type of soul known as] *sakala* has been taught as a bond.[170] And so with the above (*iyatā*) the entire topic of

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sūtrasaṅgraha follows the second sense, but Sadyojyotiḥ's remarks seem not to justify this.

[167] *Kiraṇa* 2:15 and commentary ad loc.

[168] *Svāyambhuvasūtrasaṅgraha* 1:14. Filliozat reads *evam* for *ittham*.

[169] See footnote 74 on p. 185 above.

[170] This seems to mean that those rare beings who have no *karman* left to consume and are yet still equipped with a gross material body constitute this other class of *sakalas*. This category of *sakala* is referred to also in the *Mataṅgavṛtti* ad *vidyāpāda* 1:1–26, pp. 23–4. It is not clear to me from the above what it is that such souls do experience.

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bonds has been introduced (*abhihitaḥ*) in order to rebut the question, 'How is the soul bound?'

Now he settles (*samādhiḥ*) the question 'How is the soul released?'

> **When [good and bad] actions have become equal because of an intense descent of power [which in turn comes about] through the power of the maturation of *mala*,[171] the soul is initiated by his guru and becomes omniscient like Śiva and devoid of parviscience, filled**

[171]Because Rāmakaṇṭha is attempting to make the *Kiraṇa*'s presentation of what precedes a descent of power consistent with Sadyojyotiḥ's account (and perhaps that of other tantras?), according to which maturation of *mala* is the prerequisite for a descent of salvific power, his commentary below requires us to take *same karmaṇi sañjāte* to refer to the equanimity of the soul towards actions that would produce good or bad results—an equanimity that is a psychological consequence of a descent of power and so a sign from which one can infer that a descent of power has taken place, thus making the soul fit for initiation. The descent of power in turn can only come about after *mala* has matured (*kālāntaravaśāt*). It is easy to see that this interpretation is quite unnatural, and what must really have been intended is plain in the light of the fifth *paṭala* of the *Kiraṇa*, the purport of which Rāmakaṇṭha again ingeniously subverts: when two actions become equal (i.e. of equal strength and simultaneously ripe) they block each other and the soul is unable to experience. This comes about either 'because of the differences in the time [that it takes each to mature]' or 'through the power of an interval of time' (*kālāntaravaśāt*). It is this blockage of *karman* that precedes the descent of power through which the soul is rendered ready to receive salvific initiation. The Siddhānta doctrine of this kind of *karmasāmya*, the theory of which is outlined and criticised by Abhinavagupta (*Tantrāloka* 13:67–97), will indeed also be discussed by Rāmakaṇṭha in the *Kiraṇavṛtti* on 5:9–12 and elsewhere in the fifth *paṭala*. Indeed this section of the *Tantrāloka* may be based on the fifth *paṭala* of the *Kiraṇa*, which, as far as I have been able to discover, gives a fuller account of *karmasāmya* than any other Siddhānta.

In the fifth chapter Rāmakaṇṭha is forced to explain that there are different kinds of descents of power and that one such does indeed occur to unblock the flow of experience when such an impasse occurs, but that such a descent of power need not be the one that precedes salvific initiation, indeed it will not be the one that precedes salvific initiation unless the soul's innate impurity is also ripe.

Rāmakaṇṭha's ingenious interpretation resolves a fundamental inconsistency in the Śaiva Siddhānta and became justly famous. Aghoraśiva, as we shall see in footnotes 178 and 182 on pp. 218 and 219 below, uses Rāmakaṇṭha's discussions of *karmasāmya* as templates in all his commentaries where the issue is discussed and quotes Rāmakaṇṭha's distortion of this particular verse with approval ad *Mṛgendravidyāpāda* 8:6 (*Mṛgendravṛttidīpikā* p. 226): *yataḥ* same karmaṇi *ityādāv api sūtre kālāntaraśabdo malaparipākavācakatvena karmasāmyaśabdaś copakārāpakāranimittakarmadvayasāmyavācakatayā tatrabhavatā rāmakaṇṭhena kiraṇavṛttau vyākhyātaḥ*. Furthermore it is Rāmakaṇṭha's position and not that of an earlier commentator on the *Kiraṇa* that is referred

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with the unfolding of the [innate] nature of Śiva and [if he receives the less intense kind of initiation by which he does not immediately relinquish his physical body] then he does not [after death] continue to be involved in *saṃsāra*. (20cd–22ab)

Kāla refers here [not to time, as in verse 19, but] to *mala* since it blackens (*kṛṣṇatāṃ nayati* = *kālayati*), that is to say it makes dirty (*malinīkaroti*), since words like *kāla* and *nīla* denote particular colours. As [some authority] expressed [in the following verse]:

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to by Kṣemarāja in his protracted discussion of the subject at the end of the fifth *paṭala* of the *Svacchandatantroddyota*, vol. 3, pp. 93–4: *atha saty api karmasāmye paripakvam eva malam īśecchā ruṇaddhīti kiraṇavyākhyātṛmatam āśrīyate...* It is conceivable that the position attacked predates Rāmakaṇṭha; but Rāmakaṇṭha's father, Nārāyaṇakaṇṭha, does not appear to hold it. In his commentary both versions of what must precede initiation are in evidence and the contradiction is apparently unresolved—see e.g. *Mṛgendravṛtti* ad *vidyāpāda* 3:5c–6b, p. 110: *tattadyoniśarīropabhogabhuktavicitrakarmakṣayatas tatsāmyād vā atyutkaṭamalaparipākavaśapravṛttaśaktipātāpasāritamalasyāvāptānugrahasya jantor nirastasamastapāśatvād āvirbhūtasarvārthajñatva*(°*jñatva*° Devakōṭṭai; °*tattva*° KSTS)*kartṛkasya bhuktātmanaḥ saṃsāryatāhetoḥ paśutvasyābhāvāc chivarūpa eva bhagavān bhavati.* 'Either because his various past actions have been destroyed, consumed by experience in bodies born in different births, or because those [actions] balance [and thus block each other], the soul attains power, his impurity is removed by a descent of power (*śaktipāta*) that comes into action because of the exceptional force of the maturation of his impurity, and because all his bonds are cast off, his power to do and to know all things is revealed, and because the released soul has no impurity (*paśutvasya*), which is the cause of being subject to the cycle of rebirth, he becomes a Lord whose nature is [that of] Śiva.' But cf. Nārāyaṇakaṇṭha's remarks in the *Mṛgendravṛtti* ad 8:6: *nanu* sad yan na muktaye *ity ayuktam uktaṃ saty api karmaṇi tatsāmyān mukter āmnātatvāt/ yad uktaṃ śrīmatkiraṇe—'[Kiraṇa 1:20c–21c]' iti/ naiṣa doṣas tathāvidhasya karmaṇaḥ sato 'py asattvaṃ parasparapratibaddhaśaktitvenāphalatvād dīkṣottarakarmavat.* 'Surely [what is expressed with the words] "for while it [viz. *karman*] is there, it is not [conducive] to liberation" is wrong, because it has been handed down by tradition that liberation comes about even when *karman* still exists through the balance [and thus blockage] of that [*karman*]. This is taught in the venerable *Kiraṇa* [1:20c–21c] "When actions become equal [i.e. balance and so block each other by being equally powerful and simultaneously ripe] due to the power of [the passing] of intervals of time, [and] when [thereupon] because of an intense descent of power the soul is initiated by his guru, he then becomes omniscient like Śiva." There is no fault [in our position], because such actions, even though they are there, are [in a certain sense] not [really] there, because, like actions performed in the period after initiation, they do not yield fruit, since they block each other's power [to produce fruit].'

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> Even something that is insignificant becomes great (*parabhāvam aśnute*) through contact with something great (*mahātmanaḥ*), for (*yat*) [see, even] the [night] sky shines like the ocean of milk, when its darkness (°*kālima*) is drunk up by the rays of the moon.[172]

The phrase *kālāntaravaśāt* [is to be interpreted to mean:] through that power (*sāmarthyam* = *vaśaḥ*) of the transformation (*pariṇāmaḥ* = *antaram*) of that [*mala* (= *kāla*)] comes the intense descent of [Śiva's] power (*śaktipātaḥ*[173]), and not through this power of an interval (*antara*) of *kāla* [in the sense of] time [as characterised by differentiations] such as past and future. This is expressed by the word 'from that' (*tataḥ*).[174] For it is the maturation of *mala* alone (*eva*) that is the cause of the descent of [Śiva's] power, as He will teach:[175]

> After the blocking of the power of *mala* (*tacchakti-*) [the soul] is made without desire for existence.

and in the *Svāyambhuva*:[176]

> When this [*mala*] is worn away, there is a desire to go to the supreme state, than which there is nothing higher.

By this (*tena*[177]) [descent of power] his *karman*, [both] that which gives rise to something desirable and that which gives rise to something un-

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[172]The (untraced) quotation seems to have been adduced only to support the unproblematic lexical observation that *kāla* (and cognates like *kāliman*) can refer to colour.

[173]Variant expressions no doubt readily suggested themselves to the scribes, but P_2's *pārameśvaraś śaktinipāto* can plausibly be more specifically explained as a conflation of P_1's *pārameśvaraśaktipāto* and *śaktinipāto* in R^N's transmission. The form *śaktinipāta* occurs frequently in tantras, but it seems less common in Kashmirian exegetical literature. Both R^N's and P_1P_3's readings are probably secondary: the one is an amplification and the other a 'correction' to the expression of the verse.

[174]The point appears to be that the use of the remoter deictic pronoun *tataḥ* somehow conveys the remoter sense of the phrase *kālāntaravaśāt*, and thus 20d translates 'through that power of the transformation of *mala*'. The use of the deictic pronoun *ataḥ* might have implied that the phrase was to be interpreted in its more immediately obvious and therefore figuratively nearer sense, yielding a translation such as 'through this power of an interval of time'.

[175]*Kiraṇa* 2:29cd.

[176]*Svāyambhuvasūtrasaṅgraha* 1:17cd.

[177]The *tena* is the correlative to the *yaḥ* of 1:22.5. The correlative to the *yat* here in 1:22.11 must be the *tasmin* in 1:22.14.

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desirable becomes [perceived by the soul as] equal,[178] as [some authority] expressed [in the following verse]:[179]

> He who does not take pleasure because of being helped or get angry at being harmed, who remains the same in the face of all things, that man is taught to be liberated in this life.

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[178]Aghoraśiva in his *Ratnatrayaparīkṣollekhinī* ad 313–4 makes reference to this passage, among others, and makes some of the same points more clearly: *ataś ca puṇyāpuṇyākhyaśabdena 'na hṛṣyaty upakāreṇa nāpakāreṇa kupyati/ yaḥ samaḥ sarvabhūteṣu jīvanmuktaḥ sa ucyate' iti nyāyenopakārāpakārātmakaṃ karmadvayam ucyate. tayor malaparipākavaśāt sāmyabuddhau satyām mokṣo bhavati, tadabhāve tu bandha eva. na tv aśvamedhabrahmahatyādirūpau puṇyāpuṇyau tayoḥ sāmyam mokṣahetur iti vyākhyeyam, śāstravirodhāt tādṛśasya karmasāmyasya saṃsārāvasthāyām api sambhavāt svanāśamātra eva caritārthatvāt, samastakarmasāmyasyāpi vijñānakevalitvamātra eva hetutvāt, mokṣahetutvāsambhavāt, malaparipākasyaiva proktakarmasāmyacihnānumeyasya dīkṣādvāreṇa mokṣahetutvasambhavāc cetyādi vistareṇāsmābhir uktam mṛgendravṛttidīpikāyām. sādhitaṃ ca gurubhiḥ śrīmatsvāyambhuvakiraṇamataṅgādivṛttiṣv iti tato 'vadheyam.* 'And so here with the word *puṇyāpuṇyākhya*, by the rule "He who does not take pleasure etc. [as verse quoted by Rāmakaṇṭha below]" what is meant is the two kinds of *karman*, [i.e. those whose results are] beneficial and untoward. Liberation comes about when there is the perception through the power of the maturation of *mala* that the two are the same. When this is not perceived then bondage [comes about]. It is not to be interpreted to mean that the cause of liberation is the equal balance of meritorious and demeritorious actions like the performance of an *aśvamedha* sacrifice or the killing of a Brahmin, for that would contradict *śāstra*, since that kind of equal balance of actions is possible in the state of *saṃsāra* too and [such a balance of opposing good and bad *karman*] fulfils its purpose (*caritārthatvāt*) merely by mutual destruction. [The interpretation above would be wrong also] because only the maturation of *mala*, inferrable from the signs taught above [for which see Aghoraśiva's commentary on *Ratnatrayaparīkṣā* 12] that equality of [viz. equanimity with regard to] *karman* has been achieved, can be the cause of liberation by means of initiation, since even equal balance of all [the soul's good and bad] *karman* [without the attendant maturation of *mala*] only causes the [incompletely liberated] state of the *vijñānakevalin* and cannot be the cause of liberation. This I have taught at length in the *Mṛgendravṛttidīpikā* and it has been proved by the venerable teacher [Rāmakaṇṭha] in his commentaries on the *Svāyambhuvasūtrasaṅgraha*,* the *Kiraṇa*, and the *Mataṅga*. It should be understood from these [works].'

*I have not been able to find any such proof in Sadyojyotiḥ's *Svāyambhuvavṛtti*, and it is unlikely that it was to be found in Nārāyaṇakaṇṭha's lost *Svāyambhuvavṛttiṭippaṇaka*, for see footnote 171 on p. 216. Presumably Aghoraśiva refers here to Rāmakaṇṭha's lost *Svāyambhuvoddyota*.

[179]I have not been able to trace this verse, but the sentiment is ubiquitous. Twelve instances of the final *pāda*, *jīvanmukta sa ucyate*, are listed in Thomi's index to the *Bṛhadyogavāsiṣṭha*, but all are incorporated into verses that are otherwise different. The closest parallel in that work is perhaps 2.13.72cd–73ab: *na hṛṣyati glāyati yaḥ sa śānta iti kathyate/ yaḥ samaḥ sarvabhūteṣu bhāvi kāṅkṣati nojjhati.*

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When this [equanimity with regard to *karman*] has come about and not otherwise, then the soul is inititiated by the guru, i.e. by the Lord through the person of the initiating priest (*ācāryādhikaraṇena*) by means of the collection of mantras,[180] since without such equanimity with regard to action (*tathābhūtakarmasamatvam*) the initiating priest could not be certain about the descent of [Śiva's] power. Here [unlike in other places in the tantra, notably in 5:8] it is not to be interpreted [to mean that] equal balance [and therefore impasse] of actions incurring opposing rewards which arises from [their] simultaneous maturation or from their urgency (*tīvravegatvena*[181]) because the descent of [Śiva's] power brought on by that [impasse of actions incurring opposing rewards] does not cause [final] liberation.[182] For this very reason [i.e. because that *śaktipāta* that results

[180]Thus R^N; what the **P** manuscripts read flies in the face of Siddhānta doctrine. Cf. Rāmakaṇṭha ad *Mokṣakārikā* 96: *parameśa eva ācāryastho mantramantreśavyatiriktān dīkṣayaiva mantrasādhyayā paripakvamalān puṃso mocayatīty uktam.*

[181]I have translated the reading *yugapatparipākāt tīvravegatvena vā* of P_1P_3 on the strength of the parallel with *vidyāpāda* 5:11.1–4. But the reading *paripākas tīvravegatvaṃ* of R^NP_2 might also be adopted. The sentence would then have translated 'Equality of opposing actions is not to be interpreted here to mean their simultaneous maturation, [and thus] their urgency.' This version also has a parallel in 5:8.21–2.

[182]Aghoraśiva's *Ratnatrayaparīkṣollekhinī* makes the same points clearly ad *Ratnatrayaparīkṣā* 315. Śrīkaṇṭha is there contradicted, because, like the *Kiraṇa*, he makes no mention of *malaparipāka* and would have Śiva's salvific *śaktipāta* follow upon a blockage of *karman*: **parasparavirodhena nivāritavipākayoḥ/ karmaṇoḥ sannipātena (°pāte na Aghoraśiva) śaivī śaktiḥ pataty aṇau//** *viruddhaphalayor aśvamedhabrahmahatyādidharmādharmarūpayoḥ svargabrahmalokaphalayor dharmarūpayor avīcīrauravaphalayor vā 'dharmarūpayoḥ karmaṇoḥ sannipāte sati śaivī śivatvadāyikā 'nugrāhikā śaktir ātmani* **na** *patati, tasyā malaparipāka eva pātaśravaṇāt. kintu rodhaśaktir eva niyatidvāreṇa viruddhakarmakṣayārtham patati. tad uktam śrīmanmataṅge "dharmādharmavipāke 'smin"* (*vidyāpāda* 13:15) *ityādinā dīkṣāyā eva malaparipākavinābhūtāyāḥ karmakṣayadvāreṇa mokṣahetutvam. yad uktaṃ śrīmatkiraṇe 'anekabhavikaṃ karma dagdhabījam ivāṇubhiḥ/ bhaviṣyad api saṃruddhaṃ yenedaṃ tad dhi bhogataḥ'* (6:20) *iti. malaparipāke saty anugrāhikāyāḥ pātaḥ.* ' **"Because of two actions coming together that prevent [each other from bearing] fruit by blocking each other the power [called] Śaivī descends upon the soul."** [Or, in Aghoraśiva's interpretation, **"does not descend upon the soul"**.] When two actions—good, such as the performance of an *aśvamedha* sacrifice, or bad, such as the killing of a Brahmin—whose fruits, such as heaven (*svarga*) and Brahmā's world, if they are two good actions, or the hell called Raurava and the hell called Avīci, if they are bad, occur together, blocking each other's fruit, then the power [called] Śaivī that is compassionate and bestows Śivahood does not descend upon the soul, because it is taught that that [power] descends only when *mala* is ripe. It is rather the power of restraint (*rodhaśaktiḥ*) that falls, through necessity* in order to destroy the opposing

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from the kind of equality just mentioned does not bring about final liberation] the descent of power [of the kind just mentioned] brings about the liberation of men from the impasse dependent on [the fruits] of two opposing actions [since a descent of power must have some liberating effect], and not from any other bond, because the soul remains exactly as before, as we shall show.[183]

And when the soul has thus been initiated by initiation that gives immediate liberation (*sadyonirvāṇadīkṣayā*), then he becomes omniscient and omnipotent like Śiva and he becomes free of the bonds that were the cause of the state of partial knowledge.[184] But the soul who is intitiated with initiation that gives gradual liberation (*asadyonirvāṇadīkṣayā*) does not again [in another life] become involved in *saṃsāra*, and, when his [current physical] body fails, he is filled with the unfolding of [his innate] Śivahood[. This does] not [happen] before (*na prāk*), because [this sort of initiation is] not a means of revealing [innate] Śivahood and of totally (*sarvātmanā*) destroying bonds because of the impediment of the experience of [the fruits of] accumulated *karman* whose effects are already underway (*ārabdhakāryakarmabhogoparodhena*) as we shall teach [in our commentary] on [the quarter verse] '[but] that [*karman*] by which this [body is sustained can be destroyed only] by experience' (*yenedaṃ tad dhi bhogataḥ*).[185] In this system (*iha*) liberation is the revelation of [innate] Śivahood. It is not [characterised by] transference [of Śivahood] into the adept (*siddhe*[186]) or possession or the coming into being [of Śivahood].

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actions. This is taught in the venerable *Mataṅga* with the section starting "When the soul has (*asmin*) [two actions] whose fruits are those of good and bad [action]...". By destroying actions initiation alone, which cannot occur without the maturation of *mala*, is the cause of liberation. This is taught in the venerable *Kiraṇa*: "The action of many existences has its seeds burnt, so to speak (*iva*), by mantras [in initiation]. Future [action] too is blocked; [but] that by which this [body is sustained can be destroyed only] by experience." [Only] when impurity is ripe does the power that bestows grace descend.'

*According to Rāmakaṇṭha's *Mataṅgavṛtti* ad *vidyāpāda* 13:15–17 this can also be a power of the Lord.

[183] *Kiraṇavṛtti* ad 5:9ab and ad 5:12cd.

[184] Sanderson (1995:26) points out that only those on the point of death were to be given *sadyonirvāṇadīkṣā*. To substantiate this he refers to *Mṛgendravṛtti* ad *kriyāpāda* 8:6 and 8:144, to the excursus at the end of chapter 5 of the *Svacchandatantroddyota* (vol. 3, p. 78), and to chapter 19 of the *Tantrāloka*.

[185] *Kiraṇa* 6:20d.

[186] The term *siddha* (also used in the same context in the *Paramokṣanirāsakārikāvṛtti* ad verse 6) would be that used by Pāśupatas, Kāpālikas and Kālāmukhas, whose re-

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This too is proved by this [verse because of the use of the expression *śivatvavyaktisampūrṇaḥ*]. And so in this system men's liberation is brought about by initiation, which is the work of the Lord, and not by knowledge, *yoga* and asceticism, since it is not demonstrable that these can be the cause of the cessation of [the activity of] bondage, since that is of a physical nature like cataracts of the eye and like disorders. It is rather that (*api tu*) [the cessation of the activity of the bonds is caused] by the work of the Lord called initiation with mantras as his instrument, just as [the cessation of the ill-effects to the eye] of cataracts and the like [is brought about] by the work of an eye-doctor. So it has been established that there is a detailed exposition (*nirṇayaḥ*) of the topics of *jñāna*, *vicāra* and *upāya* too here.[187]

Now comes a summary of all the rebuttals of the questions [of Garuḍa so far]:

> **Thus the soul bound by the sequence [of bonds starting with *kalā*] is liberated according to the sequence [of events starting with the maturation of *mala*]. The soul is taught to have three conditions; [that of] the *kevala*, the *sakala* and the pure soul. (22cd–23ab)[188]**

In answer to the questions (*yad uktam... tatra*) [in verse 14] 'how is the soul bound and how released' [the following response] has been taught (*uktam*): only after the sequence of maturation of *mala*, [followed by] the

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spective views on the attainment of Śivahood are outlined by the terms *saṅkrānti*, *āveśa* and *samutpatti*. As Brunner pointed out (1986:518), the doctrines are mentioned in *Mokṣakārikā* 129c–131b and discussed at length in *Paramokṣanirāsakārikā* 6–41 and in the commentary thereto; but Rāmakaṇṭha does not there ascribe the views to particular sects. He does however ascribe the first and last in the *Mataṅgavṛtti* ad *kriyāpāda* 8:10c–12b, p. 162. As Brunner points out (1986:519), all three are ascribed in the fifth *pariccheda* of Śivāgrayogin's *Śaivaparibhāṣā* on p. 156.

[187]This usage of *nirṇayaḥ* is odd and may not be correctly translated (cf. also 1:16.14 and 1:16.16). The Nyāya definition understands a certainty reached at the end of a discussion. *Nyāyasūtra* 1.1.41: *vimṛśya pakṣapratipakṣābhyām arthāvadhāraṇaṃ nirṇayaḥ* and *Nyāyabhāṣya* p. 56: *nirṇayas tattvajñānam pramāṇānām phalam. tadavasāno vādaḥ*. The topics do not seem to have been dealt with once and for all here, but they seem to have been placed on the agenda for eventual *nirṇaya*.

[188]I have relegated to the apparatus the half line *malinatvāc citer mokṣaḥ prāpyate nirmalāc chivāt* which is inserted in R^N after *pāda* b. Although both R^N and P_3^S have it, it is not commented upon by Rāmakaṇṭha and not transmitted by the Nepalese manuscripts or by M^Y.

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descent of Śiva's power, [followed in turn by] equanimity with regard to [the fruits of] all action and the inference [by the guru] of that [*śaktipāta*] and [then] initiation—[only then] is the soul released that became a *sakala* when utterly bound by all bonds (*viśeṣato baddhaḥ* [= *vibaddhaḥ*]) beginning with *kalā*. And therefore [it is also to be understood that] (*tataś ca*) the *vijñānakevalin* or the *pralayakevalin* who is not bound by the sequence [of bonds starting with *kalā*] (*yo 'krameṇa baddhaḥ*) is liberated immediately (*akrameṇaiva*) merely by the descent of Śiva's power immediately after the maturation of their *mala*. This is [by implication] what has been taught here.

As for the question 'of what nature is the bound soul?', [the response to] this too is summarised [here]. The [condition of the] *kevala* has been taught as one, in spite of there being two kinds, depending on whether the *kevala* is without *kalā* [i.e. without the *tattvas* which are parts (*kalā*) of *māyā*] because of knowledge or because of [the periodic] resorption [of the products of *māyā* back into their material cause], because there is no difference in their being devoid of *kalā* and the rest (*kalādirahitatvāviśeṣāt*). The [category of the] *sakala*, although it has been shown above to have three states, is here summarised as one, because there is no difference in their all being connected to *kalā* and the rest [of the *tattvas* below it]. The [category of the] pure soul is [also] summarised here as one although, [as taught] above, it is [really] of two kinds following the distinction between those disembodied and those embodied, because with respect to their having been initiated there is no difference [between them]. And so, excluding the state of [ultimate] liberation [and] following the [sub-]categorisation into other states, the six [categories of soul] that are [yet] to be purified (*saṃskāryāḥ*) [further] are here, as in the *Raurava* and elsewhere, summarised as three[. They are six] because even the [incompletely] pure soul has to purified above the level of [*śuddha*]*vidyā*.[189]

[189]The first five of the six must comprise the *pralayakevalins* and *vijñānakevalins* (for which terminology see footnote 71 on p. 184 above), the *sakala* between incarnations who has only a *sūkṣmaśarīra* either because his gross body has been destroyed (*praṇaṣṭabāhyaśarīra*) or because he has not attained a gross body (*aprāptabāhyaśarīra*) and the *sakala* who has also a *sthūlaśarīra* (for this sub-division see *Kiraṇavṛtti* 1:19.5–13 and footnote 162 on p. 212). (Another division that Rāmakaṇṭha must have known into *sāṃsiddhika*, *vainayika* and *prākṛta* is found in the *Mṛgendravidyāpāda* 10:26–28, but this is probably not intended here.) The sixth probably refers to the souls that have received *asadyonirvāṇadīkṣā* as *sakalas* and thus, though still embodied, have been brought to the level of *śuddhavidyā*. These still require further purification. Cf.

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This is taught in the *Raurava*:[190]

> Purification (*saṃskāra*) is necessary for the sentient being (*cetanasya*) purified [by initiation], the embodied soul (*kṣetrajñasya śarīriṇaḥ*) and the inert knower.

Thus the soul is summarised briefly (*saṃkṣepeṇa*) as having three states of being and as equipped with properties such as permanence. [The commentator] who interprets the [assertion of the] *sūtra* that 'the soul has

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Rāmakaṇṭha's comments in the *Mataṅgavṛtti* ad *vidyāpāda* 2:1–2b, p. 25: ... *dīkṣāyām māyātattvād ūrdhvam malavicchedaṃ yāvad bandhavivṛttiḥ. tatas tūrdhvaṃ krameṇa dṛkkriyātmakasattābhivyaktir iti nivedayiṣyāmaḥ.* 'In initiation there is the arresting of the bonds up to the cutting off of *mala* up beyond [the level of] *māyātattva*. But above that there is a gradual revelation of the [soul's innate] nature, which consists in omniscience and omnipotence. This we shall explain below.' Cf. also *Mataṅgavṛtti* ad *vidyāpāda* 10:24–5b, p. 319: *na cāyaṃ dīkṣitaḥ sakalo 'py aśuddhe vartmani sthita ity ucyate "[10:24–5b]"* **parameśvaro** *hy ācāryādhikaraṇo dīkṣālakṣaṇayā svaśaktyā prathamam māyāṃ sakāryām āśayarūpaṃ ca sakalaṃ karma dhvaṃsayati. na tv anāśayarūpaṃ vartamānaphalaṃ tasya bhogenaiva kṣayāt. ata eva asadyonirvāṇadīkṣayām na śarīrapāta ity uktam. tato* **dhvastamāyāśayasya** *tasyāsminn avasthāna eva* **tamaḥ prodghāṭya nirmalaṃ** *kṛtvā* **vidyayā yuktaṃ karoti** *vidyātattve saṃyojayatīty arthaḥ. tataś cāśuddhavartmano māyāder dhvastatvāt sakalo 'py ayaṃ dīkṣitaḥ śuddhavidyayā śivaṃ paśyatīti śuddhavartmastha ity ucyate.* 'And it is [now] taught that the initiate, although still a *sakala*, is not situated in the impure path: ["10:24–5b"] For the supreme Lord residing in the officiating *ācārya* through his own power in the form of *dīkṣā* first of all destroys *māyā* with all its effects and all the *karman* [that the soul has] in the form of stock. [He does] not [destroy] the *karma* whose results are current and that is no longer in the form of stock since that can only be destroyed by being experienced. It is for this reason that it has been taught that the [external] body is not destroyed in *asadyonirvāṇadīkṣā*. Then, only when the soul is in this condition, his stock [*karman*] and [the effects of] *māyā* [that are attached to him] destroyed, [the Lord] having removed darkness, making him pure, links him with knowledge, i.e. joins him with [*śuddha*]*vidyātattva*. This is what is meant. And therefore, because *māyā* and so on, which are the impure path, have been destroyed [for him], the initiate sees Śiva through [the power of] pure knowledge (*śuddhavidyayā*) even though he is a *sakala*; thus he is taught to be situated in the pure path.'

Presumably Rāmakaṇṭha envisages that these initiates still have to undergo a further *niradhikaraṇadīkṣā* in order to get beyond the level of pure *vidyā*, as is implied by the term *saṃskārya*. This is evidently necessary for the *sādhakas* who manage to reach *bhuvanas* in the *śuddhādhvan*, for see the *Mataṅgavṛtti* ad *vidyāpāda* 4:54c–55, p. 100: ... *tatpadaprāptā api dīkṣayordhvaṃ susaṃkriyanta iti vidyeśvaravat preryatvāt teṣām api adhikāramalasiddhiḥ.* '... even those who have reached that level [of Sadāśiva] are still purified upwards through initiation and so they too, because they, like *vidyeśvaras*, are still subject to being directed [by Śiva], are proved to have the impurity of having responsibility.'

[190]Not traced therein.

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three conditions' to be restrictive (*niyamārthe*), being intended to reject other conditions, [rather than being a summarised account that reduces the number for the sake of clarity,] that [commentator] (*tena*) teaches a restriction (*niyamaḥ pradarśitaḥ*) merely out of ignorance (*ajñānataḥ*), since (...*iti*) in the first place (*tāvat*) the differentiation of the *sakala* has been taught above with a division into [three] conditions and, in the case of [the condition of] the pure soul (*śuddhasya tu*), [the differentiation within it] must certainly be accepted (*avaśyābhyupagamanīya*), because it is established by reasoning. And as for the assertion that the differentiation of conditions within that of the *kevala* is impossible because there can be no *vijñānakevalin*, that too is wrong because there is no proof that it cannot exist. To explain (*tathā hi*): if a bond exists for some [soul] that is different from other bonds, then it can exist in isolation from those other bonds for that soul. Therefore, just as hostility and beating and the like are possible without fetters (*nigaḍavyatirekeṇeva vairadaṇḍādi*), so too *mala* [can exist in isolation and] is accepted by you too as a bond for the soul that is different from the bonds of *karman* and those derived from *māyā*. It is not non-different as the Naiyāyikas and others hold.[191] Therefore (*tataḥ*) [the existence of] a soul bound only by (*mala*) is possible. As for the syllogism formulated (*racitaḥ*[192]) to refute this: souls for whom only *mala* remains are bound by the bond of *karman* too, because they are beginninglessly connected to *mala*, like the *pralayakevalins*[193]—in that [syllogism] (*tatra*) the subject of which the characteristic is predicated (*pakṣaḥ*) is like that in [an assertion like] 'my mother is a barren woman', since when there is bondage through *mala* alone, then it is impossible that there should be bondage through *karman* as well. Or if it were possible, then [the subject of whom the charac-

[191]The Naiyāyikas were referred to in 1:14.14–15 as accepting bondage only from the body and the *indriyas* [in addition to *karman*]. They are alluded to here, because they do not recognise the existence of *mala*.

[192]I am indebted to Mr. Anjaneya Sarma for this suggestion. (Cf. *Nareśvaraparīkṣāprakāśa* ad 1:11, p. 33: ... *bhavadbhir eṣa prayogaḥ samuparacitaḥ*.) Metathesis would account for R^N's *carito* and for the final *o* of the previous word. In the syllogism that follows the words *dharmiṇaḥ* (after *malakevalino*) and *iti sādhyo dharmaḥ* (after *baddhā*) in the transmitted text have been expunged, because they disturb the *prayoga* and seem suspiciously like scribe's marginal glosses that have crept into the body of the text.

[193]The premise in this argument would be that *karman* and *mala* invariably occur together.

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teristic is predicated] would be vitiated, because it is contradicted by its own words, since the [use of the true] meaning of 'only' (*kevala*) would be impossible, thus [the syllogism] is wrong. As [some authority] taught [in the following half verse]:

> Against [a syllogism] that already while being formulated is defeated [by self-contradiction and the like], there is no need to protect [one's own poisition] with [counter-]arguments.

This [position] is also refuted by the *āgamas*, since it is taught in the *Mālinīvijayottara* and elsewhere:[194]

> The Lord by his will favours those eight *vijñānakevalins* at the beginning of creation [by making them] *mantreśas*, with offices to perform within the realm of *māyā*.

Moreover, as long as the *vijñānakevalins* cannot be refuted, since the argumentation mentioned above cannot hold, this logical ground on which the inference is based (*hetuḥ*) is not a valid logical ground, since it is doubtful whether or not it is excluded from the counter example. And until it has been established that it is a valid logical ground, these [*vijñānakevalins*] cannot be disproved. Thus the logical ground on the basis of which the inference is made is not valid (*nāsya hetutvam*), since it is not proved that there is invariable concomitance [between the *hetu* and the *sādhyadharma*] because of this circularity. And if it were valid for this, then it would be valid also for the refutation of the *pralayakevalins*. They too would have to have the bonds of *kalā* and so on, since they are [also] beginninglessly bound to *mala*, like the *sakalas*. Well done, [you have indeed] justified your own doctrine![195] Enough then of this perseverance with people who raise up demons against their own *śāstra*.[196]

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[194]The first quarter of the following verse is *Mālinīvijayottara* 1:19a, the second is *Mokṣakārikā* 72d, and the third and fourth are *Mokṣakārikā* 78ab. We cannot assume that this is a single verse of the *Mālinīvijayottara* in a lost recension that Rāmakaṇṭha knew, because he cites *Mālinīvijayottara* 1:18c–19b in the *Mataṅgavṛtti* ad *vidyāpāda* 5:6, p. 106.

[195]This could be interpreted as a statement without irony: 'Thus our own doctrine has been well justified'; but a parallel in the *Nareśvaraparīkṣāprakāśa* (p. 31, commentary on 1:9) suggests that it is indeed ironical: *nanv artha evāham arthajñānayor ākārabhedānupalambhāt sādhu samarthitaḥ sugatanayo yad amedhyākāro 'py evaṃ vineyavinetṛtayābhyupagataḥ*.

[196]Cf. *Daśakumāracarita Ucchvāsa* 3, p. 117: *nāham ātmavināśāya vetālotthāpanam ācareyam*. 'I shall not raise up demons for my own destruction.'

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Now a summary of this entire chapter:

The bound soul I have taught to be thus [i.e. as described above]. What else do you ask about? (23cd)

In this chapter (*atra*) the topic of the *paśu* has been taught thoroughly (*prakarṣataḥ... uktaḥ* [= *proktaḥ*]), [that is to say] with its definition, to be thus, [i.e.] to be linked to the [other] five topics starting with that of the bound soul. In fact the other topics (*padārthāntarāṇām*) are used (*pravṛttiḥ*) for the sake of this one (*tādarthyena*). What else do you ask about? What is meant is this: everything that I have listed [as a topic to be treated] (*uddiṣṭam*) before now in this chapter (*atra*) I have [also] explained with a definition.

Thus ends the first chapter in the commentary on the glorious *Kiraṇa* composed by Bhaṭṭa Rāmakaṇṭha, the son of Bhaṭṭa Nārāyaṇakaṇṭha.

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CHAPTER TWO

On Primal Matter[197]

Now [begins] another chapter following a question [of Garuḍa's] in order to investigate the same topics [that have been defined in the first chapter], because thus much of the enquiry remains [to be answered]:[198]

[Garuḍa spoke:]

> **The soul you have taught to have limited powers of knowledge and Śiva to be omniscient. Tell [me] what is the reason for their [respectively] pure and impure natures.[199] (1)**

Now at the beginning of this chapter the five-fold connection in the work (*asya*) [which links every section in the exegesis of a tantra] must be taught. This is taught in the *Pauṣkara*:[200]

> When a *sūtra* occurs in a tantra after [the end of] a chapter, the connection of that [*sūtra*] should be taught, which is established to be five-fold. [The five types of connection proceed]

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[197]The title *māyāpaṭala* is given to this chapter in E_D and E_V (see footnote 1 on p. 161 above).

[198]The topics other than that of the *paśu* remain to be discussed.

[199]R^N places the first verse immediately after *praśnapūrvaprakaraṇāntaram*. The variant version of E_D, which R^N writes after *yadvad ityādinā* in 2:1.15 and which E_V prints as an independent second verse, has here been relegated to the apparatus. P has no *pratīka* for this verse, and no manuscripts (with the exception of R^N) have both versions. Tryambakaśambhu, however, (p. 28) has E_D's version followed immediately by the first *pāda* only of the version accepted here.

[200]Not found among the surviving fragments of the Ur-*Pauṣkara*. Also quoted in the beginning of the third chapters of the *Mṛgendravṛtti* and *Mataṅgavṛtti* and in the *Sarvajñānottaravṛtti* (Trivandrum MS 6578, f. 8^r). See the discussion on pp. lxii ff of the introduction.

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from the subject matter of the tantra, a *sūtra*, a statement, a section [of the tantra] and from a chapter.

In this work, because the subject of the tantra has been promised (*pratijñātatvāt*)[201] as consisting of six *padārthas*, the connection among these [above-listed connections] (*tatra*) which pertains to that [viz. to the subject matter] (*tatsambandhaḥ*) is that of the investigation of those [topics] (*tatparīkṣātmakaḥ*). The connection pertaining to a *sūtra* is with the word *padārthoddyotaka* [meaning 'expounding the topics'].[202] The connection] with a statement is that with phrases such as 'The bound soul is eternal...'[203] and so on. [The connection] with a section [of the tantra] is that with the *vidyāpāda*, and that with the chapter is the investigation (*parīkṣā*) [of the topics] following immediately after [their] definition being put forward (*lakṣaṇapratipādanānantaram*).[204] In this way the connections pertaining to *sūtra*, section and topic [i.e. to the subject matter of the *tantra*] are to be supplied at [the beginning of] each chapter up to the end of the *vidyāpāda*. The connections pertaining to statement and chapter however are different in each chapter and so we will explain them accordingly.

This is the purport of the question here: 'You have taught above (*prāg uktaḥ* = *proktaḥ*) with the verse starting 'The bound soul is eternal'[205] that the bound soul (*paśuḥ* = *ātmā*), which is endowed with eternality and other qualities, is empowered with partial knowledge and therefore impure, according to which condition it is in, whether equipped of or devoid of *kalā* and so on. And Śiva, on the other hand (*yaś cāsau*), who is omniscient and omnipotent, has been taught as an example [of the way the released soul is] in the half-verse starting 'He [becomes] omniscient like

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[201] See *Kiraṇa* 1:13.

[202] *Kiraṇa* 1:12.

[203] *Kiraṇa* 1:15.

[204] I have emended the text in accordance with Jürgen Hanneder's suggestion, because the readings of R^N and P_1P_3 might be explicatory 'improvements' of this reading, and this may be what lies behind the corrupt text transmitted in P_2.

Rāmakaṇṭha states in the *Mataṅgavṛtti* at the beginning of *vidyāpāda* 3 *sarvatrāpi pūrvapaṭalopasaṃhāre eva pāṭalikaḥ sambandhaḥ śrūyate*. 'The connection pertaining to the chapter is taught to be invariably to the conclusion of the previous chapter.' Here the commentary on the previous chapter ended with this interpretation of the final half-verse: *sarvam prāg uddiṣṭam atraiva mayā lakṣaṇena pratipāditam ity arthaḥ* and these words are closely echoed at this point.

[205] *Kiraṇa* 1:15.

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Śiva'.[206] The natures of Śiva and of the soul (*śivātmanoḥ sambandhinī = anayoḥ*) are [respectively] devoid of *mala* and bound to *mala* (*nirmala-malayukte = śuddhāśuddhe*). Tell me the cause of this. By what reason is Śiva alone pure and not the soul, and by what reason is the soul alone impure and not Śiva, since no restriction that is without cause is right? This is the question.

The response to this:

[The Lord spoke:]

> **Because of the beginningless connection to *mala* [of the bound soul] I have taught that he has partial knowledge. Because Śiva is beginninglessly free from impurity, He is therefore omniscient.[207] When something is established to have a beginning, then a cause is postulated (*kalpyate*). Such form[s], [respectively] pure and impure, are known from tradition (*smṛtam*) truly to belong to these two [viz. to Śiva and the bound soul]. Why is crystal clear? Why is copper tarnished? Just as there is no cause for this [pair of naturally given facts], so too there is none in the case of Śiva and the [bound] soul. (2–4)**

For just as there is no independent (*anyat*) cause for the nature of the soul, because it is beginningless, so there is none for his impurity, just as [there is none] for the impurity of tarnished (*kālikayā saha vartate iti sakālikasya*) copper and the like. And just as there is no independent (*anyat*) reason for the Lord's nature, since He, established by means of knowledge that have and that will be taught, is beginningless, so there is none for His purity, just as [there is none] for the purity of crystals and the like. For a cause is sought for a thing that has a beginning, like a pot or some such [physical object], since such a thing cannot otherwise

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[206] *Kiraṇa* 1:21.

[207] Rāmakaṇṭha's commentary does not obviously echo or exclude any of the variants in 2b and 2d. My choices are not entirely arbitrary. For 2d M^Y's reading is chosen because it is supported by Nārāyaṇakaṇṭha's citation of the second half of the verse in the *Mṛgendravṛtti* ad *vidyāpāda* 5:15. For 2b I have no such testimonium. I have rejected the reading of R^NMM^{Y}E (strictly speaking several readings, but they have a common core), because it seems to be the obvious counterpart of the rejected version of 2d transmitted in R^NME. N's reading does not fit the context well and so I have adopted that of V.

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be accounted for (*anyathāsiddhyasambhavāt*). Such natures respectively of beginningless purity and beginningless impurity are known from tradition (*smṛtam*) to belong in truth (*satyārthatvena* = *yathārthataḥ*) to those two, i.e. to Śiva and to the [bound] soul. That is the purport. And the beginninglessness of *mala* is also established here because of the beginninglessness of bondage to *mala*.

Now another question with a reformulation of this [same issue] (*etadanuvādena*):

[Garuḍa spoke:]

For what cause is the soul again bound by bond[s] starting with *kalā*? (5ab)

Now (*hi*) a cause (*nimittaṃ*) in ordinary usage (*loke*) is said to be of two kinds; an instrumental cause and a motive (*prayojanam*), just like firewood and such [are the *nimitta* in the sense of the instrumental cause] in cooking and so on, and feeding Brahmins and such [is the *nimitta* in the sense of the reason] for food and the like. Of these [two kinds of cause] the instrumental cause for the operation upon the soul of this bondage by *kalā* and the other[principle]s has been taught, namely past actions.[208] You have [only] hinted at the motivational cause in the half-verse '*Kalā* from Śiva joins this impure [soul].'[209] This is [Garuḍa's] meaning: a soul who was previously bound by the bonds beginning with *kalā* becomes devoid [of them] (*kevalaḥ sampannaḥ*) through the dissolution [of the worlds], so (*iti*) for what cause is he then bound again afterwards (*punar iti paścāt*)? Why does the Lord not take control of and show grace to souls who are not bound by *kalā* and so on (*kalādyabaddhān*) at all times, as he does in a great resorption of the universe (*mahāpralaya iva*);[210] he does not [need to] wait until maturation of *mala* is completed, which has been taught to end with liberation? That is the meaning [of Garuḍa's question]. [Objection:]

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[208] This interpretation is supported by 2:17.1–2.

[209] *Kiraṇa* 1:16ab.

[210] That the Lord continues to bestow grace even in *mahāpralaya* is implied by Nārāyaṇakaṇṭha's *Mṛgendravṛtti* ad *vidyāpāda* 4:15a, p. 130: *jāgradavasthāyām iva svāpāvasthāyām api malaparipākatāratamyāpekṣayā bodhanārhān bodhayan...* 'In the state of *pralaya* too, just as in the state of wakefulness [i.e. in a period when the material universe has been created], He awakens those who are worthy of being awakened in accordance with the degree of the ripeness of their *mala*.' It is clear from the context in which he quotes it ad *Kiraṇa* 4:17 that Rāmakaṇṭha considers *Mṛgendra vidyāpāda* 4:15 to be describing *mahāpralaya*.

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is it not the case that the motivation has in the same passage (*tatra*) been [explicitly] taught to be the experience [and thus the consumption of the *karman*] of souls: 'Then [i.e. after being equipped with *kalā* and so on, the soul] experiences his entire experience, composed of happiness and other such [experiences] according to his *karman*'?[211] and so there is no hinting (*iti nākṣepaḥ*).[212] That is true, and it is for this very reason that this has also been found fault with (*ākṣiptam*)[213] in this [question] (*atra*), because that is not the motivational cause. A motivational cause is said to be something which benefits [both] the agent and the one for whom the act is undertaken (*prayojyasya*), as for instance a beneficial effect [is achieved] for a physician and for the king [whom he serves] through [the use of] wholesome broths and the like. And [yet] this [action of binding] is not beneficial for the agent [i.e. Śiva], because He, being complete unto Himself, only acts for the sake of others. Nor [is it beneficial] for the one for whom the act is undertaken (*nāpi prayojyasya*), because it is not beneficial (*anartharūpatvāt*), since it is [either] of the nature of unhappiness and delusion or (*ca*) of what is no more than utterly transient happiness. So why does the Lord torment souls with this harmful thing 'experience' as well? This too is meant by [Garuḍa's] question and thus there is no contradiction [in it].

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[211] *Kiraṇa* 1:10ab. The cited half-verse implies that it is only when equipped with *kalā* and the other evolutes of primal matter that *bhoga* is possible.

[212] *ex conj.* The unanimous reading of the manuscripts, *ity anapekṣaḥ*, yields no sense. Rāmakaṇṭha first explained that Garuḍa asked about the motivation for further bondage. He implied that Garuḍa was justified in posing this question because the answer had only been hinted at (2:5.3–4). This he then countered by pointing out that the passage in which this supposed hint occurs (1:16ff) actually teaches the motivation explicitly (*prayojanam uktam eva*) with 1:20ab. This phrase, therefore, I understand to be an emphatic denial of the motivation having been merely hinted at. Thus Garuḍa's question in 2:5ab is not merely a query about the motivation for further bondage (if Rāmakaṇṭha admitted it to be such, it would be tantamount to acknowledging Garuḍa's inattention during the course of chapter 1), but also (as the *api* of the next sentence may be intended to convey) a refutation of the motivation advanced in the previous chapter.

[213] I take *ākṣiptam* here not in the sense of 'hinted at' as in the immediately preceding passage. This is because I understand the train of thought starting with *satyam* to be a defence of the plausibility of Garuḍa's questions. Garuḍa is about to tackle the view that the motivation for linking souls to *kalā* and so on after *pralaya* is to allow *bhoga*; he does this by providing a definition of *prayojana* that requires Śiva too to gain some benefit therefrom. If it be seen as too awkward to read *ākṣiptam* in quite different senses in the same discussion, an emendation to *tad apy utkṣiptam* ('that too is rejected'), on the strength of P_2's *tad apy ukṣiptam*), might be considered.

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Now the second question:

> **You have taught, Lord, that he is inside *māyā* and that he is all-pervasive. Since he is all-pervasive, [he must be] everywhere; how [is it possible that he should also be said to reside specifically only] in the belly of *māyā*? How can this be, since they exclude each other? (5c–6)**[214]

It was taught above:[215] 'He is all-pervasive, situated in *māyodarānta*'.[216] That is wrong, because it propounds the contradictory all-pervasiveness and non-pervasiveness of the soul, like the statement 'she is my mother and she is a barren woman'.

[Now follows] the refutation of the first of these questions:

[The Lord spoke:]

> **The soul is bound for the sake of liberation; this [liberation] does not come about for him otherwise. Until he is linked to a body he cannot experience. His body is derived from *māyā*; if he has no body (*tasya tadabhāvāt*), then he cannot be liberated. Therefore (*tena*), [though already] dirty through his impotence, he is made [yet more] dirty by [being bound by] that [body] (*tena*). (7–8)**

Because of the rule 'nothing that is unmixed undergoes change', *mala* on its own (*kevalasya malasya*) does not ripen, and, because of this, liberation is impossible [for a soul linked to *mala* alone], and so the soul is linked to the bondage that is experience solely for the sake of ripening [his] *mala*. And experience does not take place without the organs and effects of *kalā* and so on, which are derivatives of *māya*, and so (*iti*) there is bondage by these too in the form of subtle and gross bodies. Thus (...*yataḥ tataḥ*)

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[214]This portion of the text is placed after 2:5b in R^N and has been moved to where a *pratīka* for it is given in all the manuscripts of the commentary.

[215]*Kiraṇa* 1:15cd.

[216]It is impossible to convey the necessary ambiguity of this phrase with a single expression in English. Rāmakaṇṭha ad loc. understands this to refer to the belly and to the edge of *māyā*, which he takes to be respectively the situations of the *vijñānakevalin* and of the *pralayakevalin*; but he here interprets Garuḍa to have misunderstood it to be a *karmadhāraya*, 'the inside that is the belly of *māyā*'.

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liberation (*muktiḥ* = *nirvṛtiḥ*) does not come about from the absence of a body. Because it is taught (*yena... ity uktaṃ tena kāraṇena*[217]) that 'nothing that is unmixed undergoes change', the soul that is dirty merely because it is in a state of bondage (*baddhatvād eva* [= *asvatantratvāt*]) is made [yet more] dirty by *kalā* and so on (*kalādinā*[218] = *tena*). An example of this [is given]:

> **Just as a garment because of being dirty is cleaned when [placed] in some other dirt,[219] a soul, although unclean, [is cleaned] in the same way situated in the belly of *māyā* and also [elsewhere] (*api*). (9)**

Here the word *antaḥ* has the sense of the word *antara* [and hence the translation 'some other dirt'] on the strength of [the sense of] the introduction [to this train of thought in the concluding words of the previous verse] 'dirty... he is made [yet more] dirty'. This then is the meaning: just as a garment, because of the very fact that (*eva*) it is dirty (*malinatvāt* = *sadoṣatvāt*), [is] put in some other dirt, such as ashes or cow-dung [and] is [thereby] cleaned,[220] so too the same is also taught [of the impure soul, who is] the matter illustrated by this example (*dārṣṭāntike 'py ucyate*). Here in *pāda* **c** the word *api* is unconventionally positioned [and the sentence must be interpreted as follows]: the same is true (*evam*) for 'the soul (*ātmā* = *pudgalaḥ*), even though (*api*) unclean, when situated

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[217]This is a gloss of the first *tena* of the verse.

[218]This is a gloss of the second *tena* of the verse.

[219]The natural interpretation of *malāntaḥstham* would be 'situated inside *mala*', and it would also be more natural to take the second *api* in a concessive sense and together with *māyodaragataḥ*; 'although situated in the belly of *māyā*' and the first *api* to mean 'so too [in the case of the soul]'. Rāmakaṇṭha's commentary demands the above forced interpretation.

[220]Rāmakaṇṭha probably understands the verse to refer not to ritual purification but to cleaning laundry with a detergent, as Tryambakaśambhu does: *samalaṃ vastraṃ śuddhyarthaṃ tanmalāpanodanāya rajakena yathā kṣāroṣarādimalāntasthaṃ kṛtvā nirmalena vāriṇā prakṣālitaṃ viśuddhyati.* (IFP T. 1102, p. 36[4–7].) However, the substances Rāmakaṇṭha suggests seem inappropriate for cloth. Cf. *Yājñavalkyasmṛti* 1:186–7a: *soṣair udakagomūtraiḥ śuddhyaty āvikakauśikam/ saśrīphalair aṃśupaṭṭaṃ sāriṣṭaiḥ kutapaṃ tathā/ sagaurasarṣapaiḥ kṣaumaṃ...* 'Cloth of wool and of silk are cleansed by cow's urine or water mixed with saline earth; cloth of bark with [the same] mixed with Bilva fruit; and a blanket of goats' wool with [the same] mixed with fruits of the soap-berry tree; linen cloth with [the same] mixed with white mustard...' [The Bilva is *Aegle marmelos* (Linn.) Correa; the soap-berry tree is *Sapindus detergens* Roxb.]

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in the belly of *māyā*'; that is to say (*iti*) he [too] is cleansed when joined with another impurity. That is what is meant. Because of the [second instance of the] word *api*, also the *vijñānakevalin*, who is not in the belly of *māyā*, is included. Someone might object that other impurities have ceased to act (*aśuddhyantarasya nivṛttatvāt*) on the *vijñānakevalin* and so purification in the manner of the example taught above is just not possible. This is not so, because it is possible for precisely this [reason which the opponent gives for it not being possible, namely] because of the evidence (*dṛṣṭatvāt*) of an impression (*saṃskārasya*) conducive to the cessation of impurity which is left in cloths and the like by that [other cleansing impurity] even as it is being destroyed. The meaning of the example here is that without the help of some other impurity there can never (*sarvathā na*) be removal of an earlier impurity.

The second question too is dealt with:

> **The belly of *māyā* that has been spoken of consists in the *tattvas* from *kalā* [down to] the earth, and the [soul's] resting in it (*tasmin... layaḥ*) that has been taught [was spoken of] with the intention of referring to the subtle body.[221] (10)**

The soul's resting (*layaḥ*) in the belly of *māyā*, even though [it is] all-pervasive, that was taught with [1:15c] *vyāpī māyodarāntasthaḥ*[222] [was spoken of] with the intention of referring to the subtle body; that is to say (*iti*) that ['resting in'] was spoken of figuratively with the sense of the subtle migratory body, because that is situated in *māyā* [—the subtle migratory body] on which is piled the *karman* of that [soul to which it belongs]. The same [figurative usage is used] also of gross bodies (*bhauvanaśarīrasyāpi*). [It was] not however [spoken of] with the intention of referring to the soul [itself]. Thus there is no contradiction.

And therefore also the *vijñānakevalin*'s being situated above *māyā* is also to be understood as intended to express figuratively his pervasion

[221] R^N places this verse immediately after verse 9, but all four manuscripts have the *pratīka* '*māyodaraṃ hītyādi*' at the point where I have now placed the verse. The scribe of R^N, or some scribe earlier in the same line of transmission, failed to notice this one when he was supplanting the *pratīkas* with the verses.

[222] See translation ad loc. and footnotes to the translation of the commentary ad 2:5–6 above.

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of a realm (*adhvan*) that will be taught [later in the text],[223] because he cannot be joined to a subtle body.[224]

There now follows (*atha*) a question intended to examine the nature of *mala*.

[Garuḍa spoke:]

> **You have taught that *mala* is beginningless. Is it derived from *māyā* or is it a property also of the soul? or is it something else again? Tell me of what nature *mala* is. (11)**

Earlier in this work (*iha*) the beginninglessness of *mala* was taught with the verse beginning 'Because of the beginningless connection to *mala*';[225] but now you should teach what this *mala* is in its essential nature. For some who follow the Sāṅkhyas recognise *mala*, which envelops the qualities of the soul (*puṃdharmāvārakaḥ*[226]), as a property of *māyā*, which is the supreme material cause (*māyāyāḥ... ayam* = *māyīyaḥ*[227]). And the Naiyāyikas and others require *mala*, which is of the nature of ignorance, to be a property natural to the soul alone, since they hold that the soul is an agent of knowledge [only] through contact with the *manas* and [other contacts] such [as contact between the mind and the senses]. And those who espouse the tenets of the Vedānta propound that *mala* is *māyā* [and that it is] different from the properties of the soul and not [ultimately] real (*anarthabhūtaḥ*). These are the three misconceptions on this point (*atra*) of other schools.

First (*tāvat*) among them (*tatra*) the position that *mala* is not real (*avastutvam*) is refuted.

[The Lord spoke:]

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[223]This presumably refers to the *Kiraṇa*'s treatment of the pure universe in 8:136ff.

[224]The *vijñānakevalin* has no subtle body, and so the parallelism must consist merely in the fact of language again not being used literally when the *vijñānakevalin* is 'located' in a realm above *māyā*.

[225]*Kiraṇa* 2:2a.

[226]The **P** manuscripts frequently give *puṅ*° as the compound form of *pums*, apparently regardless of what consonant follows. I have found no authority allowing this sandhi. Renou (1961:28, §28) remarks 'Dans les noms en *ms*- où l'*s* tombait..., le traitement de la nasale est indistinct, faute de formes sûres...'

[227]I assume that Rāmakaṇṭha read *māyeyo*, but when expounding the verse he himself used the correct form. This could however be taken as evidence that *māyīyo* was what was transmitted to Rāmakaṇṭha or that Rāmakaṇṭha intended the text to be thus corrected.

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Mala is innate,[228] [but] the effects of *māyā* are an adventitious impurity (*malaḥ*). (12ab)

Because a soul cannot in reality (*paramārthataḥ*) be born, with the word 'innate' here (*atra*) *mala* is taught to be another entity [coeval] with the soul [and thus] established to be beginningless. And for this reason *mala* is not unreal (*nāvastubhūtaḥ*), but real (*api tu vasturūpa eva*), like a cataract or the like on the eye. This is what is said [with the above half-verse]. For if it were unreal, then, because it would be for ever nullified, like a hare's horn and such [like non-existent things], that would entail that everything, such as initiation and knowledge, that brings about its cessation (*etannivṛttihetoḥ*), would be purposeless.

[Even] if that is so, there is a real (*vastubhūtaḥ*) impurity (*malaḥ*) which was taught earlier to be nothing more than (*eva*) the effects of *māyā*. This was taught with 'embraced by experience [generated out] of *māyā* and [thus] absorbed by that [*māyā*]'.[229] So what need is there of this [additional] putative impurity? To [rebut] this [objection] (*tadartham*) [he states that] these effects of *māyā* are an adventitious impurity, [that is to say] one that comes into being subsequent to this [original and beginningless impurity].

This is the meaning: if that is so and the effects of *māyā* come into being in order [further] to bind the soul who is [already] bound by *mala* (*malinaḥ*), then, as we shall teach, '[otherwise, i.e. without impurity,] nothing [in the way of bondage] would arise for the [soul, who would be] beginninglessly released from impurity [and thus] also [a] Śiva.' And so, because bondage and liberation cannot otherwise be accounted for (*bandhamokṣānyathānupapattyā*), *mala* must be admitted to be real, coeval [with the soul] (*sahajaḥ*) and different from the effects of *māyā*.

'If that is so, then it must be *māyā* itself.' This is the opinion of those who hold *mala* to be the same as *māyā*. This too is wrong because

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[228] M^{Y}'s reading has been chosen because it finds support in the *pratīkas* found in **P**. (The same lies behind what **V** transmits, and it may be pedantry to put that among the variants, but I find no authority for the convention common in Grantha manuscripts of omitting a visarga before a sibilant in ligature with a semi-vowel, though its omission before a sibilant in ligature with an unvoiced consonant is a recognised orthography.) It is possible, however, that **N**'s hypermetrical *sahajo malo mato māyā°* is original, and that the readings of Tryambakaśambhu, of G_1G_3AME and of M^{Y} are three secondary attempts to avoid the metrical fault.

[229] *Kiraṇa* 1:19cd.

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Of herself[230] *māyā* is not taught to be the deluder, [since] she illumines through her effects. (12cd)

The word *no* is used in the sense of denial.[231] It is not the case that *māyā* of herself (*svataḥ*) performs the sullying of souls, because, since she exists as potential and therefore not in manifest form, she is inactive, just as curds and fresh butter and other[dairy product]s exist [only] as potential in milk. As the Sāṅkhyas teach,[232]

> That which has been made manifest has a cause, is impermanent, not all-pervading, it is active, multiform, must have a locus, is something from which the cause can be inferred, composite and subordinate. That which is not made manifest is the opposite.

Moreover, is the same *māya* that is the cause of [all] the effects starting with *kalā* [the *māyā* which you hold to be] *mala*, or is it some other [*māyā* which you think is *mala*]? If it is different, then *mala* is quite separate, and so there is no dispute. But if it is the same, that is wrong. Because with [the word] *kāryāt* [in the verse *māyā* has been] established to be something whose nature it is to be the agent of revelation (*prakāśanakartṛsvabhāvā* [= *prakāśikā*[233]]) by means of her effects, she is therefore not understood to be a deluder (*mohinī*), [that is to say] something whose nature it is to envelop, just as the sun [is not], because it cannot be proved that she produce effects contradictory to her own nature. That is the meaning.

Nor is this reason unproved and this is taught [with the following verse]:

For through the embrace of her effects (*svakārya-*[234]) she illuminates the consciousness of the soul. Having

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[230]In fact both *yataḥ* and *svataḥ* might be seen to find support in Rāmakaṇṭha's commentary, the former in 2:12.19 and the latter in 2:12.12.

[231]i.e. not as the enclitic first person plural pronoun.

[232]*Sāṅkhyakārikā* 10. Quoted also in 1:19.3–4.

[233]Professor Sanderson has plausibly suggested that Rāmakaṇṭha might originally have written *prakāśikā prakāśanakartṛsvabhāvā*. The lemma might easily have disappeared through haplography.

[234]The gloss *kāryakaraṇātmanā svakāryakrameṇa* (13.2–3) might with equal justification be considered to support the reading *krameṇa*.

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split apart *mala* she effects a partial (*ekadeśe*) manifestation of consciousness.[235] (13)

Because we see that, after bringing about the cessation of [the activity of] *mala*, she causes by her effects, instruments and so forth, a partial manifestation of the consciousness of the soul. This is what was taught [also] in the section beginning 'The bound soul's consciousness is empowered by this [*kalā*]',[236] and so *māyā* [too] is proved to be the awakener of the consciousness of the soul through the conjunction [of the soul] with the same (*tenaiva*) series of her own products that are the instruments [of the bound soul] and other effects. In this system (*atra*) it is *kalā* that is active in splitting *mala* and it is *vidyā* and the others [of the five *kañcukas*] which are active in the revelation of consciousness. This has been demonstrated earlier. And thus:

She exists as an illuminatrix through her effects and does not act as a deluder. (14ab)

Since by means of her effects she is established to be an illuminatrix, she is not active as a deluder of the soul. She is understood to be thus, because one cannot prove that she has effects that are contradictory to her nature, as has been taught [above].[237] And so an effect which is opposite to another effect is one that is generated from a cause different from the cause of that [other effect]. Thus an effect which is of the nature of darkness and opposed to an effect which is of the nature of illumination is produced from a cause different from the cause of light. And the effect which is of the nature of the delusion of the soul is opposed to the effect of illumination of the soul and therefore it too is produced by a cause other than the cause of the illumination of the soul. And so this cause [of the soul's delusion] (*tatkāraṇam*) is here proved by inference from its specific effects to be *mala* which is different from *māyā*. That is the purport of this restatement of the proposition [i.e. the fifth member of

[235] This reading of R^N is supported only by the commentary. Original is presumably the reading that all other sources support: *malaṃ vidārya cidvyaktir ekadeśe bhavaty aṇau* [or *aṇoḥ*]. 'Once *mala* has been split partial manifestation of consciousness comes about in the soul.'

[236] *Kiraṇa* 1:16.

[237] *Kiraṇavṛtti* 2:12.20.

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the syllogism[238]] and therefore it is not [a redundant repetition of] what has already been understood (*gatārthatā*), and for this reason he will sum up with 'It is different [as proved] by argument'.[239] Moreover, the effects of the material cause (*avyaktakāryaiḥ*) [viz.] *sattva*, *rajas* and *tamas* do not make this [argument] inconclusive, since they [may sometimes be opposed, but] are established also [to exist] without contradicting [each other]. This is taught by the Sāṅkhyas:[240]

> The *guṇas* act in overpowering, supporting, generating and co-operating with (*mithuna*) each other.

[An objection might be raised in the following manner.] The Sāṅkhyas hold that delusion is just a kind of projection (*prakāśaviśeṣa eva*), of the nature of superimposition of the notion of self on what is not self. This they teach [with]:[241]

> There is an eightfold division of *tamas* and [the same] of delusion (*mohasya*), *mahāmoha* is tenfold, darkness (*tāmisraḥ*) is eighteenfold, as is blind darkness (*andhatāmisraḥ*).

[If one accepts this position of the Sāṅkhyas,] because there is then (*tataḥ*) no proof of the contradiction [by the alleged effect of *māyā*, viz. occlusion] of her nature [which has been taught to be to illuminate], how can the existence of an independent impurity be proved (*vyatiriktamalasiddhiḥ*)? This [idea] is wrong.

> **Illumination [is expressed] by the word 'revelation' (*vyaktiśabdena*) and occlusion, by the word 'impurity' (*malaśabdena*). (14cd)**

This is the purport: the delusion that is derived from matter (*prākṛto 'yam mohaḥ*) is not what is intended to be expressed here, since that is shown to exist only when [a soul is possessed of] a body. Instead (*api tu*) what must necessarily be accepted is that there is a distinct delusion expressed by the word '*mala*', which is of the nature of occlusion. [This

[238] Rāmakaṇṭha is reading a formal syllogism into the text: *pratijñā* = 2:12c; *hetu* = 2:12d; *udāharaṇa* 2:12.13; *udayana* (application of the *hetu*) = 2:13; and *nigamana* = 2:14ab.

[239] *Kiraṇa* 2:17d.

[240] *Sāṅkhyakārikā* 12cd.

[241] *Sāṅkhyakārikā* 48.

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must be accepted] in order to avoid the corollary of omniscience, which will be spoken of below[242] [as a corrollary that might follow], because the soul, being by nature sentient, is all-pervading. And this [other impurity, viz. *mala*], because it occludes illumination (*prakāśāvaraṇarūpatvāt*), is in opposition to (*saha virudhyate*) the illumination of the soul expressed by the word 'revelation' (*vyaktiśabdavācyena*). And so (*iti*) the contradiction of her nature [by the alleged effect of *māyā*, viz. occlusion] that proves [the existence of an] independent impurity is not unproved here [as was suggested above in 2:14.15].[243] [Someone might argue as follows:] Let this *mala*, which is of the nature of occlusion, be a deluder [of the soul] because of its being the cause of ignorance; but that that which has been spoken of as the delusion derived from matter (*prākṛto mohaḥ*) should be a deluder (*tat*) is wrong, because it is the revealer of the [innate powers of the] soul. Such [an objection] (*iti*) is wrong (*na*), because (*yataḥ*)

> **This revelation (*vyaktir yā*) [by the effects of *māyā* of the powers] of the soul is taught plainly (*sphuṭaṃ*) to be [a kind of] delusion (*malaḥ*), in the same way as [one speaks of] the distortion produced by a lamp (*dīpāndhakāravat*).[244] (15ab)**

Just as a lamp is called 'distortion' (*mohaḥ* = *andhakāraḥ*), although it is something that illumines, because where there are blue lotuses or the like, it causes them to appear distortedly as red lotuses or the like, so too the [partial] revelation [of the qualities] of the soul is said clearly (*sphuṭam eva kṛtvā*) to be delusion (*mohaḥ* = *malaḥ*), because it manifests incorrectly (*viparītena*) as the self, as permanent, pure and blissful in things which are not the self, which are impermanent, impure, and sorrowful.[245] This

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[242] *Kiraṇa* 2:16–17 and commentary ad loc.

[243] The second *iti* (in 2:14.21) I take to mark the end of a statement of fact established as the *siddhānta*.

[244] 'Impurity' and 'like the darkness of a lamp' would be more faithful translations of *malaḥ* and *dīpāndhakāravat*, but Rāmakaṇṭha's interpretation requires that they are not translated literally. It might seem that Rāmakaṇṭha does more violence to the spirit of the original text in this section than elsewhere, but the text of the Lord's reply to Garuḍa's questions in verse 11 is decidedly odd, and some forced interpretations seem necessary. Throughout the speech it is difficult to discern a coherent line of thought and in one or two places, as here, the expressions used are puzzling.

[245] I am not certain of the translation here. We expect Rāmakaṇṭha to say that the partial revelation of the powers of the soul caused the soul wrongly to superimpose

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is what has been taught: it is not just lack of knowledge (*ajñānam eva*) [that is known as delusion], for false knowledge too is delusion, and thus there is no fault. And for this reason

> **Māyā too [we have] taught to be a seductress because of the experience [that the soul has through her] of the taste of external objects. (15cd)**

In the same way (*tenaiva rūpeṇa*) we [i.e. the Lord] have taught *māyā* too to be a seductress with [the section starting] 'embraced by experience [generated out] of *māyā*'.[246] The word *api* conveys that it is not just *mala* [that is said to delude]. And *māyā* (*sā*) seduces by means of her effects by revelation (*prakāśaḥ* = *bhogaḥ*) of the taste (*rasaḥ* = *āsvādaḥ*) of the objects and instruments of experience (*viṣayiviṣayayoḥ*). This is what is meant. For this reason we do not disagree with the Sāṅkhyas on this point. The point of disagreement however—the impurity (*malaḥ*) which is distinct from the delusion derived from matter—has been proved. And thus

> **Wherever the soul (*asya*) is situated as a result of his own *karman* and as a result of *mala*, bondage arising from *māyā* operates on him (*tasya pravartate*) with good cause (*sanimittam*). [Otherwise] nothing [in the way of bondage] would arise for the [soul, who would be] beginninglessly released from *mala* [and thus] also [a] Śiva. Therefore *mala* is not *māyā*. It is by argument [demonstrated to be] distinct. (16–17)**

Just as past actions (*karmāṇi*) are a cause for the operation upon the soul (*puṃsaḥ*) of *māyā* in all the worlds [in the *tattvas*] from *kalā* down to earth, so too *mala* [is a cause]. If this were not so (*anyathā*), because the soul (*tasya*) will be taught[247] to be naturally sentient (*ciddharmatvena*), it would be Śiva, since it is [innately] omniscient and omnipotent—and hence there would be no operation of the bonds that derive from *māyā*.

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qualities of the self onto things which are not the self (cf. above in 2:14.11). With his choice of wording he is echoing *Yogasūtra* 2:5: *anityāśuciduḥkhānātmasu nityaśucisukhātmakhyātir avidyeti*. (Cf. Aghoraśiva's *Sarvajñānottaravṛtti* IFP T. 85, p. 6[5–6]: *yad āhuḥ—anityāśuciduḥkhānātmasu nityaśucisukhātmapratipattir avidyeti*.)

[246] *Kiraṇa* 1:19c.

[247] *Kiraṇa* 3:24c–25b.

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Someone might suggest that past actions be the cause of its operation and that there would be no need of *mala*. This is not so, because then there could not even be those past actions, because there would be no-one to perpetrate them (*anuṣṭhātur abhāvāt*), since every [soul], being free of *mala*, would be a Śiva.

The Jainas (*kṣapaṇakāḥ*) [may say] 'Let *karman* alone be posited as that which occludes [the power of the soul]. What need is there of *mala*?' This is wrong because one has no experience of it [i.e. of *karman*] as something that occludes (*āvaraṇatvādarśanāt*), since it is established as being the cause of its own fruits alone, [as is the case with agricultural activities] like ploughing, and because one could [in a similarly inappropriate way] posit *karman* (*tasyaiva*) as the cause[248] of the illumination of external objects [or of any other arbitrarily chosen function] and there would follow the [undesirable corollary of the] non-existence of the senses or the like. This [line of argument] has been taught above.[249] And so for the operation of *māyā* impurity distinct from *karman* must be accepted. Since that is the case, ≪therefore *māyā* is not *mala*≫,[250] and [thus] we have proved by inference (*anumānenaiva* = *yuktitaḥ*) how this [*mala*] is distinct from that [*māyā*]. Thus he sums up [the discussion].

On this point the doubt of an opponent [is raised]:

> **The effects of *māyā* might be all [that there is in the way of bondage]. How [can you prove] another innate impurity? (18ab)**

The effects of *māyā* beginning with *kalā* may well be all, that is to say (*iti*) everything that binds (*avikalaṃ... bandhakam*) consisting in the *tattvas* alone,[251] or it [viz. all bondage] may consist in all the worlds and creatures

[248] R^N reads *hetukalpanena*, which I have interpreted as *hetutvakalpanena*. The other manuscripts unfortunately skip to the bottom of the paragraph.

[249] *Kiraṇavṛtti* 1:17.5–9.

[250] Some text has been lost here. R^N is the only witness at this point, and the scribe has left a large gap. Exactly how much is missing is not clear, but Dr. Harunaga Isaacson has suggested that a straightforward *anvaya* of 17c would fit well here: *ta≪smān na māyā ma≫lo*. Nothing else in the paragraph comments on 17c and the very next statement expounds 17d.

[251] The text may be corrupt here. The unusual *avikalaṃ* is an unlikely gloss for the straightforward *samastam* of the verse, and furthermore we do not require an *iti*. Professor Sanderson has tentatively suggested restructuring the whole as follows: *māyākāryaṃ samastaṃ kṣityādikalāntatattvātmakam eva* 'All the effects of *māyā* consisting of the *tattvas* from earth to *kalā*'.

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[in those *tattvas*]. This is the purport: whatever is a bond is a *tattva* or something that is fixed on the path (*adhvani*) as a *bhuvana* or the like [all of which are obviously effects of *māyā*]. [But] you [Saiddhāntikas] teach that '*mala* is a bond just as the effects of *māyā* are'. [But by our principle] this [*mala*] too must be [simply another effect of *māyā* and hence] another *tattva* or another *bhuvana* on the path. Thus it would follow that there would be an extra *tattva* or an extra *bhuvana*. If it were denied that *mala* be either a *tattva* or a *bhuvana*, then its being a bond would also not be proved, just as [it is not proved that] a hare's horn [is a bond]. This is what is taught [here]. How [then can you prove] another innate impurity?

The refutation of this [follows]:

> **That *mala* (*tat paśutvam*)[252] must (*syāt*) reside in the [bound] soul. And because the bound soul is taught to be situated in (*-madhyagaḥ*) the path [of the *tattvas*], *mala* is held to be different from that [path of *tattvas* and therefore not situated at a particular point along it]. (18cd–19ab)**

This is the purport: the inconclusiveness of the [above] logical ground [is demonstrated] by *karman* since [*karman*] does not reside in *bhuvanas* and *tattvas* or the like, even though it is a bond. You may say (*atha*) that that [i.e. *karman*] is not something which can make the argument inconclusive because it is [in effect] situated in the *tattva* of *māyā*.[253] Our reply to this is that (*ucyate*) if that is the case, then this condition of being a bound soul also, viz. (*iti*) *mala*, [can be said to be] situated in the *tattva* of the bound soul (*paśutattvastham*),[254] because without it souls would have no connection with *mala* (*paśutvāyogāt*), and through that it too is situated in the path [of the *tattvas*]. Thus *mala*, like *karman*, is a bond, although it is different in nature from the effects of *māyā*, the *tattvas*, *bhuvanas* and the like. Thus there is no inconsistency.

Someone who forcibly interprets these *sūtras* by turning them around [so that they are] also in [support of] the view that *mala* is *māyā* through

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[252] *paśutva* is a synonym for *mala* (as is explicitly stated in 2:19c–20b), because it is bondage by *mala* that defines the condition of the bound soul.

[253] For the vicarious inclusion of *karman* in the *tattvakrama* see 1:13.10–13 and footnote 77 on p. 186 above.

[254] Although the redactor of the *Kiraṇa* may not have intended the *paśu* to be a *tattva*, Rāmakaṇṭha interprets it to be one. See *Kiraṇavṛtti* 1:13.9–10 and footnote 76 on p. 186 and footnote 392 on p. 291.

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such divisions of the words as [in 2:12a] 'This innate impurity must be (*syāt*) *māyā*',[255] [such an interpreter], since he is in doubt about the meaning of the *śāstra* (*sandigdhaśāstrārthaḥ*), should be asked what the logical ground is for *māyā* being *mala*. For otherwise [i.e. without a logical ground] one cannot determine (*adhyavasātum*) non-difference [from other entities] of an entity which is utterly beyond the scope of [perception by] the senses and whose difference from other entities is proved by the difference of its effects [from those of other entities], such as a sense faculty. [If one did so] there would follow the undesirable corollary of there being no difference between [all the] entities from the sense faculties to *kalā* including the *tanmātras*.

But surely a logical ground has been stated [for the thesis that *mala* is just *māyā* and it is this:] 'because there is no means of knowing (*pramāṇābhāvāt*) the existence of an impurity different from *māyā*'. This [logical ground] is wrong (*na*) because it is inconclusive, since that [which it seeks to prove] does not pervade [it]. For when the pervader [i.e. the *sādhya*] is rejected then it causes one to reject the pervaded [i.e. the *hetu*],[256] just as tree-ness [if it is refuted] causes one to reject also Śiṃśapā-ness[257] [since being a Śiṃśapā is a condition necessarily pervaded by the condition of being a tree], but some other [non-pervading condition] like pot-ness [if it is refuted] does not [cause one to reject Śiṃśapā-ness], because [if it did] there would follow the logical fault of infinite regress. A means of

[255]In Rāmakaṇṭha's interpretation of the verse *māyā* is taken in compound with *kāryam* and is construed as belonging with the following words in a separate statement.

[256]P_2's readings are not often chosen where they conflict with those of the others, but *vyāpyam* is unquestionably what is required. The same argument with similar wording is to be found in Manorathanandin's commentary on *Pramāṇavārttika* 3:23 [*tasmāt tanmātra*... etc.], pp. 184–5: *svabhāvo vyāpako dharmo nivarttamāno bhāvaṃ vyāpyam eva vā nivarttayet yathā vṛkṣatvaṃ śiṃśapāṃ vṛkṣaviśeṣatvāc chiṃśapāyāḥ. kāraṇaṃ vā nivarttamānaṃ kāryaṃ nivarttayati avyabhicārataḥ. na hi vyāpyaṃ kāryaṃ ca vyāpakena kāraṇena vinā bhavataḥ tatsvabhāvatvāt tadadhīnatvāc ca.* Cf. also Rāmakaṇṭha's *Mataṅgavṛtti* ad *vidyāpāda* 3:7, p. 51: *tasya vyāpakatvād vyāpako hi nivarttamāno vyāpyaṃ nivarttayati. tathāsvabhāvatvād vahnir iva dhūmam, nāvyāpako ghaṭādiḥ, anavasthāprasaṅgāt.* In both parallels the form *nivarttamānaḥ* is used and not the passive. This lies behind the readings of R^N and P_2 and has accordingly been adopted here. This passage provides evidence that P_2, or its source, conflated the P transmission with a source close to R^N, but not with R^N itself.

[257]*vṛkṣa iva śiṃśapām* is to be taken in the sense of *vṛkṣatvam iva śiṃśapātvam* and *ghaṭādiḥ* below, in the sense of *ghaṭatvādi*. The tree in question is *Dalbergia Sissoo* Roxb. (Meulenbeld 1988:453).

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knowing does not pervade the existence of knowable entities (*prameya-sattāvyāpakam*), because that would entail that all [beings] would be omniscient. And thus, because it is the case that the non-existence of a thing is not proved even where there is no means of knowing it (*pramāṇa-nirvṛttāv api*), doubt alone (*eva*) is allowable (*yuktaḥ*) on this point (*atra*) of the independent existence [of *mala*]; and the logical ground itself [of the argument outlined above, viz. *pramāṇābhāvāt*] is unfounded, because, as has been taught above,[258] there *is* a means of knowing the existence of *mala* as separate [from *māyā*], namely (*-lakṣaṇasya*) the perception of effects [wrongly attributed to *māyā*] which contradict its nature.[259]

By way of refuting this [*pramāṇa*] (*asya dūṣaṇatvena*), it might be asserted that (*yad api... ity uktam*) there is no contradiction in [those effects][260] residing together in one locus (*sahāvasthānavirodhaḥ*), because these two effects enter into one soul as Śivahood and bound-soul-ness. This assertion too is wrong, since, even if there were no contradiction by mutual exclusion (*parasparaparihārāvirodhe 'pi*), there is no possibility that they could arise from a single cause, because, like tree and the absence of tree (*vṛkṣatadabhāvayor iva*) each has the form of the absence of the other (*itaretarābhāvarūpatvāt*). And it is this that is the [intended] meaning of what we promised [to explain] (*pratijñāto 'rthaḥ*) here.[261] This pointing out [by the opponent with the argument in 2:19.17–18] of their being co-resident (*sahāvasthānopadarśanam*), even though they are opposed, is merely (*eva*) proclaiming a [non-existent] fault, because it does not contradict the proposition.[262] And it is not correct to say that bound-soul-ness also resides in souls [innately in the same way] as Śiva-

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[258] *Kiraṇa* 2:14 and Rāmakaṇṭha's commentary thereon.

[259] One might read an *avagraha*: *'svabhāvaviruddhakāryopalambhalakṣaṇasya*, '[a means of knowing], namely the fact that we only perceive effects of a thing that do not contradict its nature.' I have chosen not to read thus on the strength of the parallel in 2:19.33 below.

[260] The opponent is still defending the view that *mala* is no different from *māyā* and that it might be responsible for both *prakāśa* and *āvaraṇa*. The formula *yad api... uktam* normally refers back to an argument already stated, but in this case no such argument has been voiced.

[261] viz. that they cannot be effects of a single cause.

[262] Alternatively this sentence might be intended to mean 'The pointing out [with the word *ātmastham* in 2:18c] of their being co-resident, although they are opposed, is intended to point out exactly this fault [in the opponent's position, namely that they are not the effects of a single cause], for it does not contradict the proposition.' But cf. Rāmakaṇṭha's use of *udbhāvyate* elsewhere, e.g. in *Nareśvaraparīkṣāprakāśa*, p. 114[5].

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hood, because that [bound-soul-ness], being nothing but *mala* which is a separate entity (*vastvantarākāramalarūpatvena*), exists as something separate from the soul (*tadvyatiriktatayāvasthiteḥ*). And [Śiva] will teach[263] that 'It [viz. *mala*] is referred to figuratively as a property because of its beginningless connection to the [bound] soul.' Nor is it the case that their effects of illumination and occlusion do co-reside [in the soul], because they are different states of the soul, like the different states of *sakala* and *akala*.[264]

As for the assertion that this argument [of the Siddhānta[265]] is [shown to be] inconclusive (*yad api... asya hetor anaikāntikatvam uktam*) by the eye and other such [sense faculties] (*cakṣurādinā*), because it produces (*kurvatā*[266]) opposing effects of illuminating and not illuminating or the like as a result of the presence or absence of such assisting factors as [good] light—that [assertion] is quite wrong. For when an assisting factor is absent, it [i.e. the eye] is observed not to produce an effect contrary [to its own effect], but [simply] not to produce its own effect, because the absence of something cannot do [anything], since it is not a real thing (*avastutvena*). The sun produces light only, for owls and other such [nocturnal beasts], just as for men and other such [diurnal creatures]. Now this illuminant [viz. the sun] (*prakāśakaḥ*[267]), because it is extremely bright, dazzles the eyes of that [owl], as it does [those] of someone with weak eyes (*mandanetrasyeva*[268]), and does not produce its own effect [for those

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[263] *Kiraṇa* 2:23cd.

[264] Only the liberated soul enjoys total *prakāśa*, the effect of *śivatva*. It is true that in the *sakala* state the soul is affected by the effects of both *māyā* and *mala*, but Rāmakaṇṭha must either mean that this cannot properly be called *sahāvasthāna*, perhaps because there is no *āvaraṇa* when there are flashes of *prakāśa*, or that it is the effects of *śivatva* and of *mala* that cannot co-reside.

[265] viz. that opposite effects cannot proceed from a single cause.

[266] I have corrected this to agree with *cakṣurādinā* on the assumption that it was attracted to the genitive of the following words in the archetype of all the extant manuscripts.

[267] Emended (from *prakāśaḥ*) because we require *sa tu* to refer to the sun, for it is the sun that has been introduced into the discussion as something that might be regarded as rendering the logical ground of Rāmakaṇṭha's argument inconclusive.

[268] If we were to read *mandanetrasyaiva* with P_2 then we might translate thus: 'Now this illuminant, because it is extremely bright, dazzles the eyes of that [owl], and because the [owl's] weak eye [and not the sun] (*mandanetrasyaiva*) does not perform its own function, it [the sun] is spoken of in a figurative sense as something which does not illumine.' This interpretation is, however, less likely, because a passage in the *Nareśvaraparīkṣāprakāśa* (p. 33, commentary on 1:11) suggests that Rāmakaṇṭha

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creatures], and so it is spoken of in a figurative sense as something which does not illumine.

[It is] not [spoken of in this way] because it creates the opposite of illumination, as darkness does.[269] Thus [our argument] is not affected by inconclusiveness.

And so *mala* is proved to be a separate entity from *māyā*, because of the fact, which we have stated before [and have now shown to be] free from all logical faults, that we perceive effects that are contradictory to her [i.e. *māyā*'s] nature. Therefore enough of disputation with [the holders of views] that are beyond the [scope of the intended] meaning of the scripture.

Next (*tat*), in order to demonstrate that it is proclaimed by other *saṃhitās*, synonyms are taught of *mala* which has thus been authoritatively proved [above] to be [a] separate [entity] from *māyā*.

> **And these are said to be its synonyms: impurity, nescience, bound-soul-ness, that which obscures, darkness, ignorance, envelopment, delusion. It is well-known from scripture to scripture (*mate mate*) with these different synonyms, such as ignorance.[270] (19c–20).**

Now if it should be asked (*atha*) whether this *mala* is well known in other philosophical schools, as it is in other *saṃhitās*, He teaches that it is not.

> **Because of its existence the bound soul is held in this system (*iha*) to require being bound, being purified and being enlightened. (21ab)**

Because of the existence of this impurity (*asya malasya* = *tasya*) the bound soul is held (*abhimataḥ* = [*mataḥ*]) here, that is to say (*iti*) only

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did not regard owls as having weak eyes: *nanv anālokasyāpi rūpasya prāṇyantarair ulūkādibhir grahaṇād ālokena sahopalambho niyato nāsti...*

[269]Rāmakaṇṭha did not take the view that darkness is merely the absence of light, as most Naiyāyikas hold, but that it is another entity, as the Bhāṭṭa Mīmāṃsakas, who call it the tenth *dravya*, hold (see, e.g., *Mānameyodaya* pp. 161–5). As Dr. Isaacson has pointed out to me, some Naiyāyikas and Vaiśeṣikas also thought of *tamas* as a substance. See, e.g., Śrīdhara's *Nyāyakandalī* pp. 32–6, especially p. 35: *na ca bhāsām abhāvasya tamastvaṃ vṛddhasammatam.*

[270]Rāmakaṇṭha's commentary provides no clear support for any particular readings over any others and I have made choices on the basis of the distribution of readings.

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in this system of the supreme Lord, to require being impelled and bound by *kalā* etc., and being purified by initiation, and being enlightened by the knowledge which is [encapsulated in the Śaiva] *śāstra*. He is not so [regarded] in other philosophical schools. And that is why those liberated according to other philosophical schools are mere bound souls, for because they do not know about *mala* it is impossible for them to cut it away. This is what is [in effect pregnantly] stated here.

If that is so, then these various processes of the soul, such as having to be bound, must also be beginningless (*anādisthitāḥ*) and that entails that they too must be further bonds. This is wrong since

> **These various (*bhedāḥ*) processes (*vṛttayaḥ*) of the soul (*tasya*), such as having to be bound, which have been proclaimed—and not just the condition of being an experiencer—come into being only when there is impurity. (21c–22b)**

Because it is established that these processes, such as having to be bound, cease when *mala* ceases, it is proved that they are caused by *mala*, just as [from the fact that the light disappears when a lamp is removed, it is proved] that light is caused by a lamp. They are not each (*pṛthak*) a different bond.

Next (*tat*), since thus far the thesis that *mala* is not a real entity and the thesis that it is in essence *māyā* have been refuted, an opponent's view [is] now [stated] by rephrasing that other, third question, which was raised with the words (*iti*)[271] 'or is it a property of the soul?'

[Garuḍa spoke:]

> **If [the soul is] thus [as above described and] it is settled that it requires being bound, [then] it has (*asya*[272])**

[271] *Kiraṇa* 2:11bc.

[272] Since the *asya* in this *pāda* must refer to the soul it is odd that it should be followed by the expression *paśusaṅgataḥ*. It is tempting to accept M^Y's reading *malo 'stu paśusaṅgataḥ* to obviate this difficulty and to effect a neater switch of subject from that of the preceding *pāda*. I do not suggest that *astu* is original—it is almost certainly an 'improvement' on the original *asya* that is so widely attested—but it might have been what Rāmakaṇṭha read, and M^Y is on occasion (e.g. in 2:26a and 2:12a) the only manuscript to transmit Rāmakaṇṭha's text. It might be argued in support of M^Y that *astu* may be glossed in 2:23.2 with *kalpyate*. Nevertheless I have retained the unsatisfactory *malo 'sya*, because Rāmakaṇṭha's use of the word *asya* in 2:23.1–2 can

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mala, which is linked to the bound soul. Why then is this *mala* on the basis of reasoning not posited to be an [innate] property (*dharmaḥ*) of the soul? (22c–23b)

If the soul is thus, [that is to say] consisting in consciousness, and it is settled (*vyavasthitaḥ* = [*saṃsthitaḥ*]) that it requires being bound, then a *mala* which obscures it[s powers] too is posited, because the soul's having limited powers of knowledge cannot otherwise be accounted for. Why then, if that is so (*hanta tarhi*[273]), let us posit on the basis of inference (*anumānena* = *yuktitaḥ*) that this *mala*, which is ignorance, is a[n innate] property of the soul itself. This the Naiyāyikas and Vaiśeṣikas say: whatever is produced in something by some other cause does not [naturally] exist in that thing [prior to its being produced], just as light, which is produced by a lamp or the like, [does not naturally exist] in darkness. Now (*ca*) knowledge is produced in the soul by external objects and the instruments [of the senses] and so on (*kāryakaraṇādibhiḥ*) and therefore that too does not [naturally] exist in it. Thus the soul is proved to be essentially ignorant. How then can one prove the existence of an independent *mala*?

[There follows the view of] the Siddhānta on this point.

[The Lord spoke:]

It [*mala*] is referred to figuratively as a property because of its beginningless connection to the [bound] soul. How then could [the soul] acquire the quality of ignorance, for it is [inseparably] linked to knowledge? (23c–24b)

It might be as you say, if this argument were proven for us; but it is not proven, because on that point we hold external objects and the instruments [of the senses] and the like to be revealers of [innate] knowledge.

Surely (*nanu*) because one experiences or does not experience knowledge according as they are present or absent, it is proved that external objects and the instruments [of the senses] are the cause [of knowledge]. No. Ignorance in the soul [as an innate quality] is not established by

be adduced to support it, and because Rāmakaṇṭha's use of *kalpyate* is more probably intended to show that the verb of 23b is to be supplied here too.

[273]For the use of this idiom cf. *Mālinīvijayavārttika* 1:85a.

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this unproved argument, because it is inconclusive, since these [objects and instruments] might also be revealers [rather than generators of knowledge]. And therefore there must certainly be an independent enveloping thing [viz. *mala*] (*āvaraṇena*) which has been beginninglessly bound to the impure soul. It is to be understood that (*draṣṭavyaḥ*) it is because of its connection with that that the soul is spoken of figuratively in authoritative texts as impure, and not because it is essentially ignorant.

[Objection:] in that case for this very reason, doubt about the soul's (*tatra*) ignorance is appropriate, not certainty that the soul is sentient, by which fact (*yena*) [if it were true] the existence of an independent *mala* would be established.

In response to this [the following verse] is taught:

> **[*Mala*] is not a property (*dharmaḥ*) of this [soul]. If it were a property, then transformation would become apparent [in the soul].[274] (24cd)**

Mala, which is of the nature of nescience, is not a property of or the special nature of the soul (*ātmanaḥ* = *tasya*), because the corollary would be that [the soul] could not be soul [i.e. sentient], just as a pot or similar external object [is not soul]. And if [in order to combat this problem] it is advanced that the soul is that in which knowledge [rather than being innate] arises as inherent (*samavetam*),[275] this position too is wrong, because if the soul at first possesses nescience as a property (*tasya pūrvam ajñānam prati dharmitve*), as is the case with pots and such like [external objects], then even at a subsequent time inherence in it of knowledge is impossible. But if it were admitted that knowledge is possible in this [soul] that is of the nature of nescience, then clearly (*sphuṭam*[276] *eva*) this [soul] would have

[274] P_3's *pratīka* for this, *tasya dharmmo ne* ⊔ *di* is further evidence that P_3 was not copied directly from P_1, whose reading is quite clear here. The sense of 24cd is conveyed again by 25ab and, because it is not found in N, it may be an interpolation; if so, it was inserted early, because it is commented upon by Rāmakaṇṭha. R^N places the half-verses 2:25–26b here (immediately after 2:24d); they have been moved to where *pratīkas* for them are given. The *pratīka* for 2:25ab occurs only in R^N, that for 2:25cd is in all the manuscripts. For 2:26cd a *pratīka* is given in P and in that same place R^N repeats the entire half-verse.

[275] This is the position of Vaiśeṣikas and Naiyāyikas.

[276] It is possible that Rāmakaṇṭha actually read *sphuṭam bhavet* in 24d; but what he has written here could have been intended as a paraphrase of the transmitted text and I have therefore not emended.

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[to be admitted to undergo] a change of form, just as an *āmalaka* fruit[277] or the like [undergoes a change of form] characterised by the arising in it of the colour yellow. This fault will be discussed below.[278]

Someone might object [with the following argumentation] (*nanu*): first [you must grant that] knowledge must be a quality (*guṇaḥ*), just as taste and the like are qualities, because it is not visible but is perceptible to people like us. And a quality must reside in a substance. And the locus where it resides, because [it must be] different from that [quality], is proved to be the nescient soul. This view too is wrong,[279] because

Mala is not a natural property of the soul, whose nat-

[277] *Phyllanthus emblica* Linn.

[278] *Kiraṇa* 2:26ab and commentary.

[279] This passage (from 2:24.17–2:25.2 *tad apy ayuktam... siddhyati*), transmitted only in R^N, has been retained, because it is likely that P_1's scribe's eye skipped from the *siddhyati* of 2:24.17 to the *siddhyati* of 2:25.2, and because the sequence of arguments in the text as constituted appears to require that *kim anyena sādhanena* is a speech of Rāmakaṇṭha's, and not of his notional opponent, as it would appear to be if the intervening passage were omitted as in **P**. Nevertheless, the passage and the half-verse (2:25ab) which it includes are dubious. The first phrase of the inserted passage is the sort of pedestrian gloss that might have been a scribe's marginal note, the *nirvacana* that follows is either corrupt or depends on an untraceable verbal root, and the third phrase does not fit the context well. As has been remarked above, 2:25cd is a vehicle for the same thoughts as 2:24cd and one or other version is probably a secondary improvement on the other. Tryambakaśambhu gives 2:25ab as a *pāṭhāntara* to 2:24cd, but since the Nepalese manuscripts omit 2:24cd altogether, it is probable that that is secondary; nevertheless the *pratīka* for 24c in **P** and the wording of Rāmakaṇṭha's commentary in 2:24.10ff show that Rāmakaṇṭha's *Kiraṇa* included 24cd. If we accept some of P_1's readings in 2:25.4, then the text from 2:24.16 to 2:25.5 might read and translate smoothly as follows: *...yas tasyāśrayaḥ sa tadvilakṣaṇatvād ajñānarūpa evātmā siddhyati| kim anyena sādhanena? na. yo jñānasya rasāder iva guṇatve hetur uktas so 'py ayukta eva, dṛṣṭāntasyāsmān prati sādhyadharmāsiddhatvāt.*

'And the locus where it resides, because [it must be] different from that [quality], is proved to be the nescient soul. What need is there of any other proof? [The response of the Siddhānta:] No; the argument stated for knowledge being a quality of the soul, just as taste and so forth [are qualities], is also wrong, because for us it is not proved that what the argument seeks to prove is true [even] about its example.'

In the face of these strong arguments against retaining R^N's extra passage it has been retained, 1) because an interpolator would be unlikely to end his interpolation with the final word (*siddhyati*) of the preceding sentence—a sign that immediately suggests eyeskip in the other sources, 2) because from its awkwardness one can infer that it is corrupt, but not that it is secondary, 3) because P_1's apparently smoother text may have been skillfully modified after the omission, and 4) because Rāmakaṇṭha may be glossing 2:25ab in 2:25.18–19.

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ural property is consciousness. If it were, then the soul would be subject to change. (25ab)

That whose own nature (*svabhāvaḥ = dharmaḥ*) is knowledge (*jñānam = cit*) †[is called] soul (*pumān*) because he experiences everything†.[280] A soul is proved to exist in every man by one's own experience as being manifest both to itself and to other souls (*svaparātmaprakāśatayā*). What need is there of further proof?

But an argument has been stated to show that knowledge is a quality [that must reside in something other than itself], like taste and other such qualities. That [argument] too is wrong, because for us it is not proved that what the argument seeks to prove is true [even] about the example, for entities like taste (*rasādayo hi bhāvāḥ*) come into being only in conglomerates and are destroyed only as [parts of] conglomerates.[281] Like the Sāṅkhyas and Buddhists,[282] we too admit their existence as things which produce effects, because they are established by valid means of

[280]The intention is to reinforce the argument by a *nirvacana* of the word *pums* that connects it with sentiency; but it is not clear to me how the *nirvacana* is to be understood. This may be because it is not fully explicit or because the text is corrupt (this portion is preserved in R^N alone). From the word order it seems most likely that *pumiti* is understood as a verb meaning *anubhavati* and that *sarvam* is supplied as though it were implicit. I have not found a root from which *pumiti* could be formed. It seems impossible that Rāmakaṇṭha should have invented his own. If the text as it stands is not corrupt, then it must be assumed that he followed a *Dhātupāṭha* with at least one elsewhere unattested root. The entire passage—from *tad apy ayuktam* in 2:24.17 to *siddhyati* in 2:25.2 and including 2:25ab—may be an interpolation; see the previous footnote.

[281]i.e. taste does not exist as a separate entity—it is always part of a conglomerate of similarly inseparable attributes. Cf. the related passage in the *Nareśvaraparīkṣāprakāśa* ad 1:4, p. 11: *...na hi rasādīnāṃ guṇatvam asmākaṃ sāṅkhyānām api vā prasiddhaṃ rūparasādisamudāyavyatirekeṇānyasya kasyacid āmraphalāder dharmiṇo 'nupalambhāt. ata evāmrasya rasaḥ iti bhedavyapadeśaḥ samudāyaikadeśakhyāpanāya* (conj.; °*deśatvakhyāpanāya* Ed.) *vanasya dhavaḥ śobhanaḥ itivad upapadyate eva.*

'...for taste and the like are not proved beyond question (*prasiddham*) for us to be qualities or for the Sāṅkhyas either, because we do not perceive a separate entity that is their locus, such as a mango fruit, to which they belong, other than the conglomeration of colour, taste and so forth [of which they are a part]. Hence the expression "the flavour of a mango", which indicates a difference [between the flavour and the mango which, according to our opponents, is the difference between *dharma* and *dharmin*], serves [in fact] to refer to a part of the conglomerate [of attributes that make up the whole mango], just like [the expression] "the Dhava tree of the forest is beautiful".'

[282]The arguments of this passage echo those of a section of Vasubandhu's *Pudgalaviniścaya* (after the eighth *kośasthāna* of the *Abhidharmakośabhāṣya*), pp. 475–6.

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knowledge; but [we do] not [admit] the existence of something separate in which they reside, because you cannot see such a locus independent of them. How then can there be worldly usages such as 'smell resides in [the element] earth'? This is simply erroneous and has its roots in constantly reiterating wrong views (*kudarśanābhyāsamūlaḥ*).[283] Alternatively it is allowable (*yukta eva*) if, as in the expression 'the Dhava tree[284] of the forest is beautiful', it is intended to refer to a particular part of a conglomerate of particular[attribute]s.[285] And so, because knowledge too has not been proved to be a [separable] quality, it is established that the soul has the form of knowledge. This is what is taught. But in that case (*tarhi*), because we experience knowledge as transient, the soul (*asya*) too must be transient. This is wrong. For there are two kinds of knowledge: that which is of the nature of mental apprehension (*adhyavasāyātmakam*) and other [knowledge]. Of these two (*tatra*) that which is mental apprehension we too hold to be transient, because it is a quality of the *buddhi* (*buddhidharmatvena*). That which is not mental apprehension is knowledge that is of the nature of experience (*saṃvedanātmakam*) and belongs to the human condition (*pauruṣam*). An absence of that is never experienced, because it is at all times experienced as that which perceives and as one. Nor is it impossible that it produces effects in sequence—all this we have shown at length in the *Nareśvaraparīkṣāprakāśa*, and it must be understood from there.[286]

The soul, since it is of the nature of knowledge, has sentience as its own nature: it is not possible that it could have nescience, [that is to say]

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[283]In this case those of Vaiśeṣika and Nyāya.

[284]*Anogeissus Latifolia* Wall. (thus Meulenbeld, 1988:442).

[285]Cf. *Nareśvaraparīkṣāprakāśa* ad 1:4, p. 11[9–12]: *kathaṃ tarhi devadattasyecchā ityādiko 'tra kartṛtvavyavahāro laukikaḥ kutarkadarśanābhyāsamūla upahata* (em.; °*mūlopahata* Ked.) *eva vitastāyāḥ pravāhaḥ itivad vā viśiṣṭajñānapravāhasambandhitāpradarśanārtho yukta eva.*

'How then do we have worldly usages that confirm that it [viz. desire] has an agent, such as "Devadatta's desire". They are simply erroneous, resulting from being versed in the wrong schools of thought. Or, like the expression "the stream of the Hydaspes", they are appropriate [and] are intended to draw attention to the fact that [desire] is connected to a stream of particular cognitions.'

[286]It is difficult to pick out particular passages that Rāmakaṇṭha must be referring to, because these topics are dealt with at considerable length. For the refutation of the view that all things that exist produce effects and are momentary, and the demonstration that something can produce effects simultaneously or in series whether it is or is not momentary see particularly *Nareśvaraparīkṣāprakāśa* ad 1:22, p. 52.

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mala, as a property, because if it did, then, like *āmalakas* and such [like fruits], it would follow that it would change its form. To explain:

> **Knowledge of one thing is made manifest (*vyajyate*[287]) and knowledge (*tat*) of another is obscured. (25cd)**

Knowledge arises of one sense object, such as colour, and [knowledge] of another, such as taste, although it had arisen, is destroyed. Since this is what you hold to be the case, the soul must therefore undergo transformation into another form.

What is the problem with that? [In response to this] He teaches:

> **Transformation [is possible] of the insentient (*pariṇāmo 'cetanasya*[288]). It is not possible for what is sentient. (26ab)**

Whatever undergoes change is established to be insentient, like an object such as an *āmalaka* fruit, and thus, if the soul is subject to change, it follows that it too must be insentient. And so, in order to avoid this corollary, the soul must definitely be accepted not to be of the nature of ignorance, but rather of the nature of knowledge. Thus it is proved that there is an impurity whose nature it is to obscure separate [from the soul], because otherwise [the soul] would be [at all times] omniscient. Thus the third question is refuted.[289]

If that is so, then the very same fault [viz. that the soul must be subject to change and therefore insentient] applies also to the view that an independent *mala* exists. Thus this is an objection [that applies to all the views] together (*samuccayena*):[290]

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[287]This reading of NM^{Y} has been adopted, and the half-verse seems thus consonant with the Siddhānta view that the soul's innate omniscience is obscured by the *pāśas*; but Rāmakaṇṭha appears to take 25cd as a statement of a *pūrvapakṣa* and so it is possible that *pūryate*, the reading of S, might have been what he read.

[288]This reading is found only in M^{Y} and its apograph, K_2, but Rāmakaṇṭha quotes it in this form in 3:16.8; 3:17.5; 5:1.14; 5:31.6 and ad 7:9. It is also implicit in Tryambakaśambhu's commentary (IFP T. 1102, p. 47[13]). The distribution of readings strongly suggests that it is not original, but a metrically elegant Kashmirian 'improvement' (cf. 3:18a).

[289]In 2:11.2–7 Rāmakaṇṭha distinguished three wrong views that Garuḍa referred to in 2:11: 1) that *mala* is no different from *māyā*; 2) that *mala* is a natural property of the soul; and 3) that *mala* is not ultimately real. He had first dealt with the last and the first of these and is here drawing attention to his having just dealt with the second.

[290]I am uncertain of the meaning here: perhaps instead one should read *samuccaye na* and understand the statement as follows: 'this cannot be urged [against one particular position] since [it applies to all] together'.

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[Garuḍa spoke:]

Because of their beginningless connection to one another they cannot separate. [Also] because they are all-pervasive. If there were the destruction of its innate nature, then would it not itself be destroyed? (26c–27b)

This connection between the soul and *mala* (*ātmamalayoḥ* = *tayoḥ*), which is characterised by the relation of enveloped and enveloper and is beginningless, is a particular [feature of their(?)] own nature. There can be no separation (*nivṛttiḥ* = *viśleṣaḥ*) from it, because it is beginningless, just as [there can be no separation] from a nature that is sentient or insentient. And thus there can be no liberation. And what if separation from it is held [to be possible]? If that is the case, since there is then a destruction of the [soul's] own nature (*svabhāvasya* = *sahajasya*), then the soul (*tasya*) itself is destroyed, [that is to say] transformation would take place in the form of the arising of another nature. This then is the same unchanged fault (*tadavastho doṣaḥ*) as was taught before to belong to the view that *mala* is not [a] separate [entity from *māyā*]. Now if it be said that (*atha*) they [viz. *mala* and the soul] are separated, not from their own natures, but from their mutual conjunction, as with an eye and its cataract, and so that fault does not arise, the reply is that (*ucyate*) this [kind of separation] too is impossible (*so 'pi na yuktaḥ*), because they are all-pervasive (*vibhutvata iti vyāpakatvāt*). For separation [occurs] when something non-pervasive is moved away from some [other] non-pervasive thing to another place; but because something pervasive is present everywhere, separation is not possible from anything, and thus there can be no liberation. And what if separation is held [to be possible] even in the case of such a [pervasive] thing? In that case when there is destruction of that innate (*sahabhāvinaḥ* = *sahajasya*) enveloping [*mala*], then there is destruction, [which is] transformation from one form into another, also of the [soul's] nature, [i.e.] of its state of being enveloped. Thus the fault is unchanged (*tadavastha eva*).

The [response of the] Siddhānta to this [is as follows]:

[The Lord spoke:]

Though this *mala* is all-pervasive, its power is destroyed. By a [particular] means the power in *mala*

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is blocked in a particular way (*kathañcit*). Just as the burning power of fire is swiftly blocked by a mantra, so too *mala*'s power (*tacchaktiḥ*) is blocked, and thereby [the soul] is said to be 'separated [from *mala*]'. (27c–29b)

In this [speech He] first of all [teaches that] this [alleged fault] is not a fault if it refers to *mala*, since it is not just non-pervasive material impurity that is of the nature of delusion which is transformed (*anyathābhāvaḥ* = *vadhaḥ*) by a [particular] means, namely initiation by mantras, for, though [*mala* is] all-pervasive, the power of the *mala* of the individual (*āṇavamalasya*) whose nature is to envelop [is transformed], just as the power of fire to burn [is destroyed by a mantra]—with the expression 'in a particular way' (*kathañcid iti*) He means [in the case of ordinary *asadyonirvāṇadīkṣā*] incompletely, excluding the [destruction of the] experience of past actions whose effects have already commenced [in this life] (*ārabdhakāryakarmabhogoparodhena*), or (*tu*) completely, without excluding this [destruction of the effects of such *karman*] by the initiation which brings instantaneous release (*sadyonirvāṇadīkṣayā*)—and therefore, because we admit the permanence and [at the same time] the changeability of *mala*, it is not appropriate to point out as an undesirable corollary that this proves the transformation of *mala*'s nature into some other nature, since that would be to prove what is already established. This is what is stated here. And so, because *mala* changes its own nature, even though its essence [continues to] exist (*svarūpasattve 'pi*), as when one says 'the man has been released from disease', so too [the soul] is said to be 'separated' [from *mala*] because of *mala*'s power being blocked. And so this assertion that there can be no separation, because of their [both, viz. *mala* and the soul] being all-pervasive[291] also does not vitiate [the Siddhānta] (*adoṣaḥ*).

Now the [alleged] fault when applied to the soul is also refuted.

After blocking the power of that [*mala*], [Śiva] makes [the soul] devoid of all the desires of [this-worldly] existence. (29cd)

After blocking the power (*śakteḥ saṃrodhaḥ* = *śaktisaṃrodhaḥ*) of *mala* (*malasya* =*tasya* [= *tat*°]) the supreme Lord makes the soul devoid of an-

[291] Garuḍa asserts this in 2:26d.

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ger, attachment and other such passions (*krodharāgādirahitaḥ = bhavaniḥspṛhaḥ*). And that is why it has been taught[292] that marks such as the lack of the passions of anger and attachment in pupils are investigated by gurus in order to determine [whether they have received] a descent of divine power, so that they may have the right to initiation (*dīkṣādhikārārtham*). And therefore at that time [of *śaktipāta*] *mala* alone (*eva*) attains some other form, but the soul undergoes no change into another nature. Thus the fault mentioned before does not apply. This is what is taught here, for both when *mala* is there and when it is not there, that essential nature [of the soul], which is to grasp objects, exists independent of *mala*. How then can it be that the soul does not grasp an object when *mala* is present? This [question] is childish chatter, for if the soul is a grasper of objects independently of *mala*, how will he be when *mala* is present? But if an object is now manifest to him and was not manifest to him before, then how can there not be a transformation of [his] essential nature? This too is inappropriate. When things are manifest [to someone], that is nothing other than their being made the object of knowledge to them (*tadviṣayīkaraṇam*), but that, it has been taught, is not at all times in the soul independently of *mala*. It is therefore not to be explained by the soul's resorting to a variety of own natures (*ato na svabhāvabhedālambanagatatvāt*). This and other varieties of false superimposition of conflicting qualities that would lead one to suppose transformation of an essential nature I have refuted at length in the *Nareśvaraparīkṣāprakāśa*[293] and so that is to be understood from there.

As for the fault that has been stated that through the cessation of its innate enveloping [*mala*] there would be a transformation of the essential nature of the soul too, characterised by the cessation of the condition of being enveloped [and not just a transformation of *mala*], a response to this too is given (*tatrāpy ucyate*):

> **Tarnish on copper is innate, and yet by the destruction of that [tarnish] the copper itself is not destroyed. Just as this destruction [of the tarnish] on copper**

[292]See 1:22.11–15.

[293]I have not been able to trace the passage to which this refers. There is a refutation of the Buddhist view that the notion of self is falsely superimposed (*adhyāropita*) ad 1:5, pp. 13–16, but I have seen no lengthy discussion of what Rāmakaṇṭha speaks of here.

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[takes place without destroying the copper] so too the destruction of the *mala* of a soul. Similarly, even when the husks of rice are destroyed, there is no destruction of that [rice itself]. (30–31b)

Just as no transformation of copper is seen because of the removal of its innate tarnish, so too no transformation of the soul [takes place] because of the removal of *mala* (*malanivṛttyāpy ātmano na vikāra*[294]). In this partial respect this serves as an example (*etāvatāṃśena dṛṣṭāntatvam*) and not in other respects, because we accept that copper has the property of being subject to change. This is what is expressed: this differentiation according to whether or not *mala* is present is not a fundamental one. It is not the case that the soul, whose one essential nature is to grasp objects independently of *mala*, has some other essential nature that is not enveloped, and that this other nature creates a [fundamental] differentiation. Thus because there is no transformation [of the soul's essential nature] into some other essential nature, the fault stated above is not entailed.

This position has been established by valid means of knowledge and it is now strengthened by a further example which is also established by logical inference:

When (*yathā... tathā*) the power connected with a poison is blocked, the poison itself is not destroyed. The same is the case when a soul's *mala* is destroyed. (31c–32b)

Because they [viz. the power of poison and *mala*] are [respectively] the causes of death and delusion, the power [in this example], which is also innate, stands for *mala*. When it is blocked, there is never any destruction of the poison's colour, form or such features that constitute its nature. The poison [in the example] stands for the soul. In exactly the same way [the nature] of the soul [is not destroyed] when the destruction of *mala* takes place.

Because this is [only] a partial example, now (*adhunā*) the chapter is concluded with another example proven by direct experience:

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[294] P_1P_3's *nivṛttyātmano py āvāryyatvalakṣaṇanivṛttilakṣaṇasvabhāvāntaraṃ na vikāra* might be adopted, but there seems no strong reason for its having been curtailed in R^N and I have assumed that it is a later, clarificatory amplificaton.

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The nut of the Kataka tree[295] when thrown into dirty water blocks its power. What does it cast outside the water? [Nothing.] *śivajñāna* similarly effects the blocking of the power of that [*mala*]. (32c–33d)[296]

For [it is] just as [with] the nut of a particular tree called a Kataka [which] when thrown specifically into water that has some natural dirt from the clouds or the like (*meghajādisahajakaluṣayukta eva jale*[297]) is observed to effect the blocking of the [water's] power which is [in this case] its dirt (*kaluṣalakṣaṇāyāḥ śakteḥ*). It is not that it also casts[298] some other nature [of the water] (*svabhāvāntaram*) anywhere else (*anyatra* = *anyato*) out from the water. It blocks just the dirt of the water (*tasya*), nothing else. That is what is meant. So too it is with the knowledge that is Śiva (*śiva eva jñānam* = *śivajñānam*)—[so called] because He is the cause of knowledge, since He makes manifest the power of knowledge of all [souls]—[this] blocks the power of *mala* (*tasyeti malasya*) by initiation or by means of a descent of His divine power in order to make [souls] fit for that [initiation] (*tadadhikārotpādanāya*). This we have taught.[299] Alternatively [one could interpret *śivajñānam* in the verse as follows:] the knowledge that will be taught below as being invariably prescribed for initiates, and which is connected with Śiva because he is its object (*śivasya jñeyatayā sambandhi*).[300] That knowledge gradually effects the complete blocking, by daily reduction of that *mala* which had not been destroyed by initiation because of the exclusion [from being blocked] of [the results of] past actions that have already begun to take effect. [It does] not [block the power] of the soul [as one might understand by the ambiguous use of the pronoun *tasya* in the verse].

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[295] *Strychnos potatorum* Linn. (thus Meulenbeld, 1988:431). This *pāda* is identical to *Manusmṛti* 6:67a. The same remedy is prescribed in *Bṛhatsaṃhitā* 54:121.

[296] A thirty-fourth verse has been relegated to the apparatus as an early insertion that has found its way into all manuscripts but N. It receives no commentary from Rāmakaṇṭha.

[297] This phrase seems corrupt and requires insightful emendation. Failing that, I have preferred this inadequate reading of P to R^N's, for that seems to make still less sense.

[298] Rāmakaṇṭha uses the optative, *kṣipet*. It is conceivable that he read 33b *kiṃ kṣiped anyato jalāt*, but this reading is not attested in any of the manuscripts.

[299] *Kiraṇa* 1:21.

[300] Cf. *Kiraṇavṛtti* 1:10.7–8 (glossing *śivajñānam* in 1:10b) *śivasya sarvajñasya śreyohetor bhagavataḥ kāryarūpatayā prāpyatvena ca sambandhi jñānam śāstram*. See also *Kiraṇavṛtti* 3:14.1.

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And therefore the insentience mentioned before is not a fault [that can apply] for the soul (*tasya*), because it does not change its essential nature even in a part [of itself]. And for *mala* this [insentience] is a very ornament. Thus there is no problem of any kind in the position that there exists an independent *mala*.

Thus ends the second chapter in the commentary on the glorious *Kiraṇa* composed by Bhaṭṭa Rāmakaṇṭha, the son of Bhaṭṭa Nārāyaṇakaṇṭha.

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CHAPTER THREE

On Karman[301]

Now [there begins] another chapter preceded by questions in order to investigate the categories.[302] And in this chapter (*atra ca*) the connections relating to the *sūtra*, the *padārtha* and section of the book are to be understood to be as before (*prāgvad draṣṭavyāḥ*) [i.e. as stated at the beginning of the previous chapter]. But that relating to the *paṭala* is the investigation into impurity not being the same as passion (*malasyaivārāgatvaparīkṣātmakaḥ*) following immediately upon the proof of the existence of impurity independently [from *māyā*]. And that relating to the statement is with the statement[303] 'And it is also stained by passion'. And so [follows] the question:

[Garuḍa spoke:]

Being an experiencer has been taught to result from [being bound by] impurity. Does it not arise from attachment? Since[304] that [attachment] arises from

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[301] The title *karmapaṭala* is given to this chapter in E_D and E_V (see footnote 1 on p. 161 above).

[302] It may seem odd that Rāmakaṇṭha does not specify which and yet uses the particle *eva*. In fact Rāmakaṇṭha identifies in the course of the chapter the treatment of all five *padārthas* appropriate to the *vidyāpāda*: 3:5.6–7 *paśupadārtha*; 3:5.8 *pāśapadārtha*; 3:8.9–10 *patipadārtha*; 3:13.11 *jñānapadārtha*; and 3:25.4 *vicārapadārtha*.

[303] *Kiraṇa* 1:17a.

[304] *rāgād yato* and *rāgād ato* are both possible and neither is confirmed by the commentary. A *yataḥ* appearing at the end of the clause to which it belongs is a mannerism of Rāmakaṇṭha's (see p. xxviii); but it cannot here have been introduced secondarily under his influence: the *yataḥ* appears not in $M^Y R^N$, which are usually close to Rāmakaṇṭha's text, but in both Nepalese and Southern manuscripts. For this reason *yataḥ* has been preferred.

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passion, passion should be taught[305] [as the cause of the soul's condition of being an experiencer]. What need is there of impurity [as a cause] for this? (1)

Surely with the section starting 'and occlusion [is expressed] by the word "impurity" '[306] occluding with respect to the soul has been taught to be the most important effect that proceeds from impurity. [Effects] such as the condition of being an experiencer, however, are accompanying side-effects (*ānuṣaṅgikam*). As has been taught [above]:[307]

> These various (*bhedāḥ*) processes (*vṛttayaḥ*) of the soul (*tasya*) such as having to be bound which have been proclaimed—and not just the condition of being an experiencer—come into being only when there is impurity.

[So] what is this question? It might be supposed that (*atha*) the question means this: the condition of being an experiencer is here taught to be identical with the condition of being enveloped, but it is [surely] not [meant that it is] the condition of having a taste only for enjoyment (*bhogaikarasikatvam*)? If that were intended (*yady evaṃ*), then a question attacking [the existence of] passion (*rāgākṣepapraśnaḥ*) would have been appropriate, such as 'impurity alone should be taught [to be the cause of the condition of being an experiencer]; what need is there of passion?' but not 'what need is there of impurity?', because even when passion and those other [*tattvas*] are not there (*rāgādyabhāve 'pi*) [what is supposed to be] their effect [viz. the condition of being an experiencer] is present in such states of existence as that of the *pralayakevalin*. That

[305]Following $NM^{Y}RG_2$ *vaktavyo* has been retained. It might be considered to be supported by the echo *mala eva vaktavyaḥ* in 3:1.6. Nevertheless a strong case can also be made for S's *bhoktṛtve* because it might seem that Rāmakaṇṭha quotes 1d in 3:1.9 (if either R^{N}'s *bhoktṛtvena malena kim iti* or P_2's *bhoktṛtve tra malena kim iti* were accepted). Both these versions of 1d are attested in Southern manuscripts of the *mūla*. I have assumed that P_1P_3 transmit the correct text at that point: *atra bhoktṛtve malena kim iti*. A literal quotation of the last *pāda* is then not intended, and *bhoktṛtve* is simply a gloss for *atra*. It is not impossible that scribes familiar with a Southern version of this *pāda* assumed that Rāmakaṇṭha had intended to quote it in 3:1.9, and so supplied the missing syllable. It is also conceivable that the appearance of the reading *bhoktṛtve* in the Southern transmission of the *mūla* is in turn attributable to the influence of this gloss of *atra* in Rāmakaṇṭha's commentary.

[306]*Kiraṇa* 2:14d ff.

[307]*Kiraṇa* 2:21c–22b.

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is true, but it is not the absolute non-existence of impurity that is being put forward here as an opponent's view [to be demolished], when [Garuḍa asks:] what need there is of impurity as a cause of the condition of being an experiencer (*bhoktṛtve* = *atra*). For the [kind of] condition of being an experiencer that is the state of having a taste only for enjoyment (*bhogaikarasikatvātmakam*) has been proved to proceed from an effect of passion (*rāgakāryāt*), namely the same above-mentioned attachment (*abhiṣvaṅgād eva*) that we experience (*dṛṣṭāt*). And so (*iti*) the meaning of the question is this: 'what need is there of positing impurity too to be the cause [of this condition of being an experiencer]? [Is it not the case that] it is passion alone[308] that is, through a causal chain (*pāramparyeṇa*), the cause of this (*atra*)?' And so there is no contradiction [in the question]. And that is why this [objection] is now replied to (*atra samādhiḥ*) simply (*eva*) by the affirmation of impurity [as the cause]:

[The Lord spoke:]

> **The condition of being an experiencer, which we have taught, is beginningless, [because] it is caused by impurity. (2ab)**

This condition of being an experiencer, which we have taught above, (*prāg uktam* [= *proktam*]) is beginningless. Because it has been taught to be caused by impurity, and since impurity is beginningless, it too must be beginningless. This is the purport [of this half-verse]: this condition of being an experiencer can be defined as a fitness (°*yogyatva*°) for experience, and it is different from that [other condition referred to as a] condition of being an experiencer which arises from delusion (*mohajanitāt*).[309] It occurs in the *pralayākala* but not in the *vijñānakevalin* because of the absence [there] of *karman*. Just as *karman* [is a cause of it], impurity too causes it, since it also cannot occur for a *pralayākala* whose impurity has already ripened, since he is to be favoured [with liberation] by the

[308] If P_1P_2's *rāgasyevātra* were instead adopted one could translate 'what need is there of positing impurity... in the same way as passion is posited, through a causal chain, to be the cause'.

[309] Rāmakaṇṭha is distinguishing a fundamental *bhoktṛtva* that results from impurity (*mala*) from the kind he defined above (3:1.9–10) to be an effect of passion (i.e. *bhogaikarasikatvātmakaṃ bhoktṛtvam*). His use of *moha* here (retained because I can think of no reason why P_1P_2's more obvious *rāga*°, if it had been primary, should have been deliberately replaced) presumably refers therefore to passion (*rāgatattva*) or to an effect thereof.

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supreme Lord. It is therefore next taught that desire (*abhilāṣaḥ*) cannot be its cause:

> **Desire [comes about only] when there is a body. And from what cause [does] that body [come into being]? [From passion. And thus desire cannot be the cause, for] passion itself (*rāgo 'pi*) becomes active because it is caused by that [condition of being an experiencer].[310] (2c–3b)**

And this desire comes into being when this gross body [is attached to the soul]. That [gross] body [comes into being] through the connection [of the soul] with passion and the other *tattvas* which make up the subtle body. And (*tu*) the cause for the activity of passion and the other *tattvas* is the condition of being an experiencer (*bhoktṛtvam* = *tat* [= *tan*°]). How then (*iti katham*) can desire be supposed to be its cause, since passion and the other[*tattva*]s which are the cause of desire are in turn caused by that [condition of being an experiencer]? Of this [he gives] an illustration:

> **For just as binding a man in fetters [by way of punishment] depends entirely (ā-) on theft as its seed, so**

[310] As is suggested by the suspicious quantity of supplied material in the translation, this section of the *mūla* can barely be made to yield sense, and it is impossible to match beyond doubt any version of it with the interpretation that Rāmakaṇṭha offers. The S group manuscripts omit 3:3b altogether and put 3:3d in its place. After 3:3c they then supply another even *pāda*: *nirnimittaṃ śivena kim*. Tryambakaśambhu's interpretation cannot be reconstructed because the transmission of this portion of his commentary is so fragmentary; but it is clear that his text was close to that of S.

That Rāmakaṇṭha did not read with S is indicated by the word *pravṛttau* (3:3.2); by the fact that P's *pratīka* following the word *dṛṣṭāntaḥ* (3:3.4) does not commence with the *yathā* of 3:3d; and possibly also by his use of the word *puruṣasya* (3:4.1). It is partly because of the use of this last word there and partly because I could see no plausible way of interpreting *puruṣasya tu* as part of the same unit of sense as 3:3a and the rest of 3:3b that I have moved the words *puruṣasya tu* to immediately before 3:3c, even though there is no *pratīka* for them. This is not entirely satisfactory, because I have hitherto treated the *pratīkas* as a reliable guide to the intended positions of fragments of the *mūla*, and it is syntactically odd because of the juxtaposition of the particles *tu* and *hi*. The first consideration need not weigh heavily, because it is possible that Rāmakaṇṭha indeed construed the *puruṣasya tu* with what follows rather than what precedes it, but did not feel it necessary to split the *mūla* up here to make this explicit.

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too (*evam*[311]) the principle of passion (*rāgaḥ*) is dependent entirely on impurity when it acts. (3b–4b)

Just as binding a man in fetters [or imprisonment] or the like applies (*pravartate*) to a man depending entirely (*samantāt* = *ā*[312]) on [his having committed a] theft, which is [as it were] the seed (*bījabhūtam*) [of his punishment], so too passion and the other[principle]s become active [at the end of a phase of resorption of the universe] in the manner that has been taught above,[313] depending on the impurity (*malam* = *paśutvam*) of a *pralayakevalin*. How then (*iti kutaḥ*) can [the principle of] passion be supposed to be the cause of this [condition of being an experiencer]? Therefore (*tat*) [the sequence must be understood] thus:

From this [impurity there comes about] in the soul (*asya*) the condition of being an experiencer (*bhoktṛtvam*[314]). Experience [and] the body (*tanur bhogaḥ*) have other causes (*anyahetujaḥ*), for the condition of being an experiencer [comes about] because of impurity (*paśutvena hi bhoktṛtvam*)[315] and the bond of primal matter is (*sthitaḥ*) [the cause] for the body.[316]

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[311]An equally strong case could be made for *tadvat*, the reading of M^Y and most of the **S** group. Rāmakaṇṭha's gloss, *tathā*, has found its way into the text in R^N alone.

[312]Hereby Rāmakaṇṭha justifies the metrically expedient form *āpekṣya*, where *apekṣya* is expected.

[313]*Kiraṇa* 1:16 ff.

[314]Rāmakaṇṭha's opening phrase, *paśutvasañjñakān malād asya bhoktṛtvam*, might be supposed to support either *bhoktṛtvam* ($NM^YR^NG_1G_2$) or *paśutvāt* (other Southern manuscripts) in 3:4c; but the ablative phrase must in fact gloss *etasmāt* and show that the pronoun refers back to *paśutvam* in 3:4a, and thus the commentary endorses *bhoktṛtvam*. Given its geographical spread, the latter reading is also more likely to be primary.

[315]These *pādas* (4:4d–5a: 'Experience [and] the body ... because of impurity') which are given in all manuscripts except M^Y and its apograph, K_2, receive no confirmation in the form of a gloss or echo in Rāmakaṇṭha's commentary. This does not prove that Rāmakaṇṭha did not have them—they seem to supply no thought that is not in the other *pādas*; but because M^Y elsewhere gives a text close to that of Rāmakaṇṭha, it is possible that he did not read them. I have however decided to retain them, because M^Y's reading might be the result of eyeskip from one instance of *bhoktṛtvaṃ* to another.

[316]The text implicit in the various readings of **V**, *māyātas tu tanuḥ sthitā*, might be supposed to be supported by Rāmakaṇṭha's *māyātas taccharīram* (R^N; *tu śarīram* **P**); but it has not been adopted because it may be a secondary reflection of Rāmakaṇṭha's commentary. The wide distribution of the more awkward reading *māyābandhas tanau*

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> **Experience that a bound soul has in the form of happiness, unhappiness and the like (*sukhaduḥkhādikaḥ*[317]) results from *karman*. Not otherwise are experience, the condition of being an experiencer and the body (*-bandhanam*)[318] taught [to occur] for the soul (*asya*). (4c–5d)**

From impurity, termed [in 4a] 'bound-soul-ness' (*paśutva-*), results the soul's (*asya*) condition of being an experiencer; from primal matter his body, and his experience from *karman*, because it is past acts alone that are transformed into pleasure and unhappiness. In the above (*iti... atra*) it is the direct causality [of these various factors] that has been taught (*sākṣān nimittatvam*) and not [indirect causality] through a sequence [of causes], because indirectly everything that is composed of primal matter depends on *karman* (*karmākṣiptatvāt*) as we shall show.[319] And it has been taught in the glorious *Svāyambhuva*:[320]

> From *karman* [result] bodies, objects of the senses and the senses.

It has been laid down that the soul (*etasya*) cannot otherwise [i.e. without *karman*] have experience, the condition of [readiness to be] an experiencer, and a body (*śarīram* [= *bandhanam*][321]). With the above then (*tad iyatā*) the topic of the bound soul has been investigated.

Now, since the [appropriate] occasion [has arisen], [Garuḍa asks] a related (*prasaṅgāt*) question directed at a particular aspect of the investigation of the topic of bondage.

[Garuḍa spoke:]

(or *tanu°*) *sthitaḥ* indicates that it is likely to be primary, and it is not impossible that Rāmakaṇṭha's phrase was intended to interpret it.

[317]Rāmakaṇṭha's *sukhaduḥkhātmanā pariṇāmāt* (3:5.2) might be supposed to support *sukhaduḥkhātmako* ($R^N G_2 G_3 K_1 AM$), but Rāmakaṇṭha quotes the *pāda* again in the accepted form in 3:6.1.

[318]Following Rāmakaṇṭha this is translated as a triple *dvandva*; but it is perhaps more natural to interpret the half-verse thus: 'Not otherwise is bondage by experience and by the condition of being an experiencer taught [to occur].'

[319]See commentary on 3:7 and 8.

[320]*Svāyambhuvasūtrasaṅgraha* 1:13ab.

[321]One might expect a *pratīka* making explicit that *śarīram* is Rāmakaṇṭha's gloss of *bandhanam*, and it is possible that this is what lies at the root of R^N's reading, but that would need then to be emended to *bandhanaṃ ca śarīram*.

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> **This *karman* that has been taught to be the cause, O Lord of the gods, of experience [is not invariably present.] How does the body come about at the time of creation, [since] *karman* can only be accumulated when [the soul has] a body? (6)**

As for this *karman*, which has been taught [in the half-verse] starting 'Experience in the form of happiness, unhappiness etc.'[322] to be the cause of experience—it is not at all times present (*tan na vyāpakam*). This [last clause] is what one must supply [to make sense of Garuḍa's question] (*ity adhyāhāraḥ*). For (*yataḥ*) immediately after [the first] total resorption (*mahāpralayād anantaram*), at the time of the beginning of creation, the very first experience through the body and [instruments and objects of the senses and] so forth (*śarīrādibhogaḥ*) must (*iṣyate*) proceed from some cause. [It can]not come from *karman*, since *karman* can [only] be the cause of subsequent [experiences]. This has been stated [by some authority in the following words:]

> The first body grows for the sake of the soul (*puruṣārtha-mūlaḥ*)[323] and after that other bodies arise which have their origin in past actions.

The Siddhānta['s response] to this [is as follows]:
[The Lord spoke:]

> **Just as impurity is beginningless, so too the soul's (*tasya*) *karman* is beginningless. If it were not established that it is beginningless, how could one account for diversity? (7)**

For *karman* exists at all times for souls, since the diversity of experience [mediated] through [different] bodies and so on could not otherwise be

[322] *Kiraṇa* 3:5c.

[323] This presumably means that the first body is linked to the soul in order to benefit the soul. It is curious that the first half of this untraced quotation is a regular *triṣṭubh* and that the rest is not. The form in which it is quoted in the *Nareśvaraparīkṣāprakāśa* ad 3:87 on p. 212 (with *prapannāḥ* for *pratipannāḥ*) is more nearly metrically correct, and might instead be accepted. The discussion that follows leads one to suppose that the view of the *pūrvapakṣin* is that impurity alone binds the *paśu* at the time of the very first creation, and that the Lord further causes the soul to be bound to a body in order to benefit him. In this first body the soul generates *karman*, from which all subsequent experience and *karman* arise.

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accounted for, for scripture tells us that even at the time of creation there was a diversity of births as domestic and wild beasts, as birds, creeping animals, plants, humans and so on. And because *karman* is [thus] proved to exist even at the time of *mahāpralaya*, it is established that there must be [and always have been] an uninterrupted series (*-prabandhaḥ*) of incarnations caused by *karman* that is beginningless as a stream. And so, because it is proven that the refutation of the notion that impurity might alone be the cause here of incarnation has force,[324] the view [outlined in the above quotation] that 'the first body grows for the sake of the soul' is utterly wrong. This is what is stated here.

And this [next] verse is to refer in conclusion (*upasaṃhartum*) to this same beginninglessness of *karman* (*asya*), as in a stream, and to show that it has primal matter as its locus:

> **Therefore *karman* is beginningless and so is primal matter and so is worldly existence. So too Śiva, the creator of the entire universe, is established to be (*sthitaḥ*) beginningless. (8)**

Thus worldly existence constituted of primal matter and made up of the creatures and worlds in the *tattvas* from *kalā* to earth (*kalādikṣiti-paryantatattvabhūtabhuvanarūpaḥ saṃsāro māyīyaḥ = bhavaḥ*) is dependent on *karman*, and the *karman* that is accumulated conversely (*punaḥ*) is dependent on that [worldly existence]. Thus because *karman* and worldly existence cause each other, their beginninglessness, as of a stream, is proven. And because of this very beginninglessness of worldly existence there must be some material cause that sustains it (*tadupādānena*) and because *karman* is beginningless, it must have a beginningless support, which is matter (*prakṛtyātmanānādinā*). [Why?] Because acts like ploughing are known from experience to leave traces in matter (*prakṛtisaṃskārakatvena*),[325] [and] because their leaving traces in the soul, as posited by the Naiyāyikas and others, is impossible, and because [if they could leave traces in the soul] that would entail that the soul would be subject to transformation [and therefore insentient].

[324] One could read *pratiniṣedhasyāsāmarthyāsiddheḥ* with P_3: 'because it is also not proven that the counter-refutation of the notion that impurity might alone be the cause here of incarnation is not valid'.

[325] Perhaps 'to condition matter'.

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Māyā is both the material cause for the soul's worldly experience (*tadbhavopādānam*) and the locus for *karman*, and it is [therefore] also proved to be beginningless. And (*tathā*) because worldly existence, consisting in bodies, instruments of the senses and worlds, has been taught to be beginningless as a stream, its architect too, the Lord, is proved to be beginningless.

Now, after that investigation into an aspect of the topic of bondage, a connected (*prasaṅgāt*) question [is raised] aimed at investigating the topic of the Lord:

[Garuḍa spoke:]

> **You have taught earlier that Śiva is the creator, omnipotent Lord (*prabho*); how is He to be known? (9ab)**

[Garuḍa asks this,] because only if the Lord, the creator of the universe, is proven to exist, is it possible to prove that He is beginningless. How can He be known? In the first place (*tāvat*) not by direct perception, since you hold that He is beyond the realm of the senses. This is expressed by the Mīmāṃsakas:[326]

> Nor can anybody ever know him. And even if he were to be perceived as he really is (*svarūpeṇa*), one would not know that he was the creator. Nor would this belief [that he is the creator] be well founded by his claiming it, for even if he had not been the creator, he would say [that he had], because it would establish his own power.

Nor[327] [can we infer a creator God], in the same way as [we infer] the faculty of sight and other [sense faculties] by their effects, such as the perception of form, by an inference on the basis that we cannot otherwise account for [what must be the Lord's] effects, such as the bodies, instruments and worlds mentioned above, since that [body of effects] is known from experience to arise from the [five] elements alone. As the Buddhists say,[328]

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[326] *Ślokavārttika sambandhākṣepaparihāra* 57cd, 58ab and 60.

[327] The same nexus of ideas is discussed at greater length (and so more readily comprehensibly) in the *Mataṅgavṛtti* ad *vidyāpāda* 3:4–6b, pp. 48–49. It is also the subject of the second *kāṇḍa* of the *Nareśvaraparīkṣāprakāśa*.

[328] *Pramāṇavārttika* 1:26 and 24.

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> If something comes into being when another thing exists (*yasmin sati*[329]) and one posits as the cause of the former some entity other than the latter, then there is an infinite regress of causes. If by the application (°*sambandhāt*) of medicinal herbs and surgical instruments and the like (*śastrauṣadhādi*°) John Doe's (*caitrasya*) wounds are healed, then why posit Śiva (*sthāṇoḥ*[330]), who is unconnected, as the efficient agent?

Nor [can the Lord be proved] by scripture either, because you do not hold that scripture is uncreated, and [a scripture] created by Him cannot be authoritative [about Him], because the two [i.e. Himself and His scripture] are interdependent. Nor do you acknowledge any other valid means of knowledge. Because there is no valid means of knowledge that proves His existence He cannot be known by any means—that is what is meant [by Garuḍa in 9b].

If that is so, then because of this fact (*ata eva*) [that He cannot be known] we can allow that there may be doubt on the matter of His existence (*etadviṣayasaṃśayo 'stu*); but how [is this further assertion reached] that [the creator] God does not exist, since there is no valid means of knowledge that disproves Him? In answer to this [Garuḍa's reply] is stated:

> **How is it possible for Him to be a creator, since He lacks the means and is not embodied?[331] (9cd)**

He lacks instruments (*karaṇānām abhāvaḥ* = *vaikaraṇyam*), and because of this it is impossible that the Lord created the universe. Because of His lack of instruments He is like a potter who has no stick, wheel, thread

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[329] *yeṣu satsu* is the reading of Pandeya's edition; but it appears in the same form as here quoted in the *Mataṅgavṛtti* ad *vidyāpāda* 6:21, p. 152 and in the *Nareśvaraparīkṣāprakāśa* ad 1:4 and 1:23. In the *Nareśvaraparīkṣāprakāśa* ad 2:4 both this and the following verse (1:24) are quoted consecutively, but with *yeṣu satsu* and *nu kalpyate* for *prakalpyate* (*na kalpyate* in Pandeya's edition).

[330] A pun is probably intended: the word might also mean 'a post'.

[331] In R^N this half-verse is placed immediately after 9b, but it has been moved to where a *pratīka* for it appears in all the manuscripts of the commentary. The obscure *kriyābhāvād* (in place of *vaikaraṇyād*, which makes the verse express the same idea as *Ślokavārttika sambandhākṣepaparihāra* 50cd, quoted below) is almost certainly original because it occurs both in the Nepalese and in Southern manuscripts. The texts of M^Y, R^N and V, which give only the '*vidyāpāda*', may all in certain places have been altered to conform to Rāmakaṇṭha's commentary.

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or other instrument[332] in regard to [creating] a pot. The same [point] is expressed by the Mīmāṃsakas:[333]

> And no creator ever creates anything without means to accomplish it.

Moreover, having corporeal form is to be solid. Here [it means] being connected to a body, [and the point of the question is to imply that] because of the absence of that the Lord cannot be the creator [of the universe].[334] The same point is expressed by the same [thinkers]:[335]

> For there is no bodyless Soul who directs [the universe]; [for] he would be like a liberated soul.

And so because of the [respective] non-existence and existence of means of knowledge that prove and disprove [Him], God is established not to exist. This is the position of the opponent.

The [outline of the position of the] Siddhānta on this point (*atra*) is preceded by the refutation of [the means of knowledge] which disproves, since if that is not refuted, no logical ground that proves it can work, because the statement of its formal proposition will be refuted by inference. This is stated [in the following verse]:[336]

> ... because one states a logical proof concerning a matter that is doubtful; a matter that is refuted is not a legitimate subject for a logical proof.[337]

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[332]The stick is for setting the potter's wheel in motion and the thread is presumably for cutting the pot from the chuck of clay out of which it has been thrown.

[333]*Ślokavārttika sambandhākṣepaparihāra* 50cd.

[334]If P_1's *atra śarīrayogas tadabhāvād api īśvaro 'mūrttatvān mūrttavat karttā na sambhavatīti* were adopted, it might be translated thus: 'Here [being corporeal means having] connection to a body. God, since He is disembodied, because he does not have that, cannot be a creator like embodied souls.' It is possible that P_1's *mūrttatvāt* is an error for *muktatvāt*, in which case the sentence would be making in advance each point that the half-verse from the *Ślokavārttika* makes.

[335]*Ślokavārttika sambandhākṣepaparihāra* 78cd.

[336]*Pramāṇavārttika* 4:91.

[337]Like much of Dharmakīrti's writing this half-verse with the variants transmitted is open to a number of interpretations. I have adopted the readings and interpretation of Manorathanandin, because, as far as I can tell from the context here and in the *Nareśvaraparīkṣāprakāśa* ad 2:4, p. 116, where it is again quoted, Rāmakaṇṭha seems to understand it in the same way. Rāmakaṇṭha's commentaries should be not

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[The Lord] begins accordingly (*tathaivopakramyate*):

[The Lord spoke:]

> **[No,] because just as time, although it is not embodied, is known from experience (*dṛśyate*) to bring about results, so too Śiva, although He is not embodied, produces effects by His will. (10)**

Of these arguments (*tatra*) first of all (*tāvat*) the logical ground stated here to prove that He is not a creator, namely 'because [He is] not embodied', is rendered inconclusive because of time. For time (*tasya*), although it is not embodied, is well-known to be the agent of [producing] such things as flowers and fruits. Someone may object (*atha*) that time, being insentient, is not established to be an agent, because it is [only] a cause with respect to its own effects, and so there is no scope for inconclusiveness [in the above arguments]. In response to this the reply is that in that case (*tarhi*) [the logical ground is nevertheless] rendered inconclusive [as a means of proof] by the souls of creatures like us—since the mention of time is elliptical here [and must be taken to comprehend souls as well]—for we observe effects of the soul such as trembling of its body, even though the soul is not corporeal (*amūrtasyāpi*). The example here[338] is also one in which the quality sought to be demonstrated is not proven, since we hold that even the liberated soul is in a position of control over everything.

As for the logical ground [intended to prove that a creator God does not exist] stated with the expression 'since he lacks instruments', that too is not proven. To explain (*tathā hi*):

> **Will alone is His instrument, just as [will] is held [to be the instrument] of a true *yogin*. (11ab)**

[The ground is not valid,] because (*yataḥ*) He *has* an instrument, [namely] the power that is [His] will (*icchātmikaiva śaktiḥ*), just as a *yogin* does. And *yogins* are established to exist for thinkers of all persuasions (*sarvavādinām*) and cannot be refuted even by the Cārvākas, just as [potent]

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uninteresting to students of the Buddhist logicians, because, as his use of some of their terminology and such quoted verses demonstrate, he regarded them as important opponents.

[338]Here Rāmakaṇṭha refers to *muktātmavat* in the quotation (in 3:9.26) of *Ślokavārttika sambandhākṣepaparihāra* 78cd.

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gems and herbs and the like [cannot be refuted] as the effectors of cures from poison and [states of supernatural] possession (*viṣagraha-*[339]). As they say,[340]

For the power of gems, mantras, and herbs is inconceivable.

If (*atha*) this being devoid of instruments is here intended to refer to the absence of the senses and this is the logical ground [which proves that the Lord cannot be the creator], then to this too [a response] is taught:

Although it is devoid of senses, a magnet is observed to draw out [iron] splinters. And even if the activity [of creation of the universe] should not be [directly] observed, the effects [are seen and from them the Lord's] will [which is His instrument] is known. (11c–f)

In that case (*tadānīm*) the logical ground is rendered inconclusive [as a means of proof] by the magnet, since that is observed to be something which draws along with it iron splinters although it is devoid of senses. Here too the proof of the [existence of the] Lord (*-tatsamarthanam*) by objecting that [the opponent's counterargument is] inconclusive is to be understood (*draṣṭavyam*) in the same way (*tathaiva*) as in the above-stated [allusion to] time.

Then (*tat*), now that the disproving argument that seeks to demonstrate the non-existence [of God as creator] has been thus removed, a proof (*pramāṇam*) is taught to obviate doubt as to His existence:

[The universe is] gross, diverse, [and therefore] an effect, like a pot. It cannot be otherwise. And so (*ataḥ*) there exists (*asti*) some [instigating] cause. (12a–c)

For in this [matter of] establishing the existence of the Lord [as creator] the opponents are the Sāṅkhyas, the Buddhists, the Mīmāṃsakas, the Jainas and the Cārvākas. For the first two among these[341] this diverse [entity]—that is to say (*iti*) the universe, which was mentioned above as consisting

[339]or perhaps 'from the clutches of poison'.

[340]The proverb occurs in the *Ratnāvalī*, Act 2, p. 39 and in a *Śuklakurukullāsādhana* (No. 180 in *Sādhanamālā*), p. 365. It is quoted again ad 6:16 and in the *Mataṅgavṛtti* ad *vidyāpāda* 7:49, p. 249.

[341]This translates **P**'s *tatra pūrvayoḥ* instead of R^N's *pūrvārdhe*, because the former seems more precise, since it is evidently the first two of five that are meant, and because it is more closely parallel to *apareṣām* (3:12.4)

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in worlds, instruments and bodies, and having no seen creator,—which is required to be the subject of the argument (*dharmitvena cikīrṣitam*), is proved to be an effect, because it is either constantly transforming [as maintained by the Sāṅkhyas], or coming into being [as maintained by the Buddhists]. But in the case of the others [viz. the Mīmāṃsakas, Jainas and Cārvākas], because they hold that 'the universe was never not thus', its parts, such as the worlds, are not proved to be thus [i.e. are not proved to be effects]. In reply to these [thinkers] it is proved that this [universe] is an effect (*kāryatvam atra*)[342] by the fact that it is gross, as follows (*...iti*): whatever is gross is an effect, like such things as pots. This [universe] that consists in the worlds and so on, and whose creator is not directly experienced, is also gross and therefore [it too is] an effect. Nor can the logical ground be [said to be rendered] inconclusive [as proof] by [the fact of there being eternal yet gross things such as] the Lord's body or the eternal Veda. This the Mīmāṃsakas argue:[343]

> And your logical ground is [rendered] inconclusive [as proof] by the body of the Lord and the like (*taccharīrādinā*).

[This is wrong] because we hold that that [body of the Lord] and the Veda are in every respect[344] impermanent. And now that it is proved that this too is an effect, it is now [to be] established that this entire universe is dependent on a creator because of the fact that it is an effect, [and] not because of the fact of its being gross, since that pervades this [dependence on a creator] (*tadvyāpakatvāt*).[345] Whatever is an effect cannot exist (*na siddhyati*) without a creator equipped of particular powers of knowledge and action, just as pots and such [cannot exist without such a creator]. So too this entire universe is an effect. And therefore that too cannot come into being (*na bhavati*) without a creator equipped of particular powers of

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[342] '...first of all it is proved that that is an effect' if we accept P's *kāryatvaṃ tāvat tatra*. The latter reading is possible and receives what might be interpreted to be confirmation with the clause *adhunā...sādhyate* (3:12.12).

[343] *Ślokavārttika sambandhākṣepaparihāra* 77ab.

[344] The use of *sarvathā* here does not seem appropriate.

[345] If this reading of R^N is correct then the idea is that grossness cannot be used as the logical ground from which to infer dependence on a creator, because the logical ground (*hetu*) must always be that which is pervaded (*vyāpya*) and that which is to be inferred must be that which pervades (*vyāpaka*). P_3's reading, *tasyendriyādyavyāpakatvāt*, also gives sense: 'because that [grossness] does not pervade the senses and the like.' The senses are relatively subtle and yet are effects.

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knowledge and action. And so (*iti*) its creator, God, is established. And thus the three [opening] words in this [verse] (*atra*) do not express each others' meanings [and so overlap tautologously] (*nānyonyaṃ gatārthatā*), and so there is no contradiction [in the position of the Śaiva Siddhānta]. And it cannot be questioned that its being an effect in the same way is proved, as the Buddhists [do when they] say:[346]

> When any fact such as compositeness (*yādṛk... sanniveśādi*) is established [to exist or not to exist] according as there is or is not a controller, then that [existence of an agent of control] can correctly be inferred from that [compositeness or the like]. But an inference in respect of some particular thing (*vastu-bhede*) of something well-known from some [logical ground (*hetu*)] which is similar [to that in some valid argument such as the one outlined above just] because the wording is the same is not correct.[347] [It is] like [inferring the presence of] fire from [the presence of some] pale substance [simply because smoke can be called a pale substance].

[This objection does not hold] because it is established that every effect (*kāryamātrasya*) is invariably concomitant with an agent (*kartṛmātreṇa*), as [we see] in the case of pots and such, just as being a product (*kṛta-katvamātrasya*) is invariably concomitant with impermanence (*anityatva-mātreṇeva*).[348] Otherwise both there and elsewhere, if one creates some

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[346] *Pramāṇavārtika* 1:13–14.

[347] The *hetu* that is the same because of a similarity of wording alone must, in this context, be *kāryatva*, the fact of being an effect. The point made by the Buddhist is that it is not the same kind of *kāryatva* that is a property of a 'natural' mountain as that which is a property of a pot.

[348] The element *mātra* is used here in the sense of *jāti* and thus to emphasize that these are general truths. One might translate 'an effect, merely by the fact that it is an effect...'. The point is that the Buddhists accept the latter invariable concomitance (of being a product with impermanence) and Rāmakaṇṭha intends that they should concede that the former kind of invariable concomitance must also be accepted. The same issue is at stake in *Nareśvaraparīkṣāprakāśa* pp. 122–7 ad 2:5–6. Rāmakaṇṭha's idiomatic omission of the abstract-noun suffixes in the first part of the sentence (not *kārya-tva-mātrasya kartṛ-tva-mātreṇa*) and the emendation to °*mātreṇeva* against all the manuscripts are supported by the parallel in the *Mataṅgavṛtti* ad *vidyāpāda* 6:99c–100b, p. 227[16]–228[1]: *viśeṣasyāhetutvāt kāryamātrasyaiva kartṛmātreṇa dhūmamātrasya vahnimātreṇeva, kṛtakatvamātrasya anityatveneva vyāpteḥ siddhatvāt.* P_2's °*mātreṇaiva* demonstrates once again that, because it has conflated the

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[imaginary] differentiation of logical grounds[349] by differentiating between the attribute that one wishes to prove and [that of] the example (*dṛṣṭānta-sādhyadharmabhedena*),[350] then all inference will be impossible. On the other hand (*tu*), because it exists even where there is no smoke and because one sees it in snow and chalk (*himamakkolādiṣu*[351]) and the like, it would be wrong [to allow] that undifferentiated whiteness (*aviśeṣāt pāṇḍutvasya*) should be the basis for the inference of fire. Nor [can the logical ground be rendered] inconclusive [by introducing things that are effects but not dependent on a creator], because all things whose creator is unseen, even forests, grass and the like, are included in the subject of the argument (*pakṣīkṛtatvāt*). Nor is the ground of the argument (*hetuḥ*) contradictory, as the Mīmāṃsakas hold:[352]

> And if the example [of the pot] be proved to be thus [i.e. dependent on a creator], then the ground (*hetoḥ*) would be contradictory, because having an agent that is not the Lord and who is perishable and such like [other qualities of the potter] is entailed.

[It is not contradictory] because there is no invariable concomitance [of the *hetu*] with something which conflicts [with the quality that is intended to be proved], since (*hi...yataḥ*) in the example of the pot or other such [manufactured object], with respect to the quality that it is to prove [namely, being dependent on an agent], the logical ground (*hetuḥ*) is established to be invariably concomitant with [that agent] being a lord, that is to say (°*lakṣaṇena*) being omniscient and omnipotent with respect to his own products. [This must be so,] because if he were deficient in any part at all one would not observe [the coming into being of] a pot, and because the potter's soul is eternal, since it does not perish, and

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text of P_1 with that of an independent source closer to R^N, it can occasionally prove a useful witness to the text.

[349]Here the differentiation of the *hetu* envisaged would be into two kinds of *kāryatva*; that of effects whose agents are known from direct experience and that of those whose agents are not known.

[350]i.e. by differentiating between the *sādhya-dharma* of *adṛṣṭakartṛpūrvakatva* and *dṛṣṭakartṛpūrvakatva*.

[351]Once again P_2 is alone close to the accepted text, emended here because *makkola* is used in the same context both in the *Nareśvaraparīkṣāprakāśa* ad 2:6, p. 127[11] and in the *Mataṅgavṛtti* ad 6:99c–100b, p. 228[5].

[352]*Ślokavārttika sambandhākṣepaparihāra* 80.

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since it is that [soul] which is the agent of creation. Nor is the [logical ground] contradicted as proving [some quality that is] the opposite of the nature of the subject of the argument (*dharmisvarūpaviparītasādhanaḥ*), as Maṇḍana states:[353]

> Although everything that is composite and so on[354] (*sanniveśādimat*) must have a sentient cause, how can one say that well-known composite things and so on have only one cause? Although the parts of something like a chariot are constructed by various craftsmen, generally one experiences that things in the universe which help to [bring something about] require [in turn] to be helped [themselves].

[The counter argument above is wrong,] because although the parts of something like a chariot are [individually] created by various craftsmen, they are not seen to create a chariot without the knowledge and action of a single master craftsman.

Nor can one argue (*nāpi... iti vācyam*) that the logical ground [of our argument] is not valid (*ahetur ayam*) because it is beset by [the fault of being] concomitant with [a quality] contradictory [to the one sought to be proved] (*viruddhāvyabhicāryākrāntatvāt*), because [one could, using the same logical ground, construct the following syllogism:] 'the world cannot have the Lord as its creator, because it is an effect, like pots and such like'. You must admit [that is wrong], because it is impossible, for just as when we infer fire from smoke, here [too] we proceed in conformity with the force of the way things are (*vastubalapravṛttatvena*).[355] Otherwise, even when inferring [the presence of] fire from smoke on a mountain or the like, [one might apply the following syllogism]: 'Here there is fire that is not on a mountain because of the smoke. Wherever there is smoke, there is fire that is not on a mountain, just as there is in a kitchen. Now (*ca*) here [on the mountain] there is smoke, and so there is fire that is not on a mountain.' If it is possible everywhere to apply such like rubbishy inferences, [in which

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[353] *Vidhiviveka* pp. 219 and 224.

[354] The *ādi* is difficult to interpret here. Presumably it refers to the same possibilities as the *ādi* in the same compound in the quotation from the *Pramāṇavārttika* in 3:12.19.

[355] Similar expressions are used in the *Mataṅgavṛtti* ad 6:99c–100b, p. 229 and in the *Nareśvaraparīkṣāprakāśa* (e.g. ad 2:10, p. 135[2–3], *vastuśaktisāmarthyena*) after Rāmakaṇṭha has demonstrated to the Buddhist that even in such a familiar inference we cannot be certain that perceived concomitance between fire and smoke in one instance will apply to another one.

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the logical ground is beset by the fault of being] concomitant with [a quality] contradictory [to the one that is to be proved] (*viruddhāvyabhicāryanumānāvaskarasambhavāt*), then [real] inference becomes impossible (*anumānābhāva eva*). This and such like faults of argument on this point have been refuted at length in the *Nareśvaraparīkṣāprakāśa*,[356] and so they are to be understood from there.

Here [follows] an opponent's opinion:

What if it is *karman* [that is the cause of the universe]?

All that you have put forward to be proved with this syllogism [of yours] is [the existence of] some agent. Let that [agent] (*tac ca*) be *karman*, which is accepted by both sides in the dispute, and thus this [argument of the Saiddhāntika] is inappropriate, because the syllogism would then prove what is already well-established, just like the assertion 'sound is audible' (*śrāvaṇaḥ śabda itivat*). As the Mīmāṃsakas assert,[357]

> If one require just any cause to preside [over the creation of the universe, then let this role be performed] by [the fruits of past] actions, since they are proved to exist for all beings. [And in that case the fault of] proving what is already established [vitiates the argument].

In response to this (*atra*) [the view of] the Siddhānta is:

No, because [*karman* is] insentient.[358] (12d)

This is not [a case of] proving what is already established, because *karman* is insentient. What is meant by this is that we have not sought to prove here simply that there must be an agent (*kartṛtvamātram*), but that there is an agent equipped with particular [powers of] knowledge and action. Why then should there be [the logical fault of] proving what is already established because of insentient actions [being all that is proved]?

[An opponent responds:] If that is so, then this [logical ground is] contradicted because it proves the reverse of certain particular characteristics of the subject of the argument (*dharmiviśeṣaviparītasādhakaḥ*). This is stated [in the following verse]:

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[356] *Nareśvaraparīkṣāprakāśa* Chapter 2.

[357] *Ślokavārttika sambandhākṣepaparihāra* 70.

[358] I have split this *pāda*, because its *pratīkas* in the manuscripts suggest that this is how it should be distributed through the text. In R^N it also occurs in full immediately after 3:12c.

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> Since effects are invariably concomitant with [having been created by] a creator possessed of a body, it therefore follows that the creator of the universe must be embodied, since that is an effect.

That view is wrong, because

> **He has been taught to be differentiated according to the division of His activities [into the following forms]: subtle/formless (*niṣkalaḥ*), coarse (*sthūlaḥ*) and both coarse and subtle (*sakalaniṣkalaḥ*) [as] Śānta, Sadāśiva and Īśa [respectively].[359] (13)**

[The view of the opponent is wrong,] because an effect can occur without [an agent with] a body, because it has been stated[360] to be proved that the effect of the quivering of the bodies of the likes of us [which is an effect of the soul] is not dependent on a further body. And so the soul of a potter and the like too is proved to have three states according as he is empowered, ready, and engaged in activity (*śaktodyuktapravṛttātmanā*) with respect to his own products; therefore the creator of the universe too is inferred to have three states. This is stated [in the following verse]:[361]

> An agent is held to be of three kinds: empowered, ready, and engaged in activity.

Among these, being empowered means to be suitable with respect to an effect (*kāryaṃ prati yogyatvam*), and that is the subtle/formless state [in which He is] called Śānta. Being ready is the state that is both coarse and subtle [in which He is] called Sadāśiva. That in which the activity has

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[359] It is difficult to convey with just two words the connotations of the pair of terms *sakala* and *niṣkala* used to describe aspects of Śiva. They mean at the same time gross and subtle, manifest and unmanifest, with and without parts, engaged and disengaged, active and transcendent, aspected and aspectless, qualified and unqualified, embodied and disembodied. Sadāśiva's ambivalent state is that of being ready and poised to act (*udyukta*), between the latent potency (*śaktatva*) of the highest *tattva* and the state of being engaged in action (*pravṛttatva*) in the next *tattva*, that of Īśa.

[360] *Kiraṇavṛtti* 3:10.4–5.

[361] Attributed in the *Śataratnasaṅgraha* (p. 22) to the *Mṛgendra*, but not found in the printed editions. (The first *pāda* might be considered to contain a double sandhi.) Rāmakaṇṭha's formula of introduction (*yad āhuḥ*) implies that he did not know it as scripture (see footnote 455 on p. 315).

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begun is the coarse state [in which He is called] Īśvara. It is taught that this differentiation of states is based on His [different] activities (*kṛtyaviṣayaḥ*) and therefore these three *tattvas* are distinguished on the basis of figurative usage and not because [the distinction is] ultimately real. That is the meaning [here], as He will teach [with the following half-verse]:[362]

> But in order to bestow compassion on souls, although He is transcendent (*paro 'pi*), He has lowered Himself (*aparatāṃ gataḥ*).

And thus it is clear that (*-siddhiḥ*) the topic called *jñāna* should also be examined at this point.

[There follows] a question on this [topic]:

[Garuḍa spoke:]

> **How can the formless [Lord] be known? [If] He is also coarse (*sakalaḥ*),[363] then (*tadā*[364]) [He must merely be an ordinary] soul (*pumāṃs tadā*). And (*tathā*) the other [Lord], who has two natures is contradictory [because His two natures are] mutually [contradictory]. (14)**

For in this [tantra] it has earlier been taught in the passage beginning[365] '*śivajñāna* similarly [effects the blocking of the power] of that [*mala*]' that initiates must know Śiva. And yet it is not possible to know [God if he is] formless, because cognitions have as their objects things that have form. This is expressed [in the following verse]:

> You are necessarily to be approached when you have form, since cognition cannot grasp a formless thing.[366]

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[362] *Kiraṇa* 3:23ab and 9:17cd.

[363] Garuḍa's question makes sense because the term *sakala* is not just a label for the Lord when he is engaged in action, but also a technical term of the system (defined in 1:22c–23) for the ordinary soul bound by all three bonds of impurity, past action, and that derived from primal matter.

[364] Rāmakaṇṭha's commentary gives no clear support for *bhavet*, *haraḥ* or *tadā* as the last word. The first is the least likely, because it is unique to R^N and may well be a secondary reflection of *bhavati* in 3:14.4–5. An undesirable corollary to Śiva's being *sakala* would be more clearly marked by N's *tadā*; but *īśvaraḥ* in 3:14.4 may be intended as a gloss of *haraḥ*.

[365] *Kiraṇa* 2:33c.

[366] Source unknown. Cited in the *Mataṅgavṛtti* ad *vidyāpāda* 3:23, p. 71; by Nārāyaṇa-

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And so because one cannot accomplish it, knowlege with Him as an object should not be enjoined. Nor can the Lord be coarse (*sakalaḥ*), because as a result of being embodied He would, like John Doe or anyone else (*devadattādivat*), lack omniscience and omnipotence. Nor is an entity that is both coarse and formless possible, because it is impossible that two mutually opposed things, like a pot and the absence of a pot, should be present (*samāveśāsambhavāt*) in one place. Thus (*iti*) out of this group of three *tattvas* one [viz. the *niṣkala*] should not be taught, because it is pointless to enjoin knowledge [thereof, for it would in any case be unattainable], and [the other] two [should not be taught] because their natures [as they have been described] are impossible.' That is what the question [of Garuḍa] means.

Now [the reply of] the Siddhānta [is as follows]:

[The Lord spoke:]

> **Through the power [gained] from a descent of [divine] power on the soul and from the power of mantras [in initiation] the formless[367] [*tattva*], [although it is] subtle, is at all times knowable (*lakṣyate*), just as the effects of poison [can be brought about through the power of a practitioner of mantras]. (15)**

The formless *tattva* (*niṣkalatattvam* = [*niṣkalam*]) is at all times knowable by means of the power which is omniscience and omnipotence (*jñānakriyātmikā*) [once] freed from impurity through initiation (*mantraśaktiḥ* = *dīkṣā*) and through a descent of power on the soul from the supreme Lord. In the same way the effects of poison, such as death (*mṛti*°[368]) and

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kaṇṭha in the *Mṛgendravṛtti* ad *yogapāda* 54c–55b; by Aghoraśiva in the *Tattvaprakāśavṛtti* ad verse 6; and by Tryambakaśambhu ad *Kiraṇa* 3:20, p. 66, lines 1–2. In his note on the first of these Bhatt observes that it is cited [by Jñānaprakāśa] in the [*Śiva*]-*yogasāra* (p. 49), where it is embedded in a quotation attributed to a *Yogasaṅgraha*; but it is unlikely that that text is its source, for it there appears as a single half-verse in *upajāti* metre bracketed by verses in *anuṣṭubh*.

[367]Rāmakaṇṭha's *niṣkalatattvam* in 3:15.2 is presumably an explanation of the neuter form *niṣkalam* (N) in the verse. Such an explanation would have been unlikely if he had read *niṣkalo* with the rest of the manuscripts. The latter is parallel with *sakalo* in the next verse and therefore perhaps more likely to be secondary (cf. Srinivasan, 1967:36–7, §1.4.5.11).

[368]This has been preferred to *vikṛtiḥ*, which is suspicious as a gloss for *vikāraḥ*, because it appears neither to clear up an ambiguity nor to add any shade of meaning.

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fever, [can be brought about][369] merely by the power of a practitioner of mantras (*mantriṇaḥ*) who has been initiated into the Gāruḍa tantras (*viṣadīkṣāśuddhasya mantriṇaḥ*). This serves as an example (*dṛṣṭāntatvam*), because one aspect of it is that it proclaims the extraordinary power [of mantras] (*śaktyatiśayakhyāpanāṃśatvena*). But this is the [intended] meaning [of the verse]: if the objection (*praśnaḥ*) [of Garuḍa] is that the Lord cannot be known simply because He is formless, then that would contradict with [the case of] the soul, [which is also formless,] because the soul (*tasya*)—both one's own and others' (*svataḥ parataś*[370] *ca*)—is [known to exist] distinct from the body and its instruments by an inference based upon activities of body and speech.

If the meaning of [Garuḍa's] objection (*praśnārthaḥ*) is that a formless [God] cannot be known, because the knowledge of the intellect (*bauddhasya jñānasya*) establishes [the existence of] things (*vastuvyavasthāpakatvāt*) solely by grasping [their] forms, in that case it [viz. the objection] does no more than (*eva*) prove what is [already] established, because the Lord (*tasya*) is here taught to be known through the power of omniscience alone (*jñānaśaktyaiva*) and not by the intellect and the others [of the faculties], and so there is no fault [in our position]. As for the corollary that was stated (*uktaḥ*) that God cannot be the Lord because he is [called] 'equipped with the *kalās*' (*sakalatvāt*), that too is wrong. This is taught [in the following verse]:

> **Even though he is [called] 'equipped with the *kalās*' (*sakalaḥ*), he is not a[n ordinary bound] soul, because he is devoid of the parts of *māyā*. (16ab)**

This quality of being 'equipped with *kalās*' by virtue of His connection with which the Lord too is referred to as *sakala* is quite different [from that of the bound soul] and consists in a flood of all powers (*sakalaśaktiprasarātmakam*). [He is] not [called thus] because he is connected with a body made up of the evolutes of primal matter, starting with *kalā*, as [ordinary bound] souls are. Thus, even though he is referred to with the word *sa-kala*, he (*atra*) is not a [mere bound] soul, because one cannot

[369]The example is odd, because it is not closely parallel to what is compared.

[370]This bold a conjecture may not be necessary; but *paramātmanaś ca*, the reading of the manuscripts, seems impossible. A more cautious emendation to *parātmanaś ca* might work; but we expect something parallel to *svataḥ* and not to the genitive *tasya*.

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prove [Him] to be equipped with *kalās* in that sense (*tathābhūtasya sakalatvasyāsiddhatvāt*). That is the intended meaning.

Someone may object (*atha*): 'How is it that these *kalās* that consist of primal matter are not posited for Him, as [they are] for a[n ordinary] soul, since He [too] is an agent?' In response to that [the following verse] is taught:

> **Because Śiva is pure, the impure *kalās* cannot be posited [to exist] in Him (*atra*). (16cd)**

[Why not?] Because the logical ground [viz. that of being an agent (*kartṛtvāt*)] is proved [to come about] otherwise [than from being possessed of impure *kalās*], since (*yataḥ*) these *kalās* that consist of primal matter do not create [the innate power of] agency in a bound soul, from which fact (*yena*) [if it were indeed true] one would have to posit [that] these [impure *kalās* existed] in Him (*atra*), because one could not otherwise account for that [power of agency of His] (*tadanyathānupapattyā*). [But these *kalās* do not create the bound soul's power of agency] because [if that were so] there would follow the undesirable corollary of [the soul's] being subject to transformation. That has been taught [in the section] starting[371] 'Transformation [is possible only] of the insentient'. Rather they free it from [the occlusion of] impurity. Now (*tu*) that [innate power of agency (*kartṛtvam*)], once freed from impurity, acts entirely of itself to perform its functions. Thus, because He is by nature [beginninglessly] free of impurity, these *kalās* of this kind[372] (*tathāsvabhāvāḥ*) cannot be posited [to exist] in the Lord (*īśvare* = [*atra*]). And so how can one prove *kalās* [to exist] in him from His [power of] agency?

In that case how is he called *sakala*? To [answer] this [the following verse] is taught:

> **He has *kalās* that are made up of mantras. And those mantras are Śiva. (17ab)**

The mantras that will be taught starting with SADYOJĀTA[373] that make up Śiva's self are called *kalās* [which are] so to speak (*iva*) parts of His

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[371] *Kiraṇa* 2:26a.

[372] i.e. whose nature is to remove the occlusion of impurity.

[373] The other four of the five *brahmamantras* are VĀMADEVA, AGHORA, TATPURUṢA, and ĪŚĀNA. They will be examined in Chapter 62, entitled the *Pañcabrahmavidhi* (E_D pp. 171–3).

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[in fact indivisible] power [used] for the performance of His completely distinct five functions of creation, [preservation, resorption, occlusion,] and [compassion]. He is said to be equipped with *kalās* (*sakalaḥ*) because He is accompanied by these [parts of his power], since He then [i.e. when He is Sakala] accomplishes [His five] functions.

This is what is meant [with the verse]:—it is not the position in this system (*atra*) that [the states of] *sakala* and [*sakalaniṣkala*] (*sakalādeḥ*) are further transformations from the formless (*niṣkalāt*) and that He is therefore other than sentient, because that is refuted [by the half-verse] starting[374] 'Transformation [is possible only] of the insentient.' Nor [do the *sakala* and *sakalaniṣkala* states come about] as differentiated by apparent transformation (*vivartabhedena*), because those forms would [then] be unreal, since apparent transformation is [defined as] the assumption of unreal forms. Nor [are the *sakala* and *niṣkala* states of] the Lord [to be imagined to be] other souls in the way that Ananta and others are, because in the Śaiva Siddhānta (*atra*) scripture teaches that the supreme Lord is just one. The distinction taught above following the differentiation of these states (*avasthābhedena*) is conventional (*kalpita eva*). [But] since there is in Him, from the perspective of souls that are yet to be purified [in initiation] (*saṃskāryāṇvapekṣayā*), a distinction between his gross, subtle, and supreme forms according to the degree to which the power of omnipotence has been revealed in them and therefore a relative hierarchy, there is [therefore] a real differentiation among those initiated into the *tattvas* of Īśvara, Sadāśiva, and Śiva. Thus these three *tattvas* exist only as conventional categories.[375]

How is it then that the Lord is taught in scriptural works (*śāstre*) to be five-faced and to have other forms of this kind (*pañcavaktrādyākāraḥ*)? In order to deal with this point [He teaches] this [verse]:

> **With these [mantras] He fashions a gross[376] (*mahat*) body of His own that is presided over by pure senses. Until He acts in this way, there can be no sequence of gurus [and so on].[377] (17c–18b)**

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[374] *Kiraṇa* 2:26a.

[375] This passage is parallel to the *Mataṅgavṛtti* ad *vidyāpāda* 3:20, pp. 68–9.

[376] This is not the ideal translation, but the word is not, in Rāmakaṇṭha's interpretation, to be understood to mean 'great', since its gloss appears to be *dhyeyādyākāram*.

[377] The position of these half-verses was determined by the *pratīka* for 17c in **P**. R^N

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The Lord constructs (*parikalpya*) a body of His own whose form is suitable to be meditated upon and so forth with these mantras that are Śiva's self, ĪŚĀNA, [TATPURUṢA, AGHORA, VĀMADEVA,] and [SADYOJĀTA], differentiated as His head etc. and presided over by the thirty-eight constituent parts that are subdivisions of those [mantras] (*tadavāntarāṣṭatriṃśatkalābhedena*)[378] and that are its senses and so on. According to the Siddhānta (*atra*), until He bestows compassion by [His activities of] creation, [maintenance, and resorption] (*sṛṣṭyādyanugraham*) in the manner that will be taught below[379] (*vakṣyamāṇaprakāreṇa* = *evam*), there can be no sequence of gurus, *sādhakas*, [*putrakas*] and [*samayins*] (*gurusādhakādikramaḥ*). This he will teach with [the half-verse[380] starting] 'The gross [Lord] is knowable... by meditation'. This is the meaning: this form of His own self is [artificially] contrived (*kalpitam*) as a means for activities such as meditation that give liberation and [for those who seek it, before that] enjoyment [of special yogic powers]. It is not His ultimately real body. To explain:

Embodied he bestows divine favour on all embodied souls. (18cd)

For it is through their [having] bodies [that] kings and such like [worldly potentates] are served and observed [thereupon] to bestow favour, [and] not when they are without bodies, because they would then be beyond the range of the senses of mortals like us. That is why (*iti*) in the Śaiva Siddhānta (*atra*) [we have been given] this teaching of the Lord's form as a means of worshipping [Him].

Objection (*nanu*): if the Lord's body is not ultimately real, how can he reside in it (*katham adhiṣṭheyam*)? And if he resides in it (*adhiṣṭhīya-*

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places them immediately after 17b, and has *taiḥ prakalpyeta* in place of P's *pratīka*. The distribution of readings shows that the text of 18a as constituted is not original. It is probably a Kashmirian 'improvement' on the correct but metrically less elegant *evaṃ na kurute yāvat*. (Cf. 2:26a.)

[378]Where these subdivisions are made in the *brahmamantras* varies in the tantras. Early accounts, like that of *Kiraṇa* 62 and *Rauravasūtrasaṅgraha* (Bhatt's '*vidyāpāda*') 6, do not assign names to the *kalās*; later sources do: see, for example, Chapter 2 of the '*kriyāpāda*' of the *Raurava* (to be distinguished from the earlier *Rauravasūtrasaṅgraha*) and Bhatt's table (opposite p. 28 in the same volume), which draws on no demonstrably early source.

[379]i.e. from here until the end of the chapter.

[380]*Kiraṇa* 3:20c.

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mānam), how can it not be a body (*kathaṃ na śarīram*)? In response to this [the following verse] is taught:

> **For just as a *yogin* has power to grasp and release, one should realise that in the same way the immanent Lord has [the power to] grasp and release. (19)**

Just as a *yogin* through his power of yoga can inhabit and abandon a wall or such like [inanimate thing], even though it is not a body, in order to bestow grace on transmigrating souls—as is taught [in the following verse[381]]:

> Merely because of the proximity of this soul, teachings stream forth even from walls and things (*kuḍyādibhyaḥ*) as he desires, just as from a wish-fulfilling gem.

—in the same way the Lord too can, for the sake of bestowing grace, inhabit and abandon a form of His on which it is possible to meditate (*taddhyeyākāram*) that is a body contrived by the intellect (*buddhinirmitaśarīrabhūtam*), just as He can [enter and abandon] an external image [or patch of bare ground] (*bāhyapratimādivat*). Thus there is no fault [in our position].

Moreover

> **The [reality-level of the] gross [Lord] is knowable by means of ritual gestures, ritual diagrams, and mantras, the activity of which accomplishes three goals (*tridhāsiddhiviceṣṭitaiḥ*), [and] by meditation, [and] through the arising of all the scriptures [of the Śaiva Siddhānta] (*sarvajñānapravṛttitaḥ*). (20)**

[With] 'gestures' (*mudrāḥ*) [are meant] particular postures of the hands which will be taught[382] to be places of manifestation of the Lord's power (*tacchaktyabhivyaktisthānatayā*) for inviting the supreme Lord and sending him away and so forth. And [with] 'ritual diagrams' (*maṇḍalāni*) [are meant] particular patterns of powder which will be taught[383] to be the

[381] *Ślokavārttikacodanāsūtra* 138. In its original context this appears to be an opponent's view which Kumārila holds up for ridicule. It is odd that Rāmakaṇṭha should quote it here with approval to reinforce a point.

[382] *Kiraṇa* Chapter 15.

[383] *Kiraṇa* Chapter 20.

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locus into which to invite Him and worship Him and so forth. And [with] 'mantras' [are meant] all the mantras, starting with SADYOJĀTA, [used] for inviting Him and so forth. Their activity is for three kinds of attainment, supreme[, middling,] and [inferior] (*uttamādibhedena*). And through these, as inferential marks (*tair api hetubhūtaiḥ*), this gross [aspect of the Lord], the [Lord at the] reality-level of 'means' (*upāyatattvam*) is knowable (*lakṣyate*), for since the partless Lord (*niṣkalasya*) is all-pervasive and cannot therefore be invited and [sent away and] so forth, it would be pointless to teach [means of doing] that.[384] That this gross [aspect of the Lord] is knowable also through meditation has been shown above.[385] Similarly the gross [aspect of the Lord] is also knowable through the arising (*pravṛttiḥ*) of all the scriptures (*jñānānām*) divided into the ten [Śiva-] and the eighteen [Rudra-] divisions [of the Śaiva Siddhānta canon].[386] This is taught in the venerable *Pauṣkara* in the section beginning[387]

> From the head [came] the *Vijaya-Tantra*. From the forehead of the great Lord came forth the *Pārameśvara*, and from the mouth, the *Mukhabimbaka*.

Applied to the formless [Lord] these scriptural passages would be inappropriate, because he is without division into parts. Thus this section [of the tantra] is to be interpreted to be devoted to [expounding that the Lord resorts to] forms on which it is possible to meditate, and to forms [that are merely creations] of the intellect. It is not to be interpreted as propounding [that the Lord has] a body of subtle matter (*baindavaśarīrapratipādakatvena*), because that is impossible for God. For it has been taught that a body for the likes of us is a thing that, although it

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[384]Is this perhaps a justification of the use of the curious term *upāyatattva* to apply to the gross aspect of the Lord? Perhaps $R^N P_2$'s *upāyatattvam* and P_3's *upāyam* are corruptions of *upāsyaṃ* (cf. quotation in 3:14.3).

[P_3 accidentally repeats text from °*viśeṣāḥ* to *sakala*° (3:20.3–5). On the second occasion P_3 does not deviate from P_1 or from R^N and so its variants (3:20.4 *sarva* for *te sarva* and 3:20.5 *ye tu* for *hetu*°) are not in the apparatus.]

[385]See the commentary on *Kiraṇa* 3:18–19.

[386]Because scriptures such as that quoted below describe the Siddhāntas arising from the different body parts of the Lord, it can be inferred that the Lord has a gross aspect that is here referred to. For the ten Śiva- and eighteen Rudra-bhedas of the Saiddhāntika canon see Appendix III.

[387]Quoted by Takṣakavarta in his *Nityādisaṅgrahābhidhānapaddhati*, f. $4^{r[6-7]}$. See Appendix III.

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is insentient, enables, by intervening (*vyavadhānena*) [between the soul and its enveloping *mala*], the manifestation of [the soul's innate] powers of omniscience and omnipotence. For mantras and *mantreśas*, however, (*vidyāvidyeśānāṃ tu*) it enables only the manifestation of the power of omnipotence, since they are [already] omniscient. But since all the Lord's powers are [already] manifest, it is altogether impossible that He should have that [sort of body]. If, on the other hand, something were to become the body [of something else] merely by [that other thing] residing [in it], then everything would be the body of everything, and so there would be an infinite regress [of positing bodies for things]. Therefore only the earlier interpretation[388] is correct.

Having thus also averted the criticism that relates to the gross [aspect of the Lord], he now averts that which relates to the [aspect of the Lord which is both] gross and partless (*sakalaniṣkalaviṣayam*).

The other deity taught, [Sadāśiva,] who has both natures, is not formless (*niṣkalaḥ*) [and yet], compared to the [relatively] coarse 'body' [of Īśa, Śiva's coarse aspect], He is taught to be formless (*kalāhīnaḥ*). (21)

Now the other, third deity, Lord Sadāśiva,—[other] than the pair of the formless [Lord] and Īśvara, [the coarse aspect of the Lord]—we have taught to be of two natures, because He is aspected and aspectless (*sakalaniṣkalatvena*) only according to perspective (*apekṣābhedāt kevalam*).[389] It has not been admitted however that he has [two] natures which conflict. For in comparison with [the highest] Śiva (*śivāpekṣayā*) He is not aspectless, since His nature is to be in a state in which His powers are ready for action (*udyuktaśaktyātmakatvāt*), [and so] he is called 'aspected' (*sakalaḥ*). But in comparison with the body of Īśvara, which is more coarse (*sthūlataram* = *bṛhat*), because His nature is to have His powers of action engaged in action, [Sadāśiva is] aspectless. Thus there is no contradiction [in our position]. And so the above-mentioned problem of being unknowable is not taught [to apply] here, as it did in the case of the formless Lord.

Thus the Lord (*īśaḥ*) is directly [perceptible through the prescribed means and is thus] the basis for yoga for [all] practitioners of yoga. (22ab)

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[388] viz. that the Lord does not actually have a body, but resides at will in forms that are merely creations of men's intellect and in forms on which it is possible to meditate.

[389] This was explained in *Kiraṇa* 3:13 and in the commentary thereon.

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Thus, [that is to say] by having bodies that are forms on which it is possible to meditate, Īśvara and Sadāśiva[390] are made (*samupapadyate*) the basis for yoga and such [like acts of meditation and worship] (*yogādikāraṇam*) directly, [that is to say] because they can be objects [of knowledge] for the mind, since they have a form. And thus

> **Neither yoga, because it would have no target, nor [exercising control over] the channel[s] of the body (*nāḍī*), nor focusing one's thoughts (*dhāraṇā*) [can serve to help one to grasp the formless Lord]. But in order to bestow compassion on souls, although He is transcendent (*paro 'pi*), He has lowered Himself (*aparatāṃ gataḥ*). (22c–23b)**

Since neither yoga nor knowledge are possible with respect to the formless [Lord], since He has no form which would serve as a focus, nor are making to go and to come and so forth (*gamāgamādi*) through the middle channel of the body or through other channels (*madhyanāḍyādinā*) possible in the manner that will be taught in the section of the text devoted to yoga, because that too is impossible when [the Lord is] all-pervasive, nor is fixing the mind on a particular spot (*deśabandhaś cittasya = dhāraṇā*), therefore the Lord, realising that bestowing compassion on all souls would [thus] be impossible, although He is aspectless, lowered himself with a body with a form on which it is possible to meditate, [that is to say] He became embodied. Thus (*iti*) the motive for things being this way has also been stated here.

It is not just by [taking on] this variety of bodies on which it is possible to meditate, such as that of Sadāśiva, that He lowers himself, for [He also does so] with various states as mantras which express Himself and with various [states as mantras] which express what is expressed by other mantras. This is taught [with the next half-verse]:

> **He is in primal, unvoiced sound (*nāda*), in almost gross sound (*bindu*), in [the sound of] ether, in [the gross sound of] mantras [that express Śiva Himself], in [the coarser mantra-souls called] *aṇus*, in the power**

[390]Note that the verse speaks only of Īśa. Rāmakaṇṭha adds Sadāśiva without defending doing so by any commentarial ploy, indeed without comment. Perhaps, because Sadāśiva is the subject of the preceding verse, this is justified.

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[which controls those], in the seed[-syllables such as OṂ that precede the enunciation of mantras] (*bīja*), in the sound units [of the seeds] (*kalā*), and in the end[-sounds such as the final nasalization of the seed syllable OṂ]. (23cd)[391]

Among these, unvoiced sound (*nādaḥ*) is the first shudder (*kṣobhaḥ*), which is of the nature of unmanifest sound, from the supreme power of sound called Kuṇḍalinī.[392] And almost gross sound (*binduś ca*) is of the

[391] It is difficult to imagine what was intended by the author of the tantra with this half-verse, but it is unlikely that it was intended to be understood in the way that I have translated above, following Rāmakaṇṭha's commentary.

[392] Aghoraśiva explains the same sequence in the *Ratnatrayaparīkṣollekhinī* ad verse 22, in a passage that draws on the *Sārdhatriśatikālottaravṛtti* ad 1:8 and on these sentences of the *Kiraṇavṛtti*. Confusingly Aghoraśiva here uses *bindu* not just to mean speech composed of thought, but also to refer to a yet higher level (presumably that of Kuṇḍalinī):

jāyate 'dhvā yataḥ śuddho vartate yatra līyate
sa binduḥ paranādākhyo (em.; °*khyaḥ* Ed.) **nādabindvarṇakāraṇam**

vakṣyamāṇavad vicitrabhuvanādirūpatvena śuddhādhvanaḥ kāryatvāt tadupādānam binduḥ siddhyati. kiñ ca, śabdopādānatayāpi tasya siddhir ity āha—nādabindvarṇakāraṇam iti. tatra nādo nāmābhidheyabuddhihetur bindoḥ prathamaprasararūpaḥ sūkṣmo nādaś cintayā rahitatvena śrīmatkālottarādyuktaḥ. binduś ca tatkāryam mayūrāṇḍarasabinduvad avyapadeśyaḥ parāmarśajñānarūpo 'kṣarabindus tatraiva sūkṣmatvenoktaḥ. arṇaś ca varṇa ākāśavāyuprabhavaḥ śrotragrāhyaḥ sthūlaśabdaḥ.

' "That from which the pure path is born, in which it exists, into which it is resorbed, is *bindu*, called the highest sound, the source of *nāda*, [lower] *bindu* and of syllables."

As will be taught below, because the pure path, in the form of various worlds and [bodies therein and] so forth, is an effect, its material cause, *bindu*, is established to exist. Furthermore *bindu* (*tasya*) is established to be the source of sound. This he states with the phrase "the source of *nāda*, [lower] *bindu* and of syllables". Among these, what is known as *nāda*, [and is] the cause of cognitions of things that they name (*abhidheya-*), is the subtle sound which has the form of the first emission from [supreme] *bindu*, [and it is] taught in the venerable *Kālottara* and elsewhere to be devoid of thought. And *bindu* [in this list] is an effect of that [*nāda*], [it is] indefinable like a drop of the fluid of the egg of a peacock, the indestructible drop (*akṣarabinduḥ*) of the nature of discursive awareness. In the same [tantras] it is taught to be subtle. And syllables [in this list] are phonemes that proceed from space and air, [they are] gross sound that is perceptible to the ears.'

Another related passage is Nārāyaṇakaṇṭha's discussion of *Mṛgendravidyāpāda* 13:160c–162b:

sādāśive pavitrāṅgasakalādiparicchadaḥ
devaḥ sadāśivo bindau nivṛttyādikaleśvarāḥ
nāde dhvanipatiḥ śaktau sarvaśaktimatāṃ varaḥ

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yonir viśvasya vāgīśāḥ patayaḥ parataḥ śivaḥ
sadāśivabhuvane pavitrāṇi sadyojātādīni brahmāṇi, aṅgāni ca sarvātmaśirojvālinyādīni, •sakalaniṣkalākhyādayaś cāṣṭau rudrāḥ paricchadaḥ parivāro yasya sa evaṃvidhaḥ sadāśivanāthaḥ sthitaḥ. baindave tu sthāne nirvṛttipratiṣṭhāvidyāśāntyākhyakalādhipaticatuṣkam. nādabhuvane dhvanipatir nādeśvaraḥ sthitaḥ. yathoktaṃ nādādhikāre śrīmatsvatantre [*Svacchanda* 10:1230–31b]

suṣumneśaḥ sthitas tatra candrakoṭyarbudaprabhaḥ
daśabāhus trinetraś ca śvetapadmāsane sthitaḥ
śaśāṅkaśekharaḥ śrīmān pañcavaktro mahātanuḥ

iti. śaktāv api śāktasaṃśraye sakalaśaktimatāṃ variṣṭhaḥ parameśvaraḥ sthitaḥ. atraiva ca yonir viśvasyeti nādabindvādikrameṇa sakalajagadutpattihetuḥ kuṇḍalinyākhyā śaktiḥ sthitā. yathoktaṃ śrīmatsvatantre [second half is *Svacchanda* 10:1264ab]

tatra kuṇḍalinī śaktir māyākarmānusāriṇī
nādabindvādikaṃ kāryaṃ tasyā iti jagatsthitiḥ

(For a translation see Hulin, 1980:328–9.)

The reason for citing these parallels is that they may help to decide what Rāmakaṇṭha teaches here. It is clear that there is an evolution from Kuṇḍalinī to *nāda*, from *nāda* to *bindu*, and from *bindu* to gross sound; but it is not clear how *śuddhavidyā* (identified here in the *Kiraṇavṛtti* with *paramākāśa* and with *mahāmāyā*) fits in this evolutionary scheme; it is not clear whether the sound-levels of *nāda* and *bindu* are to be identified with subtle matters out of which are made worlds and bodies for souls in the upper reaches of the Śaiva cosmos; and it is not clear whether the upper *bindu* described by Aghoraśiva above is to be identified with Kuṇḍalinī.

Taking the last doubt first, it seems probable that this upper *bindu* is indeed identifiable with Kuṇḍalinī and that it is an exceptionally subtle substance from which worlds and bodies in the pure path are made, for cf. *Mataṅgavṛtti* ad 3:21c–23b, p. 71[4–5]: *nanu bhogākhyaṃ tattvam iti vaktum upakramya bindvātmano mahāmāyākhyasyāsya saṃhitāntareṣu kuṇḍalinītvena prasiddhasya varṇanam atyantabhinnatvāt 'sāgaraṃ gantukāmasya himavadgamanopamam'.*

'One might object that after having begun to teach that this is the reality-level called *bhoga*, this description of that which is *bindu*, also called the great primal substance, [and] known in other tantras as Kuṇḍalinī, is like going to the mountain Himavat when a man wants to go to the ocean, for it is completely different.'

It may seem odd that Rāmakaṇṭha should have identified *bindu* here with *mahāmāyā*, a term which he seems usually to reserve for *śuddhavidyā*, but since, as we shall see, it appears to be his position that the uppermost *bindu* is the subtle substance from which all other subtle substances evolve, this need not be problematic. This upper *bindu-tattva* is in fact identified in the *Mataṅga* with *bhogatattva* because they are inseparable, but Rāmakaṇṭha explains in the *Mataṅgavṛtti* ad *vidyāpāda* 3:21c–23b, p. 71[20]–72[1–3,7–11] that *bhogatattva* is made up not just of *bindu* but of other subtle matters:

proktaṃ ca śrīmatpauṣkare
bindvātmakaḥ śivo yatra nādātmā jyotirākṛtiḥ iti

tattvānāṃ dravyāntaratve 'py asya tato na tattvāntaratvam. api tu saha malena paśutattvam iva saha bindunā bhogākhyatattvam evocyate (...)

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vidyātattvaṃ tv etatkāryatayā tattvatvena proktam iti tatprakaraṇa eva darśayiṣyāmaḥ. tac ca na kevalaṃ bindvātmanaiva yāvac chāntyādibhedena **caturdhāvasthitam api** *dhyeyaṃ śāntyādipadaprāptikāmair iti. svarūpeṇa tu* **prerakaṃ jagataḥ** *śuddhaviṣayasya śarīrāder utpādakaṃ tadupādānakāraṇatvena dhyeyam ity arthaḥ.* **avyayaṃ** *ca na sarvātmanā kṣīradadhinyāyena pariṇāmam eti. api tu ekadeśena māyādivat.*

'And it has been taught in the venerable *Pauṣkara*: "Where Śiva is of the nature of *bindu*, of the nature of *nāda* and of the form of light..." Although the principles are separate substances [from Him], it is not therefore the case that He is a separate principle. It is rather that He is called the principle of *bhoga* [viz. the second of the top three principles of the *Mataṅga*] when He is linked with *bindu*, just as [the soul is known as] the principle of the bound soul when linked with impurity...

Now the principle of [pure] knowledge has been taught to be an evolute of this [*bindu*], [and] a principle. This we shall show in the chapter devoted thereto [viz. to pure knowledge]. And that [principle of *bhoga*] is not just to be meditated upon as made up of *bindu*, but also (*yāvat... api*) by those who wish to reach the levels of *śānti* and the others [of that list, i.e. *vidyā*, *pratiṣṭhā*, and *nivṛtti*] as "constituted in four parts" according to the differentiation [within it] into *śānti* and the others. As for its own true nature, it is "that which impels the [pure] universe". That means that it causes the pure realm of bodies and so forth to arise, [and] it is to be meditated upon as the material cause of that [pure universe]. And it is "imperishable". It does not transform itself entirely in the manner of milk [becoming] yoghurt, but partially, just as primal matter and the like does.'

These other subtle matters that make up *bhogatattva* have the names of the worlds of *śānti*, *vidyā*, *pratiṣṭhā*, and *nivṛtti*. [Rāmakaṇṭha identifies (in the *Mataṅgavṛtti* ad *vidyāpāda* 3:32c–33b, p. 76[4]) the fifth and uppermost of these worlds named after the *kalās*, that of *śāntyatīta*, with *bindubhuvana*.] This becomes clear in Rāmakaṇṭha's comments on the descriptions of these worlds. Commenting for instance on the description of the Lord in the world called *śānti* in *Mataṅga* 3:24ab (*śāntamūrtir iti khyāto vṛtaḥ śāntair mahātmabhiḥ*) Rāmakaṇṭha states *vṛtapadena cātra prāptānāṃ teṣām aṇūnāṃ tattadbhuvanātmakāni śarīrāṇīti prakāśayati.*

That the subtle matter that is *śuddhavidyā* is an evolute of the uppermost *bindu* is clear from a sentence in Rāmakaṇṭha's *Mataṅgavṛtti* ad *vidyāpāda* 3:21c–23b quoted above and also from the passage to which he there refers forward, the *avatārikā* to 7:24ff, p. 240: *atha yad uktaṃ bhogatattvanirūpaṇāyāṃ bindusvarūpopasaṃhāre* **yoniḥ syād akṣarāṇām** *iti, tad bindukāryasya vidyātattvasyāpy akṣarayonitvād boddhavyam, na tu sākṣāt tasyety ucyate:...*

'And now [with the following verses] is taught that what was said in the description of the reality level of *bhoga* at the conclusion [of the discussion] of the nature of [supreme] *bindu* [viz. that *bindu*] "is the source of the syllables [of mantras]" must be understood [to be so], because the principle of pure knowledge, which is [itself] an evolute of *bindu*, is the source of [those] syllables, and not [because] this [*bindu* is] directly [the source of those syllables].'

That there is also a subtle substance lower than the supreme *bindu* called *nāda* is clear from remarks in the *Mataṅgavṛtti* ad *vidyāpāda* 4:54–5, p. 100, where attaining a world called Sādāśiva in *adhikāratattva* is discussed: *atrāpi bindubhuvanād adhovarti-*

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nature of an inner murmuring because of the the slight coarsening of that [unvoiced sound] (*tasyeṣatsthūlatāntaḥsañjalpātmakatvam*[393]). And ether here is supreme space (*paramākāśam*), [it is] subtle matter (*mahāmāyā*), which is the power linked to all souls, because from that alone comes the awareness of the arising and [dying away] (*-udayādi-*) of language (*śabdasya*), which has as its essence unvoiced sound (*nādātmanaḥ*). And this has been taught in the venerable *Kālottara*:[394]

> Down to cowherds, women, children, those who speak foreign tongues (*mlecchāḥ*) those who speak Prakrits, even those creatures in the water, [all] speak it always.

This is the state of [all-]seeing speech (*paśyantyavasthā*), according to those who follow other traditions. For as [the wise have] said,[395]

> But because it is without division, it is [all-]seeing [speech], in which sequentiality is totally withdrawn. Within itself it is radiant by nature; it is subtle speech that does not decay.

And 'mantra' here is coarse speech, such as the Vyomavyāpin,[396] which

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tvān nādātmakāni bhuvanādīni. 'Here too, because they exist lower down than the world of *bindu*, these worlds and [bodies and] so forth are made of *nāda*.'

I have not found a reference in Rāmakaṇṭha's works to a *bindu* lower than this that is used as a subtle substance. We must either assume that the sound-levels of *nāda* and *bindu* which evolve from Kuṇḍalinī are to be identified with subtle substances of the same names (even though a lower subtle substance called *bindu* is mysteriously not mentioned) which then further evolve into *śuddhavidyā*, from which in turn gross sound evolves, or we must assume that the evolution of the subtle substance of *śuddhavidyā* from Kuṇḍalinī is separate from the evolution of the sound-levels (not subtle substances) of *nāda* and *bindu*. The first alternative is more economic, is supported by the above-quoted passage from Aghoraśiva's *Ratnatrayaparīkṣollekhinī*, and would appear to be compatible with the above-quoted passage from Nārāyaṇakaṇṭha's *Mṛgendravṛtti*.

[393]The syntax is odd here and it is possible that the text requires emendation; but the purport of the translation is probably correct, for cf. Nārāyaṇakaṇṭha's *Mṛgendravṛtti* ad *kriyāpāda* 1:2: *śaktimataḥ praśāntasya bhagavataḥ paravāksvarūpā yā kuṇḍalinī śaktiḥ, tasyāḥ sakāśāt* nāda *ity anāhataparadhvanilakṣaṇaḥ prasaraḥ prathamaṃ yo 'bhūt* (conj.; *yad abhūt* Ed) *tasmād api krameṇeṣatsthūlatām upagacchann antaḥsañjalpātmakaḥ sampiṇḍitavāgrūpatvād bindur iva binduḥ*.

[394]*Sārdhatriśatikālottara* 1:6c–7b.

[395]*Vākyapadīya* 1:166; but the verse may not originally belong there. See apparatus.

[396]This is a large mantra of eighty-one *padas* taught by a number of Siddhāntas. Bhatt's *upodghāta* to the second volume of the *Mataṅgavṛtti* (pp. lxxxiii–xci) discusses its treatment in the *Mataṅga*.

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designates the supreme Lord. Thus by this division of levels (*avasthābhedena*) there are taught to be four planes (*sthānāni*) of speech. [Vedic] scripture too states[397]

> Those Brahmins who are wise know these four states measured in speech. Three are secret; they do not cause them to be spread abroad (*neṅgayanti*). Men speak the fourth [level of] speech.

In the venerable *Kālottara* however, because there is no [significant] difference between unvoiced sound and almost gross sound (*bindunādayoḥ*) in as much as they are both subtle, speech (*asyāḥ*) is said to have three [levels]:[398]

> The coarse is called [ordinary] 'sound'; the subtle (*sūkṣmam*) is composed [only] of thought; and that which is devoid of thought is proclaimed to be the supreme.

In other traditions too there are taught to be three levels of speech:

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[397] *Ṛgveda* 1.164.45.

[398] *Sārdhatriśatikālottara* 1:8. In his commentary thereon (which is sadly corrupt) Rāmakaṇṭha makes the same point that two subtle levels have been collapsed into one, but they do not there seem to be those of *bindu* and *nāda*, as they are here. He there appears to identify the subtle sound composed of thought with *bindu* and that which is devoid of thought with *nāda*: *yat tu... parāmarśātmakam avibhakta*(Ms.Ā; °*bhaktaṃ* Ms.A and Ed)*tadvācyatadartham* †*avibhāgaśaktiviśeṣātmakatvān*† *māyūrāṇḍarasabinduvad* (conj.; °*pad*° Ed., but cf. Aghoraśiva's *Ratnatrayaparīkṣollekhinī* ad verse 22) †*avyapadeśyānekamātrarūpatvataḥ*† *kvacid bindu-śabdenoktaṃ nādarūpaṃ tat* **sūkṣmaṃ cintāmayam bhavet.** *aśrotragrāhyaṃ tat parāmarśajñānarūpam evānubhavataḥ siddham ity arthaḥ.* **cintayā rahitaṃ yat tu** *tasyāpi cintāmayasya kāraṇam asaṃjātavāgvibhāgabuddhīnāṃ yad vijñeyaṃ nāda* [*rūpa*]*m eva,* **tat paraṃ parikīrtitam.**

'Now the form of sound which is of the nature of discursive thought, in which what is expressed by it and its objects are undifferentiated, and which is sometimes called *bindu*, †...† like a drop of the juice of a peacock's egg, that "is the subtle [sound] that is composed of thought". The meaning is that it is not audible; by experience it is established to be of the nature of discursive thought. "Now that form of sound which is devoid of thought," which is the cause of that which is composed of thought, and which is to be known by those in whom awareness of the divisions of speech has not arisen, "that is proclaimed to be the supreme." ' [For the (Śaiva?) image of the juice of a peacock's egg, in which all the colours of the peacock are present but undifferentiated, cf. *Ratnatrayaparīkṣā* 76.]

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> Speech exists [as] 'sounding' (*ghoṣiṇī*), 'arising [in the form of thought, but] soundless(?)' (*jātanirghoṣā*) and 'devoid of sound' (*aghoṣā ca*). And among these (*iha*) 'soundless' (*nirghoṣā*) is the greater of the two that have sound (*ghoṣiṇyoḥ*).[399]

These hold that these [levels of speech] are necessarily (*ekāntataḥ*) merely inseparably connected with the soul (*ātmasamavetāḥ*); but we have shown in the 'Proof of Sound'[400] that because the soul (*tasya*) is not subject to transformation, they are attendants (*parigrahavartinyaḥ*). And [with] '*aṇu*' [is meant] the group of mantras and Lords of mantras (*mantramantreśvaravargaḥ*) which are expressed with other mantras.[401] And

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[399] *Mahābhārata* 14.12:16. The critical text reads *nityam eva* in place of *aghoṣā ca*. Rāmakaṇṭha's reading does not appear in the apparatus.

[400] *Nādakārikā* 18–20b (with Aghoraśiva's commentary):

seyam avasthā kaiścit padavidbhir varṇyate kriyāśakteḥ
iha punar anyaivoktā puruṣāsamavāyinī ca (Filliozat and *Sārdhatriśatikālottaravṛtti*; *ca* unmetrically omitted in Ed.) **vāg yasmāt**
yasmāt pratipuruṣasya vāksamavāyābhāvān nādādikrameṇa śabdotpādakatvaṃ na yuktam, pariṇāmitvaprasaṅgāt; tasmād anyaiveyam (Filliozat [without variants]; *tasmān naiveyam* other editions) *atroktā.*

etad eva prapañcayati—

avikāry atrātmoktas tacchaktiś cāpy ato na yogyau tau
bahudhā sthātuṃ yadvā caitanyavinākṛtau vikāritvāt
tat puṃśakter bhinnā (Filliozat; *bhinno* other editions) **nādopādānakāraṇatvena**
tasmāt pratipuruṣāt tacchakteś ca bhinnā kuṇḍalinī nādakāraṇaṃ siddheti.

'Some linguists describe this same [speech] as an aspect of the [soul's] power of action. In this system however it is taught [to be] different, because speech does not inhere in souls.

Because speech does not inhere in each soul, it is impossible that [each soul] should give rise to [gross] sound following the sequence [of development] starting with unmanifest sound, because the unwanted corollary would follow that the soul would be subject to transformation. Therefore [speech is] taught to be different [from the soul's power of action] in this system.

He [now] expands upon the same point:

The soul is taught in this system to be unchanging, and so too is his power, and therefore these two cannot exist [split up] as many. Or [if they could,] they must then be devoid of sentience, because they would be subject to transformation. Therefore [primal speech], as the material cause of [ordinary] sound [is] different from the soul and from his power.

Therefore Kuṇḍalinī is proved to be the cause of sound, different from each soul and from his power.'

[401] i.e. with mantras other than those which make up the Lord's own mantra-body.

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[with] 'power' [is meant the power] of the supreme Lord which presides over those [lower mantras]. That is why for one versed in mantras (*mantrābhiyuktasya*) both (*dvayam api*) have to be propitiated, Śiva and the [soul-]mantra—this is what is in effect stated here. And [the word] seed here [refers to] that [syllable] which begins the mantras mentioned above, such as the sound OṂ. And the divisions [of sound] (*kalāḥ*) are the sound *a* and so forth, which are parts of seeds such as OṂ. Their end (*antaḥ*) is said to be the sound of the dot [i.e. of the *anusvāra*] (*bindu-nādaḥ*), [that is] the noise perceived as something that has not yet attained rest and which has the form of a part of a division [of sound] that is dying away (*vigalatkalāvibhāgarūpaḥ*).

The Lord resides in (*gataḥ*) these same (*tān etān*) particular aspects of mantras [using them] as His bodies, in order to bestow compassion on souls, because their forms are ones on which it is possible to meditate. And so the Lord, realising the particular kind of worship [He has received] (*sevāviśeṣam* = *upakāram*) according to the relative superiority or inferiority of that in which He resides as a body (*śarīrātmanādhiṣṭheyānām utkarṣāpakarṣabhedena*)—just as with the consecration of golden or silver images—extends rewards to adepts in accordance with that [worship]. If this were not so, who would abandon the coarse or very coarse rituals that are easy to perform and apply himself to subtle or very subtle ones? As they say,

> If one could find honey in an Arka shrub,[402] why should one go to the mountain? What wise man would put himself to trouble, when the object he desires is already attained?

For this [he gives] an example:

> **Like a *yogin*, He is conscious of service done to Him, because He is omniscient, [and] He bestows boons [accordingly]. (24ab)**

The *Kiraṇa* (in 7:1–4) teaches that there are three kinds of mantras, in which Śiva, his śakti, and mantra-souls (*aṇu*) are expressed.

[402]Probably *Calotropis gigantia* (Linn.) R. Br. ex Ait. or *Calotropis procera* (Ait.) R. Br. (thus Meulenbeld, 1988:252). Sen (1975) shows that the Arka plant is clearly what is intended in the earliest quotations of this unattributed verse (e.g. *Śābara-bhāṣya* 1.2.4) and that the variants (e.g. *akke* and *aṅkte*) and their interpretations by commentators are secondary.

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For he [viz. the *yogin*] is seen to grant rewards that are appropriate, according as the service offered was great or small, to those who help him. And thus

> **Because by His own will, he bestows compassion, He has [three aspects: these are] resorption (*laya*), enjoyment (*bhoga*), and office (*adhikāra*). He is represented as three-fold (*trividhaḥ*[403]), with different names according to the different functions He performs [in those aspects]. (24c–25b)**

Although the Lord is divided according to the bodies [he adopts] whose forms are such that they can be meditated upon, at the level of ultimate reality He is divided, in the manner stated above, as possessing the aspects of resorption, enjoyment, and office [only] according to the different functions He performs (*layabhogādhikāravān bhinnaḥ* = *vibhinnaḥ* = [*trividhaḥ*]), [and these He performs] simply because by His will alone He is the agent of grace and so forth. This is what is taught. This is as much as to say there is no [ultimate] difference in his omniscience.

And now after an examination of the topic of 'knowledge'[404] [there follows] an examination of the topic of 'deliberation' (*vicārapadārthaparīkṣā*):

> **The Lord (*īśvaraḥ*) urges the overlords of the lower mantras [to act]. As soon as they have been urged by Him, they create the lower universe.[405] (25c–26b)**

The lower mantras (*vidyāḥ*) are the seven hundred million mantras (*mantrāḥ*) [—they are described as 'lower'] because they stand below the overlords [of mantras] [and] because [those Lords are here] the subject [of the discussion]. Their overlords are Ananta and others, who will be

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[403]It might be assumed that Rāmakaṇṭha read *vibhinnaḥ* against all the other sources, for he appears to quote and then gloss it with the phrase *layabhogādhikāravān bhinnaḥ* (3:25.2–3).

[404]For the definition of these see 1:13.21–7.

[405]It is possible that the nominative form *patayaḥ* in N and *Try*, erroneously used as an accusative, is primary. The text that underlies the readings of 3:26b in N and S (and that is therefore likely to have been original) is unmetrical. Rāmakaṇṭha's commentary provides no support for the 'improved' text that has been accepted, but this is the way Nārāyaṇakaṇṭha has it when he quotes 3:25c–26b ad *Mṛgendra* 13:160, p. 333.

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spoken of below.[406] These He urges. Therefore [we know that] they are weaker than the Lord (*īśvarāt*) in respect of their power to act. That is expressed here (*iti bhāvaḥ*). And they engage themselves in performing their function, creating the lower universe that is made of primal matter, as soon as they are commanded by the Lord (*tena*) to do so, and not after an interval of time, as mantras do.

If that is the case, then who creates the upper universe? In response to this question (*iti*) is taught:

> **In the pure path Śiva is the creator. Ananta is taught to be the lord in the impure [path]. (26cd)**[407]

In the pure path of the mantras and lords of mantras (*mantramantreśādhvani*), which consists of the worlds [and bodies] of the reality-level of [pure] knowledge and the others [above that] (*vidyātattvabhuvanādyātmake*), Śiva is the creator. What is meant is that those [mantras and lords of mantras] are created by him (*tatkṛtāḥ*), and [so are] all their worlds and [bodies and] so on. Ananta [in the verse] means [the officiants of the lower universe] beginning with Ananta. The group beginning with Ananta are lords, that is to say agents of creation and the others [of the five functions: compassion, restraint, maintenance, and resorption] (*sthityādikartā* = *prabhuḥ*) in the path of primal matter (*māyāvartmani* = *asite*).

Objection (*atha*): how is it that He is not sole lord in the impure universe just as he is in the pure universe? The reply to this is (*ucyate*):

> **Just as another man, powerful like himself, is employed by a ruler of a kingdom in this world [to do his business], so too this [Ananta] does everything [after being] awakened by Śiva's power (*tacchakti-*). (27a–d)**

We imagine that which we do not see to be similar to what we do see (*dṛṣṭavad adṛṣṭakalpanā*): just as a ruler of men in this world (*atra nṛpatiḥ* = *bhūmaṇḍaleśaḥ*) is seen himself to appoint (*kurvan*) his inner court—the group of subjects such as ministers and private priests and so on—and his outer court (*bahiraṅgam*) by sending ministers and other officials who

[406] Ananta is discussed in the verses immediately below and is the subject of the next chapter. Rāmakaṇṭha (e.g. in 3:26.7–8) takes many of the *Kiraṇa*'s pronouncements on Ananta to refer to the whole group of *vidyeśvaras*.

[407] This is probably the most frequently quoted half-line of the *Kiraṇa*.

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are like him [to do so], so too in the Śaiva Siddhānta (*evam atrāpi*) there is no contradiction with scripture [if we allow that Śiva does the same]. With the phrase 'awakened by His power' is expressed that compassion was bestowed on the group of officiants starting with Ananta while they were [still] *vijñānakevalins*, for only one who was not awakened can become awakened, and because this state of not being awakened has been taught[408] to result from [the bond of] *mala*.

Now the nature of Ananta and the rest [of the eight *vidyeśvaras* is described]:

> **He [like the rest of the *vidyeśvaras*] is omniscient, and his body is pure. He reveals all the [twenty-eight] scriptures (*sarvajñānaprakāśakaḥ*). (27ef)**

In their powers of action alone this [group] is slightly inferior (*kalayā nyūnaḥ*) to Īśvara, but not in their powers of knowledge. This is what is meant. And their bodies are pure, not impure like those of the souls invested with office within the realm of primal matter. And they are teachers of all the ten [Śivabhedas] and eighteen [Rudrabhedas that are the] divisions of the [Śaiva] scriptures, not just of some of them, as other teachers are.

Thus ends the third chapter in the commentary on the glorious *Kiraṇa* composed by Bhaṭṭa Rāmakaṇṭha, the son of Bhaṭṭa Nārāyaṇakaṇṭha.

[408] e.g. in 2:19c–20 and, by implication, in 2:14.21.

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CHAPTER FOUR

On the Lord[409]

Now [there follows] a further chapter preceded by a question in order to examine in [further] detail the topic of deliberation (*vicārapadārthasya*).

[Garuḍa spoke:]

> **And it is said that Ananta awakens by the might of Śiva's power. And[410] that awakening power is taught to be all-pervasive: why does it not awaken others [than those that it does awaken] to whom it is also [equally] near? If it helps only those that are 'suitable' then Śiva must be [partial and therefore] possessed of passion (*rāgavān*). (1–2)**

The connections in this chapter (*atra*) pertaining to the *sūtra*, the topic, and the section of the book are to be understood to be as before. But that relating to the *paṭala* is the examination of particular details [of the topic of deliberation] following the [general consideration of the] topic of deliberation (*vicārapadārthasyaivānantaram*).[411] That relating to the statement is various, [being] with statements, such as 'Ananta is taught to be the lord in the impure path.'[412] And this is the meaning of the question here:—the group [of *vidyeśvaras*] headed by Lord Ananta was taught to be 'awakened by Śiva's power',[413] and therefore, because the Lord's power is

[409]The title *patipaṭala* is given to this chapter in E_D and E_V (see footnote 1 on p. 161 above).

[410]The *ca*, read only in N*Try*, is supported by Rāmakaṇṭha's reference back in 5:1.8.

[411]The topic of deliberation was defined in 1:13.24–7 and introduced by Garuḍa in 3:25c–26b, according to Rāmakaṇṭha's *avatārikā* thereto.

[412]*Kiraṇa* 3:26d.

[413]*Kiraṇa* 3:27d.

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all-pervasive, and is thus [equally] near to all, since there is no difference between them, all souls should have the same form as Ananta and the others [of the *vidyeśvaras*], or none of them should. And if the Lord makes them [*vidyeśvaras*] according as they are suitable because of their service [to Him] and so forth (*sevanādiyogyatāpekṣayā*), then there is the undesirable consequence that because He must then have [the passions of] attachment and hatred and such, He would not be God, like [ordinary] men.

The [response of the] Siddhānta to this [is as follows]:

[The Lord spoke:]

> **Just as the awakening of lotuses from the contact of the rays of the sun is not consistent—some awaken and others never do—and yet the sun has neither hatred nor affection, so too the Lord does not have either [hatred or affection]. Therefore (*yataḥ*) it is because of his [suitability to hold] office (*adhikārāt*) that Ananta (*asya*) is employed. He would not have a body (*sthitiḥ*) if he were not [thus] employed.[414] Through the Lord's power (*tatsāmarthyāt*) Ananta has omniscience, O Garuḍa. (3–5b)**

It is true that the [Lord's] power is all-pervasive and that it bestows compassion depending on [the recipients'] suitability; but one cannot infer [that He is subject to the passions of] attachment and hatred from this [power], since it is not proved that that [power] is thus [partial], since the entitlement to hold office (*adhikāraḥ*) of those who are entitled (*adhikāriṇām*) is [defined by] the ripeness of impurity, [which is] here suitability (*yogyatā*). It has been taught that that [power] imparts enlightenment [only] to those whose impurity has ripened, just as the sun awakens [only a lotus] that is ripe for awakening. It is from this entitlement to hold office, which is [this same] suitability [viz. ripened impurity], that Ananta is invested with duties, for it is taught that the continuance of the effects that form his external body would be impossible without his being invested with duties. And it has not been established that acting in accordance with this suitability necessarily entails [being subject to] at-

[414] Or 'His [body] would not continue'; but *sthiti* has been understood to have been used in the sense of body in *Kiraṇa* 1:3d (glossed 1:9.8).

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tachment, hatred and the like, and thus the undesirable corollary of [the Lord's] not being the Lord cannot here be concluded therefrom.

Now [there follows] a question [intended] to investigate further the same [point] (*atraiva*):

[Garuḍa spoke:]

> **If he has a body then Ananta cannot be omniscient, because the faculties of the senses are limited and [can only] grasp limited [objects]. (5c–6b)**

The statement above that 'Ananta is omniscient and his body is pure'[415] cannot be correct, because, by the principle taught above, being connected with a body that consists of limited effects and instruments is invariably concomitant with grasping limited [objects], and this is proved to be the case with all embodied creatures. Therefore [this] omniscience is refuted, because, since he is embodied, we see something [viz. being embodied] that is invariably concomitant with [limited knowing] which contradicts [omniscience] (*viruddhavyāpyopalabdhyā*[416]). This is the meaning [of Garuḍa's question].

But one might object that this logical ground is unproved, because Ananta's body is different from the bodies made up of the effects and instruments [derived of primal matter], since it has been taught[417] to be pure. On this [point] he says:

> **That body [must be] made up of primal matter and born of the causes that are [past] actions [the fruits of] which remain [to be consumed]. If there is indeed a difference [between him and other embodied souls, then it must be merely that] he can hear and [see and] so on from a great distance. (6c–7b[418])**

Now (*tāvat*) it is not possible [to argue] that the purity of his body consists in not being made up of [the effects of] primal matter or not being born of *karman*, since it is a body, just like the bodies of the likes of us. As they say,

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[415] *Kiraṇa* 3:27e.

[416] Cf. *Nyāyabindu* 2:37 for the use of this expression. (I am grateful to Kei Kataoka for emending the text here and pointing to the parallel.)

[417] *Kiraṇa* 3:27e.

[418] The text of these half-verses is found immediately after 6b in R^N, but has been moved to where *māyātmikam ityādi* occurs as a *pratīka* in $R^N P_1 P_2$.

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> That bodies exist beyond primal matter is no more than a beautiful tale.[419]

†But if [his purity is] like that of the bodies of the gods such as Brahmā, then one must say that his [purity] is just being born of the retributive effects of particular actions,†[420] and so, because he is connected to such a [material] body, in the same way [as with Brahmā and other gods], the difference [between him and other embodied souls] must be that of hearing, [seeing] and so forth from a great distance.' As they say,

> Wherever there is some excellence, it is there by excelling [something that is found] elsewhere.[421]

But [the difference] cannot be that he is omniscient, and so the logical ground is not unproved. That is the view of the opponent.

Now the Siddhānta: [The Lord spoke:]

> **His body is taught to consist of pure matter [and is] not born of past action. Because he is thus freed of [impure] bonds, what can stop him from being omniscient? (7c–8b)**

According to the Śaiva Siddhānta (*iha*) it is not proved that a body is necessarily composed of [the effects of] primal matter, because it has been taught, in the section starting 'in the pure path Śiva is the creator',[422] that it is also possible [for a body] to be composed of pure knowledge. And therefore this [body of Ananta] is not born of [the fruits of past] action, since [the residual fruits of past] actions, since they are located in in the sphere of primal matter, cannot exist there [i.e. in the pure path or in a

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[419]Source unknown. The second *pāda* is a stock phrase: cf. *Nyāyamañjarī* vol. 1, p. 81 (verse 84d) and p. 91 (104d).

[420]If, as I have interpreted, Rāmakaṇṭha is enumerating different ways of understanding *śuddhatva*, then this sentence is awkwardly elliptical as it stands. We expect the suggested understanding of purity (viz. *viśiṣṭakarmajatvam*) to be placed not in the apodosis (as translated here), but in the protasis. If, however, we place it in the protasis, then no sense can be made of the apodosis, unless we supply some text that we must then assume to have been lost: 'But if, as of the bodies of Brahmā and other gods, [the purity of Ananta's body] is just its being born from the retributive effects of particular past actions, then †...†'.

[421]Source unknown. The text of the second *pāda* is uncertain.

[422]*Kiraṇa* 3:26c.

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body composed of *śuddhavidyā*]. It is rather caused by his [being invested with] authority. Since he is in the manner taught above[423] (*uktena prakāreṇa* = *evam*) free from the bonds that are made up of primal matter, what can stop him from being omniscient? Thus there is no contradiction [in the position of the Śaiva Siddhānta].

But let us allow that (*astu vā*) pure matter too is a bond, since it [too] is to be removed by initiation. Even then:

> **Just as poison that is in it does not destroy the snake, nor does [the poison] that comes to it [from another snake],[424] so too the accumulation of [pure] bonds[425] that attaches to him does not destroy Ananta. (8c–9b[426])**

For just as the poison, even though it is in his body—or the poison that has been injected [into his body] (*pratisaṃkrāntam* [= *tadgatam*]) from another snake—is not destructive as a poison to a snake that generates poison, so too the accumulation of bonds which is his body does not impede Ananta—†[the accumulation of bonds] which is in that [*śuddhavidyā*] that makes his position possible (*tatsthānasādhakagataḥ*), i.e. which consists of that [*śuddhavidyā*] (*tadātmakaḥ*), since his agency through pure knowledge is entailed because he has the power to generate bodies[, worlds] and such like [for the likes of us] (*śarīrādijanakatvākṣipta-śuddhavidyākartṛtvāt*).†[427]

And so too the [other] souls invested with offices within the realm of primal matter, starting with Vīrabhadra, are not impeded by the accu-

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[423] *Kiraṇa* 3:27.

[424] Thus Rāmakaṇṭha: perhaps what I offered in *Hindu Scriptures* (1996:354) is closer to what was originally intended: 'Just as a snake's poison that is in the snake does not destroy that [snake] in which it resides,...' M^Y's reading *sarpaṃ* is almost certainly not original, but it seems likely that Rāmakaṇṭha renders it in the genitive with *viṣasraṣṭuḥ sarpasya*, just as he renders the verse's *'nantam* with a genitive.

[425] i.e. those of his body of 'pure knowledge' and the impurity entailed by holding an office (*adhikāramala*).

[426] In R^N the text of these half-verses immediately follows 8b, but it has been moved to where *tatstham ityādi* occurs as a *pratīka* in all the manuscripts.

[427] This sentence seems corrupt. We expect a parallel in Ananta's case both to the poison that is *tatstham* and to that which is *tadgataṃ*. Rāmakaṇṭha intends to make the analogy with the snake and its poison complete by showing the circularity of Ananta's relationship with bonds: he creates bonds for others but only by virtue of having bonds himself, and yet these bonds are not bonds for him.

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mulation of bonds made up of primal matter. This is what is stated here. This has been taught by the teacher [Sadyojyotiḥ]:

> Even though they are joined to the *kalās*,[428] they are not controlled by them, as the multitude of bound souls are. It is those [*kalās*], together with the bound souls, that are controlled by these [officiants in the realm of primal matter]. These [officiants are therefore situated] above that [realm of primal matter].[429]

If that is so, then pure knowledge too, since it is a bond, should have been cut off for Lord Ananta, just like [all the] other bonds. So how [does he still have] this accumulation of bonds [deriving] from it (*tataḥ*) that are his body? In reply to this is taught:

> **Just as a Gaḍūcī plant (*chinnodbhavā*),[430] when it is cut off, arises [again] by [resorting to] the place which was its locus (*sthānāśrayavaśāt*), so too the overlord of mantras (*mantreśe*) [Ananta] must perforce bear a body by virtue of his position.[431] (9c–10b)**

Just as a Gaḍūcī plant (*gaḍūcī* = *chinnodbhavā*), even though cut off at the root, resorts to the particular place which was its locus and grows forth again, so too [the bond of] pure knowledge of Ananta, though cut off, resorts to his particular position, that is to say (*-lakṣaṇam*) to his being invested with office,[432] and grows forth again in the shape of his body and such. Thus on the strength of his office Ananta by force, as it were, bears a body, even though he might not wish it. Thus there is no inconsistency [in the position of the Śaiva Siddhānta].

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[428] It is possible that Sadyojyotiḥ is here using *kalā* in the old Pāśupata sense to mean the entirety of instruments and effects (see footnote 162 on p. 212 above). It is possible also that he means it in the sense of the 'divisions [that are the evolutes of primal matter]'.

[429] *Mokṣakārikā* 82c–83b.

[430] *Tinospora cordifolius* Miers, a plant that grows from a bulb.

[431] Although it appears from the distribution of readings that *haṭhavad vapudhāraṇam* (with the metrically exigent incorrect stem-form of *vapus*) is original, we can assume that Rāmakaṇṭha read *tanudhāraṇam* on the evidence of his *avatārikā* to 4:12c–13b.

[432] The ambiguity of the word *sthāna* is here exploited, for it is understood to mean 'position', 'office', as well as 'place'.

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As for the inference stated to prove that his body must be born of past actions, that too is inconclusive. This is taught [with the following verses]:

> **Just as a body sustained by the power of mantras can remain for some time and with its power[433] can reach some desired place, even if it has been bitten [by a snake] at [the appointed time of] death, so too through the might of Śiva's power (*tacchakti-*) his body remains. For this reason his body is to be understood to be utterly pure like the lotus-leaf.[434] (10c–12b)**

One who is bitten by a snake at the [appointed] time of death is *kāladaṣṭa*. The meaning is that [the fruits of all] his actions [to be consumed in this life] have been consumed. Just as such a person's body can be sustained for a long time by the power of mantras alone and can survive and reach some desired place by the same above-mentioned soul's power of knowledge and action,[435] so too [it is with] Ananta's body, which is not born of [the retributive power of] past actions, because of a power of the Lord's *śakti* called '[the power] of office' (*īśvaraśaktisāmarthyād adhikārākhyāt*).

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[433]If the text of 4:12.1–4 is correctly constituted and interpreted (the syntax does not seem to me smooth), Rāmakaṇṭha is to be understood to take *mantraśaktyā* to be the instrument governing *vidhṛtaḥ*, and *śaktitaḥ* (glossed below with *prāguktasyaiva puṃsaḥ śaktyā jñānakriyātmikayā*) to be the instrument of *prāpnoti*. The author of the root text might have intended no more than an otiose repetition of the idea already conveyed by *mantraśaktyā*: 'and through [that] power'. Tryambakaśambhu does not make clear how he interprets the word (IFP T. 1102, p. 79[15–17]): *śarīraprārabdhakarmābhāve 'pi mantrabalāc ciraṃ jīvati śaktitaḥ*.

[434]Because it is through Śiva's power and not through the evolutes of primal matter that Ananta bears a body, his body is as pure as a lotus-leaf. Water cannot for a moment remain on a lotus-leaf and, like Ananta active in the realm of impure matter, it grows in mud. The accepted version of these *pādas* is common to the Nepalese and South Indian transmissions and is undoubtedly primary. Rāmakaṇṭha's commentary, however, may appear to quote and therefore to support the secondary version: *asaṃspṛṣṭaṃ malair jñeyaṃ padmapattram ivāmbhasā*, a reformulation that makes the intended image explicit and incorporates *Bhagavadgītā* 5:10d; but the apparent quotation forms part of Rāmakaṇṭha's own verse (4:12.5–6) and I suspect that it is found only in the two manuscripts most influenced by Rāmakaṇṭha's commentary precisely because it derives from Rāmakaṇṭha's commentary.

[435]See footnote 433 above.

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> Therefore, and because of the previous argument[436] his body is to be understood to be utterly untouched by the [surrounding] impurities, which are the bonds derived from *karman* and from primal matter, just as a lotus-leaf [is untouched] by water.

Because even among the likes of us some rare souls are known to have bodies that are not born of [the retributive power of] past actions,[437] this logical ground 'because [his body is] a body' is shown here to be inconclusive. This is what is conveyed [by the above passage].

But his body must be the locus of [limited] consciousness (*bodhāyatanaṃ śarīram*), in the same way as [the bodies] of the likes of us [are]. So why is it said that 'he must perforce bear a body'?[438] In answer to this, [the Lord teaches] this [verse]:

> **Just as the volatile fluid [of quicksilver] (*kalyaḥ ... rasaḥ*) when [put] in the body remains in the body by the help of supports (*tantraiḥ*), so too the mighty power of knowledge [remains in Ananta in spite of him having a body].[439] (12c–13b)**

Just as the extremely volatile (*atyantānavasthitaḥ* = *kalane gatau sādhuḥ* = *kalyaḥ*) fluid [i.e.] quicksilver (*pārataḥ*) [when] in the body is helped by

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[436]This presumably refers to the argument that Rāmakaṇṭha gives in his commentary on 4:7c–8b.

[437]See *Kiraṇavṛtti* 1:13.7–8.

[438]In the case of the likes of us, the evolutes of primal matter that constitute the body are conceived of as a means for acquiring limited powers of knowledge.

[439]It is unclear to me how this verse was understood by its author. Perhaps *rasa* was intended to refer to chyle, the volatile nutrient fluid that results from the first decoction of what is eaten. It is also conceivable that alcohol was intended. Following the readings and commentary of Tryambakaśambhu we might interpret: 'Just as an elixir (*rasāyanam* = *kalpaḥ*) in the [impure, i.e. not purified by vomiting, purging and such like preliminaries (*aśuddhe vamanavirecanādibhir aśodhite*)] body is powerless (*avaśaḥ*), even when (*ca*) strengthened (*upacitaḥ*) by medicines prepared according to the prescriptions of alchemical science (*tantrai rasāyanakalpapraṇītauṣadhaiḥ*), so too omniscience ([*bodhaḥ*] *yugapadaśeṣārthadyotikaḥ* = *bodho mahābalaḥ*) does not remain (*na tiṣṭhati*) in this [impure (*aśuddhe māyātmake*)] body, [even when strengthened by Śiva's power (*śivaśaktyupacitaḥ*), because of the presence of impurity].'

The possibility that the reading *sutiṣṭhati* is primary cannot be ruled out. Oberlies (1997:18–19) lists a number of instances of the use of *su-* as a verbal prefix in the epics and in Pali.

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other substances that are its supporters and such (*tatkuṭumbadhāraṇādibhir dravyāntaraiḥ = tantraiḥ*),[440] and remains in this [physical] body, so too the power of knowledge, even though mighty (*mahābalo 'pi*), [mighty] in that, because his impurity has been cut away, it has everything as its object (*sarvārthaḥ*), remains in Ananta's body, assisted by the means of support that are the Lord's power of will (*icchāśaktyātmakaiḥ*). This [then] is the purport: it is appropriate that (*upapadyate*) those whose innate impurity has not been cut off (*avicchinnamalānām*) have bodies in order [partially] to make manifest their [innate omni-]science, but not also those whose innate impurity has been cut off and who reside in the reality level of Īśvara (*īśvaratattvāśritānām*). And thus (*iti*) it has been taught that Ananta does not bear a body in order to help him to know, by saying [that he does so] by force (*haṭhataḥ*).

Is this [body then] of no help at all for him? The response [of the Lord] is that this is not so.

> **Just as great strength comes to (*yāti*) weak people through the power of medicine, so too Ananta attains strength in [joining souls with] the supreme through the might of that [body's] power (*tacchakti-*), and, because he has this might, he immediately stimulates the matrix [of primal matter to generate from herself all that is material].[441] (13c–14)**

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[440]The gloss alludes to *Dhātupāṭha* 10:139: *tatri kuṭumbadhāraṇe*, '[the root] *tatri* in the sense of supporting the family'. We expect *dhāraṇa* therefore to refer to an action, but the expression *dravyāntaraiḥ* seems to require that it refer to a substance or thing. Nor is it merely the mode of expression that is problematic here but the ideas themselves: does Rāmakaṇṭha understand the image to come from a medical context or from a background of tantric alchemy such as is represented, e.g., by the (considerably later) *Rasaratnasamuccaya*? In the latter case keeping mercury in the body would have soteriological relevance.

[441]The reading *yāti* of M^Y (alone) in 4:14a seems to be supported by Rāmakaṇṭha's repeated use of *yāti* (4:14.1 and 3), and it has been retained against all other sources because it seems to me that it would be an odd word for Rāmakaṇṭha to have chosen unless it were in the text before him. The *evam* not only has the support of all other sources, but it is also apparently echoed by Rāmakaṇṭha (in 4:14.1); nevertheless, I suspect that it is only an apparent echo and that in fact Rāmakaṇṭha is supplying *evaṃ* because it is natural in prose to supply a correlative to *yathā*. In 4:14b too I have read with M^Y against all the other sources, assuming that *pare* was understood by Rāmakaṇṭha as a locative (the use of the nominal rather than the pronominal ending is optional according to *Aṣṭādhyāyī* 7.1.15–16) and that it is glossed by *parasmiñ*

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Just as the strength of the weak increases because of the power of medicinal herbs and the like, so too, through the enabling of his power to act (*kartṛtvasamarthanam* = *sāmarthyam*) brought about by the power of his body, the Lord Ananta attains strength (*balam*) in such things as joining souls that are to be purified to the reality level of supreme Śiva (*parasmiñ chivatattve balaṃ saṃskāryasaṃyojanādyātmakaṃ yāti*). This [then] is the meaning: although he is omniscient, since he is slightly inferior to Śiva in his power of action[442] and is thus incapable of such tasks as joining souls to be purified to this [highest reality level], his body, just like those of the likes of us, has to be used for manifesting just a certain amount of his [innate] power of action (*tāvato 'pi kartṛtvāṃśasya*).

[There follows] a question to examine another point on the same topic (*parīkṣāntarāya*).

[Garuḍa spoke:]

> **He is the one who stimulates in the lower realm [i.e. in primal matter and the principles that evolve from her]. Why must there be one who stimulates primal matter? She is of herself prone to transformation by [the very fact of her] transformation [of herself] into this world, since she is taught to be the matrix of the universe and her evolutes [are the principles that] start from that of limited power to act (*kalādayaḥ*). As a result of [that] transformation [must there not follow] the destruction of everything?[443] [And yet if there is] no transformation, how can the universe [come about]? (15–16)**

But this question is inappropriate, because it has been refuted by logic in the [section devoted to] the proof of God above,[444] and because an answer to it has been taught above when it was said 'What if it is *karman* [that is the cause of the universe]? No, because [*karman* is] insentient.'[445]

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chivatattve (4:14.2–3).

[442]Cf. the commentary ad 3:27ef, where the same point is made.

[443]What is implied is that matter herself is destroyed by her own transformation into the effects that are the universe, and so all will be irrevocably destroyed at the time of the supposedly cyclical destruction of the universe.

[444]*Kiraṇa* 3:9–27 and commentary.

[445]*Kiraṇa* 3:12cd.

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Then can we suppose that (*atha*) the question asks what need there is in this system (*atra*) for an appointed [subordinate who plays the rôle of] another stimulator [of primal matter]? That [objection] too is inappropriate, because it has been refuted by the passage beginning 'Just as by a ruler of a kingdom in this world...'[446] Nor is it appropriate to interpret it to be another (*punaḥ*) attack here on [the existence of] God from the standpoint of the Sāṅkhyas, because the refutation of this view too occurred (*sambhavāt*) before with the passage starting '[The universe is] gross, diverse, [and therefore] an effect'.[447] Only if that [refutation] had not already occurred would a further question [on these same lines] be appropriate, and not otherwise, because [if such a question were allowed,] the undesirable consequence would follow [of further attacks] on *kalā* and the other principles too.[448] On this point we teach that one must concede [that there is] another intention behind the question (*praśnārthaḥ*) [and that is to reveal] the unwanted corollary that the non-existence of God is proved when there is resorption of the entire universe (*mahāpralayāpekṣayā*). For in such a resorption, since [the offices and bodies of] Ananta and the rest [of those officiants] are resorbed and the Lord darkens his [other] aspects, such as that as Īśvara, and remains only as Śānta and there are therefore no stimulators, primal matter, being the womb of the universe, is admitted to be of herself prone to transformation (*svataḥ... pariṇāminī*) because of her transformation into aspects that are [progressively] subtle, very subtle, and so forth (*sūkṣmasūkṣmatarādyavasthāvikāreṇa* = [*vikāreṇa*]), because of her readiness to manifest her own effects (*svakāryavyaktiyogyatayā*), so too (*yathā... tathā*) at the time of the beginning of creation she will [of herself] become [so transformed as] her effects, starting with *kalā*. Therefore what need is there of supposing a stimulator of this [primal matter]?[449]

And if it is maintained that the stimulators [of primal matter] are not resorbed even at that time, then a total resorption is impossible (*mahā-*

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[446] *Kiraṇa* 3:27a.

[447] *Kiraṇa* 3:12a.

[448] Perhaps *sambhavāt* and *tadasambhave* might be translated differently: 'because one can assume the refutation of his view by the section...' and 'For if one does not assume [that this has been thus refuted]...'.

[449] The point of the argument appears to be that if *māyā*, as genetrix of the material universe, can perform the final shutting down at a *mahāpralaya* (for Ananta and the other officiants cannot remain to the absolute end), then why can she not also start it up without their superintendence, for both processes involve a sort of self-transformation?

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pralayānupapattiḥ), since there would be no difference [in this respect between lower resorption (*pralaya*) and total resorption (*mahāpralaya*)], and thus the [position of the Śaiva Siddhānta would be vitiated by] the reverse of the [above] undesirable corollary (*iti prasaṅgaviparyayaḥ*).

Furthermore, since primal matter is prone to transformation, that she, being partless, transforms in her entirety must entail that she be destroyed at the time of [the appearance of] her effects, just as is the case with milk [when transformed into] yoghurt and the like. For if she had parts, then, like pots and other such [effects], she would be dependent on some [further] cause, and so could not be the ultimate [material] cause [of the universe].

And if it is maintained that she does not transform herself, then, because she would not then be its material cause, the coming into being of the universe would not take place. Thus the view to be refuted [is given] with this pair of unwanted corollaries.

To this the Siddhānta [responds]:

[The Lord spoke:]

> **She is insentient and that is why she has to be stimulated [to transform herself] for the sake of the good of souls. Of herself she does not transform and therefore [there must be an] Ananta who impels her to act. (17)**

Even at a time of total resorption she has to be directly impelled by the Lord into the various states that are [progressively] subtle, very subtle, and so on, for the sake of souls, in accordance with the degree of the manifestation of their *kalā* and so forth (*kalādivyaktyanuguṇena*). The meaning is that the first unwanted corollary [of the position of the Śaiva Siddhānta] does not apply, since even then the aspects of the Lord, such as that as Īśvara, are not resorbed. This is taught in the venerable *Mṛgendra*:[450]

> Even in sleep he remains awakening those deserving of awakening, blocking those to be blocked, ripening the [retributive force of] the past actions of those who have [still to experience the fruits of] past actions, making the powers of primal matter ready to become manifest and seeing all things as they are.

[450] *Mṛgendravidyāpāda* 4:15. Quoted also in a related passage in the *Nareśvaraparīkṣāprakāśa* ad 2:31, p. 153.

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[The corollary does not apply,] because it has been taught that a total resorption (*mahāpralayaḥ*) is a resorption of the external effects [of primal matter], beginning with [the principle of] limited power to act (*bahiraṅga-kalādikāryopasaṃhāraḥ*), and of that same [resorption] Ananta and the rest [of the officiants of the material universe] are agents.[451]

Nor does the second unwanted corollary [of the position of the Śaiva Siddhānta] apply. This is taught [with the following verse]:

> **Just as the ocean changes on the surface alone from the force of the wind, so too primal matter, since she is unshakeable, is subject to change [only superficially] through [her evolutes,] the principles of limited power to act and so on. (18)**

For just as the ocean suffers transformation in the form of [the movement of] its waves [and does so] by the use of a limited number of its powers, not of all of them, so too primal matter, since she is an aggregate of [many] powers, suffers transformation into her effects, starting with *kalā*, using only certain of her powers, not all of them, because she is unshakeable in that form (*tena rūpeṇa*) [i.e. in her totality].

Here the view of an opponent [is introduced]:

> **Someone may point out that (*cet*) she cannot produce her effects if she is not shaken up. (19a)**

If her transformed powers too, like her untransformed ones, are not shaken, as these [transformed powers] exist inseparable [from the other group of untransformed powers], they [i.e. the supposedly transformed

[451] I am not certain that this and the conclusion of the second *kāṇḍa* of *Nareśvara-parīkṣāprakāśa* (p. 153) can be made wholly consonant with what Rāmakaṇṭha has to say about *mahāpralaya* in the *Mataṅgavṛtti* ad *vidyāpāda* 3:30–2, where *pralaya* right up to *śāntyatīta* is described, and ad *Mataṅgavidyāpāda* 25:53–66 (particularly 62c–63, in which it is made explicit that Ananta attains the *uttamam padam*). I assume that Ananta and the other *vidyeśvaras*, who, though they officiate in the impure universe, actually belong to the pure path (see *Kiraṇa* 8:136–7), retain their powers and superintend at a time of *mahāpralaya* at least until all the effects of *māyā* have been withdrawn—thus primal matter indeed does not shut herself down, as Rāmakaṇṭha had Garuḍa allege. Thereafter they may themselves be resorbed. What is unclear to me is how the Lord can continue to perform all the functions listed in *Mṛgendravidyāpāda* 4:15 in the sort of *pralaya* that reaches up to *śāntyatīta* taught in *Mataṅgavidyāpāda* 3:32.

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powers] too cannot [really] be transformed, and therefore her effects could not be produced. So it must certainly be admitted that all [of *māyā*, and all her powers] are shaken, and thus this logical ground [stated above] 'because she is unshakeable' is not proven.

The response of the [Śaiva] Siddhānta to this is:

> **[This] shaking of her [that is her] being impelled by Ananta (*tadīraṇam*) must take place (*syāt*). [But when] this [or that particular] power [of hers] is stimulated, by that [stimulation] (*tena*) [and not by the general shaking] it produces effects incessantly.[452] (19bcd)**

This general shaking that is the nature of stimulation affecting all her powers we do indeed accept. But [the shaking] that consists in [the production of a given] effect is a particular shaking only of a certain particular power (*kasyāścid eva śakteḥ*). And thus [the above logical ground is] not unproven. This is taught [with the following verse]:

> **She is taught to be unshakeable, because she pervades everything. She is the material cause of the universe (*jagataḥ*). The body of her effects in the universe (*adhvani*) are not, as primal matter [herself] is, pervasive [and yet] transcendent. [Since] she pervades all things from the principle of limited power to act downwards (*bhāvān kalādikān*), it is therefore taught that she is unshakeable. (20)**

Since she is all pervading, she has not been shaken in all her powers [in such a way that she has totally transformed herself] as her effects, and thus she comes to be called 'unshakeable'. She is inferred to be the cause of the universe, [and] she is in this form (*tena rūpeṇa*) unshakeable because she

[452]This awkward translation attempts to show one of the ways in which the verse might be construed that might allow Rāmakaṇṭha's interpretation. The response of the Śaiva Siddhānta may, however, have been intended to start not in 19b but in 20a. Thus, ignoring Rāmakaṇṭha's interpretation, one might render 19a–20b thus: 'Someone may point out that (*cet*) she cannot produce her effects if she is not shaken up, that she must be shaken, be impelled by Ananta (*tadīraṇam*). Once stimulated by him this power produces her effects incessantly. [This is true, but] as the [material] cause of the [material] universe, she is [nevertheless] taught to be 'unshakeable', because she pervades everything.' Other readings in *pādas* b and c might also be accepted.

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remains pervading all entitities (*bhāvāḥ*)—so called because they come into being (*bhavanti*)—i.e. her effects, starting from [the principle of] limited power to act. The meaning is that these arise inside her womb, in the manner of insects [coming into being from] ghee [while remaining inside it], not by the relation of effects and cause in which the effects entirely assume the essential nature of their cause (*na tu tadbhāvabhāvitvāt*).[453]

It is only substances, such as clay, that are in ordinary life (*loke*) seen to be causes of effects such as pots and the like, not their power. Why then is it taught that [her] 'power... produces effects'?[454] In response to this [the following verse] is taught:

> **The power which produces her effects is called 'action' (*kriyā*), and it is subtle. Although it is subtle [it transforms itself] into gross effects like the seed of a banyan tree. (21)**

Like the banyan seed in this world, her power too, though it is subtle, is established to be the producer of gross effects; it is known by the word *pariṇati* ('transformative power'), and its nature is such that it [can never directly be known but] must always be inferred. It is not a substance, because substance exists even in a state where potentiality does not (*aśaktyavasthāyām api*). As they say,

> Power is that which effects [something]. It is not a substance, because they are not invariably concomitant.[455]

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[453]This free translation of *tadbhāvabhāvitvāt* conveys what I suppose Rāmakaṇṭha intends with this phrase. The pot that arises from the clay leaving no clay remaining is an example of an effect and a cause in this relation. Other early Siddhāntas (such as the *Rauravasūtrasaṅgraha* and the *Svāyambhuvasūtrasaṅgraha*) do not stress that the transformation of *māyā* is partial, and *Svāyambhuvasūtrasaṅgraha* 2:7 uses the terminology that Rāmakaṇṭha here rejects to speak of the relation between *māyā* and her effects: *tadbhāvabhāvino bhāvāḥ sarve māyātmakāḥ paśoḥ/ dvividhaṃ sādhayantīha puruṣārthaṃ parāparam.*

[454]*Kiraṇa* 4:19cd.

[455]This quotation has not been traced. Its crude flatness suggests that Rāmakaṇṭha might be quoting it because it is scripture; but Rāmakaṇṭha seems to employ the introduction *yad āhuḥ* exclusively for non-scriptural quotations (e.g. 1:14.18, 1:15.38, 1:18.12, 16, 18, 1:22.2, 11, 1:23.26, 2:14.12, 3:6.4, 3:9.9, 29, 3:11.3, 3:14.2, 3:19.2, 3:23.15, 39.) A possible exception is the quotation in 3:13.5 (prefaced by *yad āhuḥ* both there and in the *Mataṅgavṛtti* ad *vidyāpāda* 3:20, p. 69), which is identified in the *Śataratnollekhinī* (ad 14) as belonging to the *Mṛgendra*, but is not found therein.

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Nor is it the [mere] presence of assisting factors, because we do not see that something without power (*aśaktasya*) has an effect, even when the factors that assist that [power] are present (*tatsahakāriyoge 'pi*). Thus [the verse] 'The power which produces her effects...' is well taught. Then how does this affect the matter under discussion? The response is as follows (*ucyate*):

> **Therefore this [power of hers[456]] (*sā*) should be understood to be the cause of this gross [universe] in its entirety. (22ab)**

Thus since it has been taught that primal matter, although she consists of many powers, does not entirely transform herself, for this reason only some one particular power [of hers] (*kācid eva śaktiḥ = sā*) is [here] taught to be the cause of [all] gross effects in their entirety (*sāmastyena*), starting with [the principle of] limited power to act (*kalādeḥ*), not some further power too. Thus the second undesirable corollary too is shown not to arise.

[Is this power] directly the cause of the entire universe? The Lord teaches that it is not (*nety ucyate*):

> **From this [cause are produced] the principles of limited power to act (*kalā*), time, binding fate (*saṃsthā = niyatiḥ*). From that which (*hi*)[457] [arises**

[456]It is probable that the author of the *Kiraṇa* intended *śakti* (and the demonstrative pronoun *sā* in this verse) to refer in this passage to *māyā* herself, and not to a particular power of hers, but Rāmakaṇṭha follows the latter interpretation and thus emphasizes that the universe is only a partial transformation of *māyā*.

[457]The particle *hi* is often glossed with *yasmāt* in the sense of 'because'. Below Rāmakaṇṭha distorts this common gloss, because he is at pains to bring the *Kiraṇa*'s statement into line with the doctrine of the mature Śaiva Siddhānta, according to which only *kalā*, *kāla* and *niyati* derive directly from *māyā*, but *vidyā*, *rāga*, and *prakṛti* (following *Rauravasūtrasaṅgraha* 2:15) are held to develop from *kalā*. The position of the *Kiraṇa* on this point is not made clear, for the particle *hi* here is almost certainly originally intended here to do no more than obviate a hiatus between a final and an initial vowel. *Svāyambhuvasūtrasaṅgraha* 2:9ab, in which the creation of these principles is described, is also unspecific about which derives from which. Even in *Rauravasūtrasaṅgraha* 2:15, which Rāmakaṇṭha quotes below, the ablative *kalātattvāt* might be interpreted to mean 'after [the generation of] the principle of *kalā*' rather than 'from the principle of *kalā*'. The later Siddhāntas known to the Kashmirians, viz. the *Mataṅga* and the *Mṛgendra*, both clearly teach that the principles of *vidyā*, *rāga* and *prakṛti* derive from *kalā* (see, e.g., *Mṛgendravidyāpāda* 10:9, 11, and 19).

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> **impure] knowledge (*bodhinī = aśuddhavidyā*) there arises also attachment (*abhilāṣakṛt = rāgaḥ*) and [secondary] matter (*sūkṣmam = prakṛtiḥ*). From that [last mentioned evolve] the strands of material existence (*guṇāḥ*) and from those the principle of the intellect (*buddhiḥ*); from the intellect the principle of the sense of self-identity (*ahaṃkāra*); and from that the eleven faculties [of the mind, ears, skin, eyes, tongue, nose, mouth, hand, anus, reproductive organs, and feet] and the five subtle elements [viz. sound, touch, form, taste and smell].[458] From these [subtle elements the five] gross elements [viz. ether, air, fire, water, and earth] come into being. The Lord creates the entire [universe and also that which is] below.[459] (22c–23)**

From this principal of primal matter arise directly [the principle of] limited power to act (*kalā*), time (*kālaḥ = tuṭiḥ*), and the above-mentioned binding fate (*prāguktā niyatir eva = saṃsthā*). This is taught in the venerable *Svāyambhuvasūtrasaṅgraha*:

> From this [primal matter arise] time and the principle[s] which impel [viz. limited power to act and binding fate] (*kālakale*)[460]

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[458]The mature post-scriptural doctrine is that these are faculties, not the organs themselves, but they are assigned the names of the organs where they are known to reside in concentration. See, e.g., Aghoraśiva's *Tattvasaṅgrahaṭīkā* ad verse 5 (Filliozat's 6): *nanu bhrūlatotkṣepādīnām api kriyātvāt karmendriyānantyaprasaṅga iti cet. tan na, teṣāṃ tvagindriyavat sarvaśarīravyāpakatvenābhyupagamāt. hastāder eva bhrūkṣepaṇādivyāpāraḥ. tattatsaṃjñā tu tattadindriyaśaktīnāṃ tatra tatra viśeṣādhiṣṭhānād ity avirodhaḥ*. 'But since twitching one's eyebrow and such like [gestures] are also actions, there must result an infinitude of faculties of action? No, because they are held to pervade the entire body, like the faculty of touch. Twitching of the eyebrow and such are activities of the faculty of the "hand" and the rest [of the list of five]. Nevertheless (*tu*) they [viz. the five faculties] have these particular names because the powers of particular faculties reside particularly in those particular organs. Thus there is no contradiction [in our position].'

[459]In the commentary below Rāmakaṇṭha appears to interpret *adhaḥ* to refer to the egg of Brahmā and tags it on as an additional thing that the Lord creates.

[460]*Svāyambhuvasūtrasaṅgraha* 2:9a. The *Svāyambhuvasūtrasaṅgraha* appears here not to recognise the principle of *niyati*, just as the *Sarvajñānottara* and *Rauravasūtrasaṅgraha* did not (see *Rauravasūtrasaṅgraha* 10:98–101, quoted in footnote 119 on p. liv above, and the *adhvaprakaraṇa* of the *Sarvajñānottara*, IFP T. 760, pp. 41–55);

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because in that passage (*tatra*) binding fate too is included by the word *kalā*. *bodhanī* [means] the above-taught [principle of limited] knowledge. With the word *hi* is expressed that *abhilāṣakṛt*, [by which is meant] the above-taught [principle of] *rāga*, arose from the same cause as this [knowledge] arose (*hīti yasmāt kāraṇad utpannā tasmād eva*). And secondary matter, which was taught above as the cause of the *guṇas* also arose from the same. By indicating [with the word *hi*] another beginning (*prakramāntaranirdeśāt*)[461] [the Lord indicates that knowledge, binding fate and matter do] not [develop directly] from primal matter, but from a starting point that is an effect [of primal matter] (*kāryaprakramāt*), [i.e.] from the principle of limited power to act which has been taught above. This is taught in the venerable *Raurava*:[462]

> From the principle of limited power to act arose the two principles of passion and [impure] knowledge and [also] the unmanifest.

From the principle of [secondary] matter (*pradhānāt*) which is indicated by the word *sūkṣma* (*sūkṣma-padopāttāt tattvāt pradhānāt = ataḥ*) [arise] the three *guṇas* of *sattva*, [*rajas*] and [*tamas*]. From the *guṇas* (*guṇebhyaḥ = tebhyaḥ*) [arises] the *buddhi*. The rest of the priniciples and other entities (*tattvādivastunaḥ*), starting from *buddhi*, that are well known from ordinary [worldly] sciences are [merely] repeated here, so that one understand the particular ways [in which they exist] (*prakāraviśeṣaparigrahārtham*). This has been shown before[463] and is taught by the Sāṅkhyas:[464]

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but in its fourth chapter, which gives the six initiatory paths (*tattva*, *pada*, *varṇa*, *bhuvana*, *mantra*, *kalā*), *niyati* is mentioned (*Svāyambhuvasūtrasaṅgraha* 4:27–28b, p. 9 of the Mysore edition): *māyādhaḥ kālatattvan tu saṃsthitaṃ tat padadvaye/ niyatiś cāpare 'nyasmin* (?) *kalā vidyā tataḥ paraḥ/ catvāry etāni tatvāni veṣṭitāni pṛthak pṛthak*; and accordingly Sadyojyotiḥ has sought to read it in here (see the portion of his commentary cited in the apparatus) and Rāmakaṇṭha has followed his interpretation.

[461] I assume that what Rāmakaṇṭha means is that by the use of the word *hi* in the sense of *yasmāt* [*upādāna*]*kāraṇāt* the *Kiraṇa* indicates that it is listing a fresh sequence of effects which proceeds not from *māyā* but from *kalā*. The word *prakrama* might also be rendered with 'level' or 'sequence'.

[462] *Rauravasūtrasaṅgraha* 2:15abc.

[463] Presumably Rāmakaṇṭha refers to 1:17 and his commentary thereon (in particular 1:17.29–31), in which mention is made of some of the lower effects and it is explained that they are merely listed because they are well-known elsewhere.

[464] *Sāṅkhyakārikā* 22.

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> From matter [arises] the *buddhi*, from that *ahaṃkāra*, from that the group of sixteen, and from the five [subtle elements] in that group of sixteen [arise] the five gross elements.

With the word 'all' is meant [the universe] comprising bodies, latent dispositions, and worlds (*bhūtabhāvabhuvanātmakam*). And he also created what is below, [namely] the egg of Brahmā that is composed of the gross elements (*sthūlabhūtamayaṃ brahmāṇḍam*).

So in this way

> **The Lord, the ruler [Ananta], equipped of the powers of Śiva, created the whole body of effects that are [composed] of primal matter in which the [relatively] pure and impure are mixed. (24)**

The Lord Ananta (*ananteśaḥ* = *saḥ*) created all this [material universe] out of primal matter [but not all developed directly from primal matter; some developed indirectly] through intermediary stages (*pāramparyeṇa*). This [universe] is at every level (*pratisthānam*) 'mixed' with pure and impure officiants. The meaning is that these too are created by Ananta (*tenaiva*). This is taught in the venerable *Raurava*:[465]

> There are overlords of different kinds, [some] beyond stain [of impurities] and [others] stained [by impurities]. In each world gods are placed by His command.

He created it [in such a way that it is] also by its very nature mixed, both pure and impure. This the Sāṅkhyas [also] teach:[466]

> Creation, from Brahmā down to clumps of grass, is predominantly composed of *sattva* at the top and predominantly composed of *tamas* at its root. In the middle it is predominantly composed of *rajas*.

On this point [the Lord introduces] an opponent's view:

> **[The entire universe is] born of the [one] source, and if [it is therefore of] one [nature], then how can it**

[465] *Rauravasūtrasaṅgraha* 2:20.
[466] *Sāṅkhyakārikā* 54.

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become split because of [our] varying conceptions?[467] (25ab)

The source is primal matter, and since the universe is the same in as much as it is all born from that [source], it should all be of one kind—†[each] body pure, [each] world pure[468] for pure [souls]†—that is what is meant. Some [of the universe], however, is impure or mixed, for impure souls. How can he have created it thus of two kinds, because that must be impossible? As they say,

> A material cause cannot give rise to something opposite to itself in nature.[469]

If you say that from one thing two things are divided in as much as they are modes of that [first thing], just as from rice cooked rice and rice cakes [arise], and so difference between the two different [effects] is possible (*nānayor virodhasambhavaḥ*), this is wrong. This he states with the expression 'because of [our] varying conceptions', for [only] when there are varying conceptions do cooked rice and [rice cakes] arise from rice as two modes (*odanādeḥ... dvitayatvam*), [these two] being [merely] forms of that [rice] (*tatprakāratayā*). But when something has plurality [that has arisen] out of one thing even when there is no [such] variety of conceptions, then that (*nāsau*) is not split into [mere] forms of itself (*tatprakāratayā*), just as a pot does not [transform itself] as the absence of itself (*tadabhāvatayā*). And [according to you] there is plurality [here] without there being [such] a variety of conceptions; [that is to say] from what has been taught to be impure [arise] pure [effects] and from what is pure [arise] impure [effects]. And so how can this [universe] too [be said to be] split into [mere] modes of that [primal matter]? The answer is that it cannot (*naiveti*), because here there is no [such] difference of [mere] mode (*prakārabhedābhāvāt*), but a difference of substance (*vastubheda*

[467]This is a tough half-verse, which may already have been corrupt by Rāmakaṇṭha's time. In *Hindu Scriptures* (1996:370) I read *yonijāṃ buddhibhedāṃś ca* (assuming an *aiśa* contracted genitive plural such as that recorded on p. lxvii) and interpreted as follows (1996:357): 'and [Ananta created] the various states of mind of all creatures born of wombs. If [all] that is one [i.e. from a single source], how can it be of two kinds [pure and impure]?'

[468]Guessing at a haplographical omission: *śarīraṃ śuddhaṃ ≪śuddhaṃ≫ vā bhuvanam*. The crux marks are retained, because the text remains unsatisfactory.

[469]*Pramāṇavārttika, pratyakṣapariccheda* 263c.

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eva) such as that between a pot and the absence of a pot. Therefore the objection (*praśnaḥ*) that 'a material cause cannot give rise to something opposite to itself in nature' is just. But the [reply of the] Śaiva Siddhānta [is as follows]:

> **[The answer is that] in cases [such as that] of fireflies [that emit light] and other such [insects which do not] we experience one phenomenon and its opposite (*tad viruddhaṃ ca*)[470] where both are effects of the same cause. (25cd)**

This [objection] is invalid, because [the logical ground is] unproven, for we do not argue that it is because of a difference of conceptions that †a particular form is a particular form that is the cause of different particular forms†.[471] [We hold] rather that it is something that [innately] possesses [in potential] those particular forms (*prakāriṇa eva*) [that is the cause of them], because this [kind of relation of cause and effect] is directly experienced. For fireflies, mosquitoes, flies and the like, even though there are different perceptions of them as lumious and non-luminous (*prakāśāprakāśarūpeṇa*), there is no difference in one's perception of them as all born of the one cause [of all insects, viz. that] of warm moisture, and therefore they are seen as [all] being subdivisions of that [single genus]. So too here, pure and impure [effects] arise and, even though there are different perceptions of them as knowledge and ignorance, [nevertheless] because there is no difference in one's perception of them as [all] being born of the [one] source, it is correct that [the source] divides (*dvidhābhāvo yuktaḥ*) into two forms of herself. Thus, as in the case of fireflies, mosquitoes, flies and other such [insects], we directly experience that, even though the [various] forms [that arise from it] may conflict with one another (*parasparaparihāravirodhe 'pi*), they can result from one material

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[470]It is not clear from the commentary exactly how Rāmakaṇṭha construed this, if indeed this is how he read the text. The *na viruddhyate* in 4:25.18 suggests that he might have read a negative: *dṛṣṭaṃ khadyotąkādy; etad viruddhaṃ na. ekahetukam.* 'Such fireflies and other [non-luminous insects] are a fact of experience. This is not to be contradicted. They are born of one cause.'

[471]The text is most uncertain here and probably corrupt. Perhaps he meant to imply that the example given (of rice, variously processed, dividing into forms of itself) is an example of a particular *prakāra* of *māyā* which, only because of conceptions about it, appears as various *prakāras*.

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cause, who possesses [in potential] these forms (*ekaprakāryupādānahetutvam*), and this [direct experience] cannot be gainsaid (*na virudhyate*). Thus there is no fault [in our position]. And so, to explain (*tathā hi*):

> **Thus this [universe] is of varied composition and has [relatively] pure and impure parts. You must know that it arises from the powers of the [primal] cause; it is the effect born of the cause that is the seed.[472] (26a–d)**

Thus, though it is caused by powers of the source that is the one seed, it is to be understood to be of various forms (*bhinnaprakāratayā = bhinnasaṃsthānam*), existing in countless pure and impure parts (*śuddhāśuddhāmitapakṣastham*), not divided [into totally opposed and mutually exclusive effects] as a pot and the absence of a pot.

Now the subject is concluded:

> **Thus these effects of that [primal matter], which [together form the subtle body and as such] take residence in [the various gross] bodies [into which the soul transmigrates], have been explained.[473] (26ef)**

These effects of primal matter starting with that of limited power to act, which, as the subtle body, take residence in this gross body (*asmin sthūlaśarīre = vigrahe*), has been taught thus, i.e. to be the subtle body (*sūkṣmadehatayā = evam*), by the Lord. He explains how (*katham ity ucyate*):

> **Although this body of effects consisting of primal matter (*asitātmakam*) is [full of] mutually contradictory**

[472]Rāmakaṇṭha takes all of 26cd to refer to the universe arising from primal matter, but it is possible that with 26d a reference is intended to *mala* as the reason for souls' involvement in the effects of matter, since *mala* was spoken of in *Kiraṇa* 3:3–4 as a seed.

[473]Rāmakaṇṭha interprets the text to speak of the subtle transmigratory body here, and this suits the image of the chariot that follows; but it is not clear whether this is also what the redactor of the *Kiraṇa* intended. The *Sārdhatriśatikālottara* (17:4c–5b) states unmistakably that it holds the subtle body to be composed of *buddhi*, *ahaṃkāra*, *manas*, and the five *tanmātras*, and Rāmakaṇṭha has to work hard in his much quoted commentary on this passage to interpret the text to mean that the subtle body is composed of *mahāmāyā* and of all the impure principles from primal matter down to that of earth.

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[effects], nevertheless, [since its contradictory parts are] totally integrated in one entity, it clearly accomplishes the various requirements of the soul,[474] just as the various [disparate] parts of a man's chariot [accomplish what he requires]. (27–28b)

Although they are impure and their natures mutually contradictory, like the existence and non-existence of a pot (*parasparaparihārasvabhāvatayā ghaṭatadabhāvādivat* = *viruddham*), nevertheless these effects of primal matter starting with that of limited power to act, when grafted together in one entity, the subtle body, clearly accomplish the aims of the soul that we perceive through the above-taught[475] empowering of consciousness [—accomplish them] by means of the various activities of the principle of limited power to act and of the other[effect]s. And thus the conceit is used (*sambhāvyate*) that they are like the parts of a chariot when joined together onto the chariot.

Thus Ananta created this means of bondage to a [gross] body (*dehanibandhanam*). (28cd)

Since this is thus a means of accomplishing the soul's aims, therefore the Lord Ananta created this [subtle body] whose existence is a means of bondage [to a gross body] (*dehe nibandhanaṃ sthitir yasya tad dehanibandhanaṃ*), since it accomplishes the soul's aims because it takes residence in gross bodies [in which consumption of *karman* is possible]. [He does] not [do so] for any other reason (*nānyathā*).

What is this aim of the soul [that it accomplishes] and how is it the means of bondage [to a gross body]? In response to this [the following verse] is taught:

Without a [gross] body release is not possible, [nor is] experience, [which is] the instructor in knowledge and action.[476] (29ab)

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[474] As we have seen above (1:16ff.), the various constituents of the subtle body endow a soul with limited faculties of knowledge and action whereby he can use up the fruits of accumulated past action and work towards liberation. It is through the subtle body that the soul is linked to the various gross bodies in which that is possible.

[475] *Kiraṇa* 1:16ff.

[476] Perhaps more likely than this interpretation of Rāmakaṇṭha's is the following: 'Without a [gross] body there can be no liberation, [because there can be no] con-

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Here [the verse enumerates] liberation and experience, which is that which instructs (*upadeṣṭā =guruḥ*) [the soul] in knowledge and action, for knowledge and action are taught by experience, since they do not arise (*na*) when there is no experience, as in the condition of the *pralayakevalin* and such; thus this aim of man is two-fold. And this is not possible without a [gross] body, for liberation is not possible without maturation of impurity. And since this [impurity] cannot ripen all by itself (*kevalasya ca*), because of the principle that that which is unmixed cannot undergo transformation, therefore they necessarily depend on a body, which is a necessary assisting factor in the maturation of that [impurity]. This is what is taught [here]. Experience too [is impossible without a body]. Since we do not perceive the activity of the means of experience without their having a locus, their dependence on a body is well-established. Thus there is no contradiction [in our position]. It is not just Ananta who is the creator in this system (*atra*), for

> **This Śiva also (*ca*) does, because He acts entirely as He wishes, since He is omnipotent. He is at peace, [and] bestows grace on all. Through His power [the suppliant may attain] all desires. (29c–f)**

The word 'and' here is not in its usual position (*bhinnakramaḥ*) [for expressing what is intended]; it conveys here that the supreme Lord *also* creates this [universe], not just the Lord Ananta. The meaning is that both are agents here, because of their relationship of employer and employed.

> Thus ends the fourth chapter in the commentary on the glorious *Kiraṇa* composed by Bhaṭṭa Rāmakaṇṭha, the son of Bhaṭṭa Nārāyaṇakaṇṭha.

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sumption [of the fruits of past actions], [no realisation of the powers of] knowledge and action, and no teacher (*guruḥ*).'

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CHAPTER FIVE

On the Descent of Power[477]

Now [there follows] a further chapter introduced by a question in order to investigate a different aspect of the topic of bondage.

[Garuḍa spoke:]

> **Initiation should take place after a descent of Śiva's power; [but there can be] no descent, because [Śiva's power is] all-pervasive. (1ab)**

In this chapter (*atra*) the connections pertaining to the *sūtra*, the topic and the section of the book are to be understood to be the same as before. And that relating to the statement (*vākyātmakas tu*) is with various statements, such as 'When ... because of an intense descent of power ... [the soul] is initiated by his guru'.[478] That pertaining to the *paṭala* is with the passage beginning 'He is at peace, [and] bestows grace on all ...'[479] And this is the meaning of the question here: what was taught with the words 'When ... because of an intense descent of power ... [the soul] is initiated by his guru' is wrong, because a descent (*pātaḥ*) is invariably concomitant with [the falling object's] not being all-pervading, [and this is] proved by [the falling of] such things as water pots and Jujube fruits.[480] Being all-pervading is the reverse. Therefore, because we see [that it has] a property contradicting the property [of not being all-pervading] that must pervade it (*vyāpakaviruddhopalabdhyā*[481]), it is

[477] The title *śaktipātapaṭala* is given to this chapter in E_D and E_V (see footnote 1 on p. 161 above).

[478] *Kiraṇa* 1:21ab.

[479] *Kiraṇa* 4:29c.

[480] *Zizyphus Jujuba* Lam. (Thus Meulenbeld, 1974:580.)

[481] For this expression, cf., e.g., *Nyāyabindu* 2:39.

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proved that Śiva's power, lacking [the property of] not being all-pervading, since it has [the opposite property of] being all-pervading, cannot 'fall'. And this logical ground is not unproved, since it was asserted above that this power is all-pervading with [the words]:[482]

> And that awakening power is taught to be all-pervasive.

Nor can it be said that the logical ground is rendered inconclusive by [adducing the case of] primal matter. This is taught [with the following]:

> **Since she is essentially and inseparably conjoined with Śiva, she must at all times be in the bound soul. (1cd)**

It has been taught[483] that primal matter is the insentient power that is [Śiva's] accomplice (*parigrahavartinī śaktiḥ*) and so it would be fair to say that she 'falls' upon souls after a period of resorption (*pralayottara-kālam*) in the sequence [in which the development] of her effects [takes place], since it is her nature to transform herself. But this [power], since she is essentially and inseparably conjoined to the supreme Lord and is therefore of the nature of sentience, cannot be subject to transformation. This [principle] was taught [above with]:

> Transformation [is possible] of the insentient. It is not possible of the sentient.[484]

And so she must at all times be situated in the soul as a bestower of divine grace, and thus [the logical ground is] not [rendered] inconclusive [by adducing the case of primal matter], since the logical ground has here been further differentiated by [the addition of the provision of] 'being essentially and inseparably conjoined with Śiva'. This is what is meant [with the above].

Now if you say that her very being there (*saiva sthitiḥ*) is a 'falling'—if that is the case, [then]

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[482] *Kiraṇa* 4:1cd.

[483] I find no passage earlier in the tantra or the commentary in which an expression equivalent to *parigrahavartinī* is used of primal matter, but the point is clear from the second half of chapter 4 (4:15ff). That *māyā* is insentient, however, has been frequently stated, e.g. in 4:17.

[484] *Kiraṇa* 2:26ab.

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[Since we teach that Śiva's] power has always been [in all souls], should not existence have been extirpated? (2ab).

If she has been beginninglessly there, existing in all souls, then all souls should have been beginninglessly released through initiation, and thus the undesirable corrollary must follow that there would be no transmigration. And even if we admit the above-mentioned 'fall' of power, then, he says,

Or if it is [only at a particular] time [that she falls], what other (*ca*) [time] is there [other than the above-taught time of *malaparipāka*]?[485] If it is [just] the time taught above[486] [of *malaparipāka* that causes the fall of power], then what need is there of Śiva? (2cd)

The word 'or' (*vā*) is [there] to indicate the acceptance of the other view. Or [if we accept that she falls], the time [at which she does so] has been taught to be that of the maturation of impurity, as has been taught above with

> When [good and bad] actions have become equal ... through the power of the ripening of *mala* ...[487]

With the word 'and' (*ca*) [is asked:] 'what *other* time is taught [to be a time at which she falls]?' What is meant is: 'Is it that same time that was taught above alone that is the time of the fall of power, or [is there] another

[485]Or 'Or [if we accept that she falls], that time [i.e. when impurity is ripe] and what other is taught [to be the time when she falls]?' Rāmakaṇṭha distorts the verse so as to emphasize his position that there are two different times at which two different sorts of descent of power are possible: at the time of the *karmasāmya* that blocks a soul's experience a descent takes place, but one that is not necessarily salvific, and at that of maturation of innate impurity a salvific descent of power takes place. The author of the *Kiraṇa* perhaps intended 'And alternatively [if we accept that there is a fall,] (*vā*) what is this time that has been spoken of? If it is the time [of *karmasāmya* that is the essential prerequisite of grace], what need is there of Śiva?' or perhaps 'Or if it is time [i.e. if the 'fall' of Śiva's power is just that at some particular point in time (contrasting with *sarvadā*) it becomes connected with a soul—or its connection becomes immanent rather than latent—], then what [time] is that? If it is the time taught above [of *karmasāmya*], then what use is there of Śiva?'

[486]*Kiraṇa* 1:20.

[487]*Kiraṇa* 1:20cd. See footnotes to the translation ad loc. for a discussion of Rāmakaṇṭha's distortion of this section.

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one?' One cannot interpret that because of [Garuḍa's] ignorance [about that above-taught time his question is] about that [above-taught time of *malaparipāka*] alone, because ignorance about it is impossible, since it was explained above.[488] [A further objection is raised:] as for what was asserted above about [a certain] time being the cause (*nimittam*) for a descent of power and the descent [being the cause] of initiation, that too must be wrong, because if time is held to be the cause of a descent of power, then why not allow that it is [also directly] the cause of initiation, [in which case] what is the point of postulating Śiva in this system as the cause, by means of a descent of His power, of liberation? Let Him be the instigating agent [simply] in [the matter of enabling the] experience [of the fruits of souls' past actions], since this was set forth in the section beginning '[The universe is] gross, diverse, [and therefore] an effect ...'[489] This is the meaning of [Garuḍa's] objection (*praśnārthaḥ*). This group of objections He refutes in order:

[The Lord spoke:]

> **Words are used figuratively here: just as the soul is said to move, though all-pervasive, and is said to be perishable, though it is eternal, just as a 'cutting' of bonds is spoken of, just as Lord Śiva is said to be 'King of mantras', so too [here] a descent of power is spoken of in a secondary sense.[490] (3–4)**

Among these [objections], the assertion that (*... iti*) 'a fall is impossible, since [Śiva's] power is all-pervading' is simply proving what is already established. For this very reason, since the literal sense is impossible because it is contradicted by the proof that you mentioned, we too hold that passages of scripture that refer to the 'falling' of power express their meaning

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[488]Rāmakaṇṭha is justifying his unidiomatic (but not unusual in commentarial literature) interpretation of *ca* to refer to some further unmentioned thing, by explaining that Garuḍa cannot simply be asking to have the same time explained again.

[489]*Kiraṇa* 3:12a.

[490]The reading *bhāktaḥ proktaḥ śivāgame* in 5:4d has been assumed to be a secondary version composed to obviate the awkwardness of N's *sopacārataḥ*, which is either a hyper-adverbialization (using both the prefix *sa-* and the suffix *taḥ*) or a double sandhi of the masculine pronoun with *upacārataḥ* (cf. *Svāyambhuvasūtrasaṅgraha* 2:3d *socyate*). The Nepalese version is supported by Tryambakaśambhu, by the quotation of the half-verse in the *Śataratnollekhinī* ad 51–2, p. 68, and in the unrecognised quotation in the *Śaivāgamaparibhāṣāmañjarī* (2:48c–49b), which supports also the Nepalese reading of 5:3cd.

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figuratively, just as the soul, although innately eternal and all-pervading (*nityavyāpakadharmayuktaḥ*), is said to move and to be perishable by figurative usage [of the word soul] referring to the soul's body; just as the inactivity of the bonds upon a soul who has been initiated, [because it is] like a cutting [of the bonds], is spoken of as a 'cutting', but it is not really a splitting in two; just as, because he shines (*virājate*) with his mantras, the Lord, although he is the supreme God, is spoken of metaphorically as the 'King of mantras'. Thus there is no contradiction [in our position].

Next He now states the reason for this figurative sense in the use of the word 'fall' applied, first of all (*tāvat*), to Śiva's Vāmā power,[491] which

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[491] *Mokṣakārikā* 32c–33b and Rāmakaṇṭha's commentary thereon explain three aspects of the Lord's power of action: **vāmā jyeṣṭhā raudrī ca svato 'bhinnāpi sā tridhā/ rodhaviśleṣaharaṇair vibhinnā karmabhiḥ kriyā**

atha sthitisaṃrakṣaṇabhāvalakṣaṇānāṃ vyāpārāṇāṃ saṃsārarodhaphalatvād rodho vāmāvyāpāraḥ, ādānarūpaḥ saṃhāro jyeṣṭhāyāḥ, pāśaharaṇātmako 'nugraho raudryāḥ—ity etaiḥ karmabhir abhinnāpi svataḥ kriyāśaktir vibhinnā kathyate, na paramārthataḥ.

'Although undivided in herself, the power of action is threefold as Vāmā, Jyeṣṭhā, and Raudrī, differentiated according to her functions of blocking, separating, and taking.

Now among the functions of creating (*sthiti°*), protecting, and occluding (*bhāva°*) [cf. *Rauravasūtrasaṅgraha* 1:15 for this terminology], the function of Vāmā is to block, since her effect is to block worldly existence [or 'to block by means of worldly existence'?]; the function of Jyeṣṭhā is to resorb, that is to draw [to herself]; that of Raudrī is salvific grace, which consists in the taking away of the bonds. Although undivided in herself, the power of action is said to be differentiated because of these actions; [she is] not in truth [so divided.]'

Saiddhāntika sources are not unanimous about the functions of these powers, and it is not clear to me what Rāmakaṇṭha understands by Vāmā here and by Jyeṣṭhā in his introduction to 5:6c–8b below. Compare the following (not entirely clear) account from chapter 2 of the *Parākhya*, in which each power is allocated to a Rudra (M^Y f. 28[10–12], collated against its quotation on p. 60 of the *Śivapūjāstavavyākhyā* [=SPV]):

sarvaṃ vamaty adhaḥ śaktyā yayā sargaṃ (M^Y; *savyaṃ vamaty udgirati yayā vargaṃ* SPV) *tridhā sthitaṃ*

sāsmin vāmā samuddiṣṭā vāmadevasamāśritā (M^Y; *°samāśrayā* SPV)

vāmo vā yaḥ samāraṃbho (SPV; *saṃsārāṃbho* M^Y) *viparītaḥ svadharmataḥ* (M^Y; *viparītas tv asammatam* SPV; *viparīta svasammatam* SPV^{vl}; *viparīta svayam matam* SPV^{vl})

pravṛttiṃ kurute puṃsāṃ sā vāmā vāmakarmagā

jyeṣṭho (conj.; *jyeṣṭhā* M^YSPV) *mukhyaḥ* (M^Y; *mukhya°* SPV) *kriyāraṃbho yo narā*(M^Y; *naro* SPV)*rthaḥ paraḥ sadā*

sa puṃsāṃ(M^Y; *puṃso* SPV) *jyeṣṭhayā śaktyā sā śaktir jyeṣṭhasaṃgatā* (M^Y; *yā sā ca jyeṣṭhasaṅgatā* SPV)

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is [in fact] beginninglessly there:

> **Just as the sudden falling of a thing instils fear, so too the descent of power is said to instil fear of worldly existence. [Just as] one gets out of the way of that**

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†*dharmādharmasamāraṃbho jyeṣṭho na jyeṣṭhacodikā* (M^Y; *jyeṣṭhā-jyeṣṭhakacoditaḥ* SPV)

nānyathā jyeṣṭhabhāvo ['']sya puṃso jyeṣṭhaphalāśrayaḥ† (M^Y; *anyathā jyeṣṭhabhāvebhyo puṃsāṃ jyeṣṭhaguṇāśrayaḥ* SPV)

rukchabdavācako vyādhir nṛṇām ajñānalakṣaṇaḥ

yā taṃ drāvayituṃ śīlā (M^Y; *śaktā* SPV) *sā śaktī* (SPV; *śakti* M^Y) *rudravartinī*

raudreṇa karmaṇā puṃsāṃ śastrāsṛkkarmamoditā (M^Y; *śāstradṛkkarmamohitā* SPV)

sā raudrī rudrakarmotthā rudrāśrayaniṣaṃgiṇī

Here (and in *Mataṅgavidyāpāda* 5:52–5) Vāmā is associated with control over impure creation, not, as Rāmakaṇṭha appears to require, with creating fear of worldly existence. It is possible that Rāmakaṇṭha is using the terms of this group of powers without thinking of functions to which they may elsewhere be assigned, but merely as successively stronger draughts of Śiva's power: thus here, in the context of an individual's progress to liberation, Vāmā is correlated with distaste for worldly existence, Jyeṣṭhā with the *śaktipāta* that must precede initiation, and Raudrī (not mentioned here) with ultimate liberation. In the South Indian *Pauṣkara* (8:9) we see them apparently correlated with the awakening of Kuṇḍalinī: *vāmā jyeṣṭhā tathā raudrī suptanāgendrasannibhā/ vāmā vai daṇḍavaj jyeṣṭhā raudrī śṛṅgāṅgavat sthitā.* (Umāpati glosses *śṛṅgāṅgavat* with *śṛṅgasvarūpavat*—the comparison of Jyeṣṭhā with a stick may have nothing to do with the image of *Kiraṇa* 5:6c–7 but be meant to suggest Kuṇḍalinī rising straight up the *suṣumṇā*.) It is possible that the three powers are simply associated with different things at different levels: thus at the level of individuals Vāmā may be held responsible for *rodha* and for instilling fear of worldly existence, while on a higher level she may be connected with the creation of the universe. This might account for Rāmakaṇṭha's mentioning their cosmic functions in the above-quoted passage from the *Mokṣakārikāvṛtti* before speaking of their effects on the soul. Their association with the first three of the *pañcakṛtya* we find also in Kṣemarāja's quotation of the *Ānandabhairava* in the *Svacchandatantroddyota* ad 10:1144–6: *vāmayā visṛjet sarvaṃ jyeṣṭhayā pālayet punaḥ/ raudryā lokopasaṃhāraṃ kurute svecchayā prabhuḥ.* From Brunner's discussion of these powers (1977:117, 119) it emerges that in the context of initiation they are commonly associated with yet another triad: 'Un *śloka* de provenance inconnue est cité dans la plupart des manuels pour définir leurs fonctions respectives au moment de la *dīkṣā*: "Pour les actes de jonction (*yoga*), de disjonction (*viyoga*) et d'élévation (ou d'extraction—*uddhāra*), les Puissances de Śiva appelées Vāmā, Jyeṣṭhā et Raudrī sont respectivement souveraines." ' The verse in question is quoted by Nirmalamaṇi in his commentary on the *Kriyākramadyotikā*, p. 323: *vāmā jyeṣṭhā ca raudrī ca śaktayas tu śivasya hi/ yoge viyoge uddhāre vihanyante na kutracit.*

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[falling object][492] (*tasmād anyatra yāty eva*), so too the soul [goes] towards a teacher (*deśikam*) [in order to receive initiation].[493] (5–6b)

For just as the falling of stones and such like [physical objects] is frightening to men, so too being joined to the supreme Lord's power [Vāmā], although [it is a] beginningless [state], is said to be, as it were, a fall, because it instills fear of worldly existence. [Next] He states the reason for the figurative usage of the above-mentioned word 'fall' in connection with the power Jyeṣṭhā too, since that [power] must exist before initiation.[494]

Just as a teacher awakens pupils that have fallen asleep in front of him with a stick, so too Śiva awakens those asleep in the slumber of delusion with His power. When [a soul attains] realisation of his own nature, then it is said that [Śiva's power has] fallen. Therefore it is a fall of power. The [expression] 'fall' [is used because it] expresses the signs [characteristic of a fall].[495] (6c–8b)

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[492]Or 'Because of that [fear instilled by a falling object] one goes elsewhere; so too ...'

[493]This half-verse (6ab) is omitted by M^Y and not commented upon by Rāmakaṇṭha. Furthermore the choice of readings may seem arbitrary and the translation tendentious; nevertheless I believe that this is what is intended, for compare *Svāyambhuvasūtrasaṅgraha* 1:17–18: *tannipātāt kṣaraty asya malaṃ saṃsārakāraṇam/ kṣīṇe tasmin yiyāsā syāt paraṃ niḥśreyasam prati// sa deśikam anuprāpya dīkṣāvichinnabandhanaḥ/ prayāti śivasāyujyaṃ nirmalo niranuplavaḥ*. 'Because of the descent of that [power of Śiva] the soul's (*asya*) *mala*, which is the cause of rebirth, is worn away. When that [*mala*] is worn away, there is a desire to go to the supreme state, than which there is nothing higher. The soul (*sa*) reaches his teacher (*deśikam*) and, his bonds cut through by initiation, he becomes equal to Śiva, free from impurity, free from being submerged again [in the ocean of *saṃsāra*].' (The translation of the last word is problematic, for it is not attested in this sense. Apte's only meaning for *anuplava* is '[a] follower, servant'. Filliozat, following Sadyojyotiḥ, renders it 'sans approche en chaîne [des objets]' ('without trailing behind [objects]' in his English translation). It seems not unlikely that the intended sense was that of *nirupaplavaḥ*, which a number of manuscripts have incorporated.)

[494]See footnote 491 on p. 329 above.

[495]8ab (from 'Therefore it is a fall ...') is ignored in Rāmakaṇṭha's interpretation and the half-verse is omitted in M^Y. It is retained here, because some version of it is transmitted in both the Nepalese and South Indian groups; but the interpretation offered is far from certain, and it is possible that it formed no part of Rāmakaṇṭha's text.

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Just as a teacher awakens with his stick only pupils, i.e. those fitted for instruction, not the ineducable, even though there may be no difference in their [all] being situated in front of him, so too, when impurity (*malaḥ* = *mohaḥ*) becomes incapable of performing its function (*kāryam praty asāmarthyam* = *nidrā*)—that is to say when there is a certain ripening [of impurity]—the supreme Lord awakens with that same power that was [already] in them before (*tayaiva pūrvavyavasthitayā śaktyā*) those asleep who are without the knowledge that is a means of destroying it (*tannivṛttyupāyasaṃvidvikalāḥ*[496]). Thus when this same [power] has, in accordance with [a soul's] fitness because of the ripening of his impurity, generated that particular knowledge that is a means of destroying that [impurity], in a sequence starting with distaste for worldly existence, then it is said, figuratively, that Jyeṣṭhā, the cause of this effect, has 'fallen' as power.[497]

This has been taught [above with] 'After the blocking of the power [of *mala*] he [viz. the soul] is made without desire for existence.'[498] And in the venerable *Mataṅga*: 'His impurity shaken off for ever, he becomes dispassionate towards rebirth in this world.'[499] And also in the venerable *Svāyambhuva*:[500]

> From the fall of that [power], his impurity, the cause of rebirth in this world, wastes away. When this [*mala*] is worn away, there is a desire to go to the supreme state, than which there is nothing higher.

And therefore the objection '[Since we teach that Śiva's] power has always been [in all souls], should not existence have been extirpated?'[501] does not damage [our position], (*adūṣaṇam eva*), since, even though this [power] is at all times situated [in all souls], it brings about the extirpation of worldly existence only then (*tadaiva*), in accordance with the ripeness of

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[496]This conjecture is supported by the parallel *tannivṛttyupāyasaṃvidrahitān* in the derivative passage of commentary on *Śataratnasaṅgraha* 59 quoted in the apparatus. The passage adopts also Rāmakaṇṭha's ingenious interpretation of *mohanidrā* to refer to *malaparipāka* and Rāmakaṇṭha's identification of the power involved as Jyeṣṭhā.

[497]Or, reading *jyeṣṭhāśaktitvena kāryahetuḥ patita ity...*, '...then it is said, figuratively, that the cause of this effect has "fallen" as the power Jyeṣṭhā'.

[498]*Kiraṇa* 2:29cd.

[499]*Mataṅgavidyāpāda* 10:25cd.

[500]*Svāyambhuvasūtrasaṅgraha* 1:17.

[501]*Kiraṇa* 5:2ab.

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impurity in the soul (*tatra*), not at any other time and for any other [soul] (*anyatra*).[502]

[Next] the third objection too is refuted:

> **The time of the descent of this [power] is also [that of] the equal balance of [simultaneously maturing] actions.[503] (8cd)**

In response to the question 'Or [...at] that time and [at] what other is [she] taught [to fall]?',[504] the reply is '[at the time of] the equality of past actions also (*ca*).' With the word 'and'—or with the word *tu* standing in place of the word 'and'[505]—is included also [the time of] the ripening of impurity. And with the particle *eva* is expressed that there is no third time according to the Śaiva Siddhānta (*atra*). [It does] not [express that] the time stated above [—i.e. that of the ripeness of impurity—does not exist], because [the word *eva*] serves to emphasize (*-avadhāraṇatvāt*) [two times] that are being [enumerated and] added [by the particle *ca*].[506] Because the word 'equal' must refer to two things, the balance of two actions [is here to be understood, i.e.] their [equal] ripeness and their [equal] vehemence.

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[502]The conjecture *kāraṇatvaṃ* [nominative] *nānyadā* seems necessary because the ablative is rendered redundant by the final *yataḥ*.

[503]There are two doubtful points in the accepted text of this half-verse. The first is the reading *saḥ kālaḥ* where, in order to fit the metre, sandhi has not been applied (or where the pronominal sandhi has been 'normalised'). The various readings of M^{Y}, R^{N}, G_2, and E_D are, I think, secondary attempts at improving the error away. The same *sandhi* is required by the metre in 9:16d: *sakalas tena saḥ śivaḥ* (thus NE_D^{vl}), and there too the *pāda* has been rewritten in different ways to obviate the difficulty (e.g. *kurute sakalo 'pi tat* M^{Y}, *tadā bhavati niṣphalam* E_D). The second doubtful point is the plural *karmaṇāṃ* accepted in place of the singular *karmaṇas*, even though the latter is found in all the manuscripts except those of the group **V**. This has been accepted because **P** quote the *pāda* with the plural immediately below (5:8.18), and because it seems likely that in 5:8.29–30 (*na tu saṃkhyākṛtam iti darśayitum punaruktiḥ*) Rāmakaṇṭha is pointing to the difference in number between *karmaṇām* in 5:8d and *karmaṇaḥ* in 5:9a in order to account for the apparent repetition in consecutive *pādas* of the definition of the time of a *śaktipāta*.

[504]*Kiraṇa* 5:2c.

[505]This is the only point in the first six chapters at which Rāmakaṇṭha makes reference to a variant reading. The variant is not attested in any source other than his commentary. For Rāmakaṇṭha's policy of not reporting variants see p. cxviii.

[506]Rāmakaṇṭha is attacking another (more natural) interpretation of the verse, namely that the only time when power descends is when there is a blockage in the experience of past actions.

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This we will show [when commenting] on [the half verse] '[Ordinarily] a more powerful past action [gives its fruit] first ...'[507] For at that time, we shall explain, the soul, like a love-lorn woman attracted by two lovers, cannot experience, drawn as he is simultaneously by [the fruits] of two equally powerful, opposing past actions: 'When there is equal balance, how can the soul's (*tasya*) experience arise?'[508] Since this is the case, there would follow the undesirable consequence of the impossibility of worldly existence, for [all] experience would become impossible for some at some time in their beginningless cycle of rebirth entering into such an impasse caused by [the blockage of] past actions. And so in order to avoid that, even those who do not believe in the existence of God must necessarily accept the descent of the Lord's power in such cases (*atra*), just as in the case of the love-lorn woman, or in similar cases, they must accept the king's power, because there is no other way (*gatyantarābhāvāt*).

And in this fashion (*anenaiva ca rūpeṇa*) the balance of two past actions is held, according to the Śaiva Siddhānta (*atra*), to be a time when a fall of power takes place. He reiterates this [in different words] in order to show that [the balance] is not result of [an equal] number [of good and bad past actions]:

The time is [that of] a balance of past action. (9a)

For experience can never be rendered impossible by there being [merely] an equal number [of good and bad actions], since this creates no blockage. Because otherwise [i.e. if *śaktipāta* can take place then, even without actions blocking each other], since there would be no difference (*viśeṣābhāvāt*),[509] there would thus be the consequence of the descent of power at all times, the consumption of [the fruits of] past actions would be impossible, and that would contradict the passage of scripture

> Past actions [whose fruits are] not enjoyed are never destroyed.[510]

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[507] *Kiraṇa* 5:10cd.

[508] *Kiraṇa* 5:11ab.

[509] There would be no important difference between such a moment of *śaktipāta* and other arbitrarily chosen moments, since at none would actions actually block each other.

[510] Source unknown. The same quarter-verse is also cited in the *Mataṅgavṛtti* ad *vidyāpāda* 9:31c–33, 13:8cd, and 13:15–17 on pp. 304, 353, and 353 and cited prefaced by *tathā ca śrutiḥ* in the *Mataṅgavṛtti* ad *vidyāpāda* 8:103, p. 288, and so from that and from the manner of its introduction here we can assume that it belonged to a Siddhānta.

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And so this balance of actions, which is removable only by a descent of power, is of the nature of a blockage of past actions—different from that balance of actions [which is of the nature of equanimity with regard to the results of all past actions] that was taught above[511] to be the sign from which it can be inferred that [a soul's] impurity is ripe. Thus there is no fault [in our position].

And how do these two [blocking actions] become [changed] through a descent of power? In order to answer this [He states] the following (*tadartham etat*):

> **[The two blocking actions are] either destroyed or [rendered] unequal. (9b)**

When all the *karman* that remains, though the two actions block each other, becomes (*sampadyate*) balanced (*samam eva*) in as much as it[s fruit] is in storage [for immediate experience] (*āvāpagatatvena*[512]), then, because there can be no other [action] [the fruit of] which is not [yet] in storage [for immediate experience] (*anāvāpagatasya*) and which would have to be protected [from being destroyed] (*anurodhyasya*), [these two blocking actions] are destroyed (*kṣīṇam bhavati*) together with all the principles—thus souls become *vijñānakevalins*. This He will teach below with 'for when [they are] balanced, then experience is impossible'.[513] With

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In a footnote at the place of the last mentioned citation Bhatt draws attention to a similar expression of the same idea in a well-known half-verse (cited for instance in the *Nyāyakandalī* on p. 634 and on p. 3 of vol. 1 of Vyomaśiva's *Vyomavatī*, whose editor, Gaurinath Sastri, identifies it as belonging to the *Devībhāgavatapurāṇa*) to be found (among other places) in the South Indian *Pauṣkara* (2:45cd): *nābhuktaṃ kṣīyate karma kalpakoṭiśatair api*; but this text postdates Rāmakaṇṭha (see the discussion in the introduction headed 'The *Kiraṇatantra* and its Place among Other Siddhāntas').

[511]See *Kiraṇavṛtti* ad 1:20.

[512]The interpretation of this passage hinges on what Rāmakaṇṭha meant by this expression. I have assumed that *āvāpa* is storage only for *prārabdhakāryakarman* (or perhaps for a sub-category within *prārabdhakāryakarman*, of *karman* that is absolutely ripe and ready for immediate consumption). Souls who have no other *karman* than this—apart from the two blocking actions—attain the lower state of liberation of the *vijñānakevalin* through *śaktipāta*. This is a rare occurrence (as Rāmakaṇṭha probably intends to convey with the phrase *kasmiṃś cit puruṣe* in *Kiraṇavṛtti* 5:13.2), for most souls will have accrued a quantity of *karman* that is not *prārabdhakāryakarman* that is absolutely ripe, and such *karman* is therefore not ready to be stored in the '*āvāpa*' for immediate consumption, but must be protected from being destroyed by *śaktipāta* (see 6:20d and commentary thereon).

[513]*Kiraṇa* 5:11d. When Rāmakaṇṭha comes to comment on this passage in context,

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the words *yadi vā* the other possibility (*pakṣāntaram*) [is alluded to]—when, however, not all the past action remaining while the two actions block each other is ready for going into storage [for immediate consumption] (*āvāpagamanāya yogyam*), but some may remain as the cause for further rebirths and so forth as well, then, while protecting that (*tadanurodhena*), the descent of power renders one or other [of the two blocking actions] unequal [to the other], [that is to say leaves it] with its power [to bear fruit] unused (*apatitaśaktikam*[514]) and thus, because there is [then] no blockage, [the fruits of] all [actions] become experienceable. This He will teach with 'When [actions] are powerful and weak [relative to each other], no confusion [i.e. blockage] occurs.'[515]

Now the opinion of an opponent [is voiced]:

How is this state of being balanced to be reached? (9c)

How do these two particular actions reach this state of being balanced (*samatvam*) which consists in their simultaneously blocking each other? The implication [of this question] is that they cannot. The meaning is [that is impossible for them to do so] because [the order in which] past actions deliver their fruit depends on the order in which they were performed. The [response of the Śaiva] Siddhānta to this [is as follows]:

How can [it be brought about that] the time [required for the ripening of other things, such as crops,] be [sometimes] short and [sometimes] long? (9d)

Time (*kālaḥ* = *tuṭiḥ*) [required for ripening] can be both long and short. How can this be brought about? We must supply 'by directly experienced actions, such as ploughing and [planting crops and] so forth'. This is the purport: this logical ground is rendered inconclusive by [adducing] activities such as ploughing and the like, since, in the case of these, although they are performed in a certain sequence, sometimes a short length of time

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he has distinguished three kinds of action giving rise to *jāti*, *āyuḥ*, and *bhoga*, no one of which by itself is capable of giving rise to experience. Accordingly he there takes *samaṃ* in the sense of unmixed. There is no hint of this interpretation here. We must assume that Rāmakaṇṭha was happy for the word *samaṃ* to carry both the more obvious sense referred to here at the same time as the less obvious one he later gives.

[514]This could alternatively be understood to mean 'without having had [Śiva's] fall upon it'.

[515]*Kiraṇa* 5:12cd.

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is directly observed as quickly producing the fruit of an action performed later at the same time as the fruit of an action performed earlier. But [the time required] for [the ripening of the fruit of] an action performed earlier can be of long duration (*cirātmakaḥ* = *adhikaḥ*). Thus, since this must be possible here too in the same way, this balance of two actions can indeed be reached. Thus there is no contradiction [in our position]. And so

> **At the very time when this equal balance [of actions] that is beyond our senses (*sūkṣmam*) thus occurs, this [power of Śiva] quickly illuminates the [soul's] own nature through that which is the power [behind the appearance] of the marks characteristic of enlightenment [viz. ripeness of impurity] (*bodhacihnabalena vai*).[516] (9e–10b)**

In the same way [i.e.] as in the case of visible actions, this balance, which is subtle, because it is not perceptible to the likes of us, and which takes the form of mutual blockage, is conceivable (*sambhāvyamānam*) in the case of unseen action too. At the precise moment when this occurs the Lord's power by the means of initiation enlightens the soul's true nature of omniscience and [omnipotence], [and she does so] through that which is the power [behind the appearance] of the signs characteristic of enlightenment, i.e. through the maturation of impurity.[517] This has been taught [above] with 'After the blocking of the power [of *mala*] he [viz. the soul] is made without desire for existence.'[518] And in the *Mataṅga*: 'His

[516]This is what I suppose Rāmakaṇṭha has done with this problematic expression, but his commentary below is not quite clear to me. In *Hindu Scriptures* (1996:359) I translated '[and this is discernible] by means of the marks characteristic of enlightenment' i.e. by signs such as devotion to Śiva and detachment from worldly pleasure and pain. It now seems to me that 5:10ab was intended to express 'Power reveals [her own] essential nature [discernible] through the sign that is [the soul's] enlightenment'. In the footnote thereto (no. 53) I wrongly stated that following Rāmakaṇṭha this might be translated 'this [power] illumines [the soul's] nature by means of the force [which is the ripeness of impurity] whose characteristic mark is enlightenment.'

[517]I take the *tena* in 10.9 as the correlative to *yad balaṃ* in 10.3. The three now familiar quotations are parenthetically inserted to reinforce once more the connection between a soul's maturation of impurity and his reaching a state of mind beyond the passions of this world. The sense requires that the reader read through to *dyotayati* in 10.9.

[518]*Kiraṇa* 2:29cd.

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impurity shaken off for ever, he becomes dispassionate towards rebirth in this world.'[519] And also in the venerable *Svāyambhuva*:[520]

> When this [*mala*] is worn away, there is a desire to go to the supreme state, than which there is nothing higher.

And as for what has been taught with 'When ... the soul is initiated by his guru and becomes omniscient like Śiva'[521]—it is not that there is in this [phenomenon of purification through initiation] another descent of power depending on the ripening of impurity, but rather it is the very same, which, depending on context comes to be the cause of both [kinds of effects].[522] That is what is meant (*iti bhāvaḥ*). And the particle *vai* is used in the sense of [marking] another manner [in which the descent of power can take effect], since that other manner has been taught above [to be the way in which the descent of power operates] when that which is the power behind the [manifestation of the] signs characteristic of enlightenment is not present [i.e. when impurity is not ripened]. [It has been taught above with] '[the two blocking actions are] either destroyed or [rendered] unequal'.[523] Thus the descent of power which has been taught in other scriptures to have been caused by maturation of impurity[524] is here too taught to be the cause of liberation by means of the sequence of [processes that follow culminating in] initiation. But the descent of power that this scripture teaches (*atra śrutaḥ*) which is caused by a balance of actions ends either in the removal of the balance of those [actions] or in their

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[519] *Mataṅgavidyāpāda* 10:25cd.

[520] *Svāyambhuvasūtrasaṅgraha* 1:17cd.

[521] *Kiraṇa* 1:21bc (translated according to Rāmakaṇṭha's interpretation ad loc.).

[522] The question Rāmakaṇṭha is addressing is the following: if *śaktipāta* occurs when *malaparipāka* does and causes signs of detachment from the world and devotion to Śiva, is it then another *śaktipāta* which occurs in initiation and purifies the initiate and causes him to be like Śiva? Rāmakaṇṭha explains that there is no second *śaktipāta*, but that, depending on context, the same *śaktipāta* brings about different effects.

[523] *Kiraṇa* 5:9b.

[524] No demonstrably early surviving tantra of the Śaiva Siddhānta appears to teach this. See the discussion on pp. xxxii–xxxvi of the introduction. Only in the *Kiraṇa* (1:20–22b, and chapter 5 passim) and in the *Mataṅga* (13:15–22b) are the essential prerequisites of salvific grace discussed and (ignoring for a moment Rāmakaṇṭha's interpretation) both tantras plainly teach *karmasāmya*, not *malaparipāka*, to be essential. Furthermore it is clear from Abhinavagupta's arguments in *Tantrāloka* 13 that the position regarded as characteristic of the Śaiva Siddhānta in Rāmakaṇṭha's own time was that *karmasāmya* was the essential prerequisite of salvific grace.

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destruction in the manner taught above. Thus there is no contradiction with other scriptures, since they do not teach this particular.[525]

But then let both these cause liberation? In this way too there would be no contradiction. This might be so if there were a clear teaching explaining that, like maturation of impurity, balance of actions too were the cause of this [liberation]; but He has taught that that [balance of actions] is the cause of a descent of power whose fruit is only the removal of the balance of actions, not [the cause] of anything else. And He will teach 'for when [they are] balanced, then experience is impossible'.[526] [And this power removes the blockage] because it is established even in worldly treatises that it results in the removal of the balance of past

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[525]But examine *Mataṅga* 13:15–20:

dharmādharmavipāke 'smiṃs tulākoṭyupalakṣite
niyatis tatsamuddhārād yadā paśyati karmaṇī /15

same bhoktus tadā tasya yugapac cāpy asambhavāt
śūnyavat saṃsthitā yasmān nirapekṣaiva lakṣyate /16

samānadharmavyāpāraḥ kaṣṭo 'yaṃ syāt suduṣkaraḥ
yugapat sukhaduḥkhābhyāṃ yoktuṃ puṃ śakyate katham /17

etasminn antare kartur yāsāv uddhāraśīlinī
protsārya niyatiṃ vegāt svavīryeṇātibhūriṇā /18

kṣetrajñaṃ vāsayet paścāt kṛtvā bhogaparāṅmukham
nānāyāsān mahāghorād asmāt saṃsārasāgarāt /19

asti kaścid upāyo 'nyo yena saṃtyajya kilbiṣam
prāpyate paramaṃ saukhyaṃ yat tatpadam anirmitam /20

A tentative translation of this (disregarding Rāmakaṇṭha's commentary) follows: 'When good and bad actions mature [simultaneously] and are seen to be [as though balanced] on the fulcrum of a pair of scales, [and] when [thereupon] the principle responsible for binding the soul to the accumulated fruits of his past actions (*niyatiḥ*) because it draws [the soul] out from that [bondage of past action] sees [the fruits of] the two actions of an experiencer to be equal, and because they cannot then both arise [to give experience] simultaneously, *niyati* is seen to stand [inactive], as if non-existent, since she has nothing [which could cause her to bind the soul to the fruit of one action rather than the other] (*nirapekṣā*). This extremely difficult impasse, in which the activities [of the two opposing past actions] are the same (*samānadharma-*) must result, for how can the soul simultaneously be linked to happiness and unhappiness? At this time, that power of the creator whose nature it is to 'draw out' (*uddhāraśīlinī*) pushes *niyati* aside by force with her great strength and leaves her traces in the soul, after first rendering him dispassionate towards [all worldly] experience, towards this terrible ocean of worldly existence with its manifold troubles. Is there any other means by which one may leave impurity behind and attain that eternal [lit. 'uncreated'] state that is supreme bliss?'

[526]*Kiraṇa* 5:11d. See footnote 513 on p. 335 above.

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actions, as we shall show.[527] Nor is it appropriate that a descent of power set in motion to remove a blockage that has arisen should remove also impurity, in which no blockage has arisen, for that would result in the undesired consequence of liberation for all souls without distinction, since all would attain the removal of impurity. But surely just as you require the descent of power caused by the maturation of impurity to destroy through initiation also actions in which no blockage has arisen, so too the descent of power that has been caused by balance of actions will accomplish through the same [initiation] the destruction also of impurity in which no blockage has arisen; and thus this unwanted corollary does not arise. No, because it is not established that those [actions] are ones for whom nothing has arisen to block them. For impurity is a contributory cause in giving experience of [the fruits of] past actions, since without the uninterrupted presence of ignorance (*avidyānubandham*) there could be no experience, just as [there is no experience] for the liberated soul. Thus if that [impurity] is altered, then those [actions] *are* ones for whom something has arisen to block, and so their destruction is possible. It is not the case that the absence of blockage of action is in a similar way a contributory cause to the continued existence of impurity, in such a way that upon their destruction that [impurity] could not continue to exist and thus its destruction would be supposed because of its being something for which something had arisen to block it. Because it has been established that [impurity] is beginningless, even if one accept that it might be destroyed without there having arisen any blockage in it, the above-stated undesired corollary [of liberation for all souls without distinction] would follow. Thus, because of these three arguments, it must be conceded that this descent of power is different [from that which follows upon maturation of impurity and is salvific] and it causes only the removal of blockage of actions, and so there is no contradiction [in our positition].

Now from what cause can two mutually blocking actions arise simultaneously? To this (*iti*) the reply is:

> **The particular action that is stronger gives [rise to the] experience [that is its retribution] first; the other [does so] afterwards (*punaḥ*). (10cd)**

[527] *Kiraṇavṛtti* ad 5:12cd.

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Although a soul has many actions, good and bad, that particular action which is stronger in power because of its maturing through the help of some other action or some other factor (*karmāntarādyupakāra-*) and because its impetus is powerful (*tīvravegatvena*) gives its [retributive] experience first, even though it may have been performed afterwards, just as is the case with agriculture and such like [worldly realms of activity]. And others too have taught[528] 'the fruit of [actions] whose impetus is strong [is brought about] soon.' But the other one (*tasmād anyaḥ*) gives its [retributive] experience afterwards (*punar iti paścāt*), either after some removal of the obstacle of another action or after the recovery of its own power. And what then? To this the reply is:

How will that experience [that should arise] come about for the soul when that balance exists? (11ab)

And since that is the case (*evaṃ ca sati*), when through some cause or other two good or two bad actions become equal, either through [unequal] ripening or because of [unequal] intensity of impetus, how can there be experience for that soul, simultaneously drawn by two mutually blocking actions? It cannot arise, and therefore one must inevitably concede the existence of a descent of power in this Śaiva Siddhānta (*atra*) for the obviation of [such] blockage. This has been taught above.[529]

Surely in that case there would be the undesired consequence that the descent of power must occur at all times, because all actions are balanced, since they must mutually block each other, for they all accomplish nothing more than their own particular fruits. [With the next verse] it is taught that this is not the case:

Or rather past action that is mixed[530] brings about [results]. For if it is [all of] the same [kind], then

[528]It is not clear whether what follows is a literal quotation; it is not expressed in metre and the view seems not distinctive.

[529]*Kiraṇavṛtti* 5:8.22–8.

[530]I have suggested (1996:359, footnote 54) that 'mixed' was probably intended by the author to mean 'of mixed strength', but that Rāmakaṇṭha, perhaps partly in order to fight off possible criticism that the text is repetitious, here introduces three kinds of *karman* of which there must be a mixture before experience is possible. The translation of this unit of text offered in *Hindu Scriptures* is probably closer to what was originally intended (1996:359–60): 'It is mixed action that generates [experience], for if it is equal, then there can be no experience. And it should be explained that one past action has to be more powerful [than the others], otherwise there can be no happiness

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[there can be] no experience. And [so] one extra [kind of action] must be admitted [to be present]; otherwise there cannot be happiness and unhappiness (*sukhetaram*[531]). (11c–12b)

For action that brings about the soul's experience is of three kinds: that which gives birth, that which gives length of life, and that which gives [particular] experiences; not that which gives [particular] experiences alone, or that which gives length of life [alone], since there can be no experience without a particular birth. Nor can that which gives birth alone [generate experience], for, without those [other] two, experience would be impossible, since the soul would die immediately after his birth. When action is [of] the same [kind], unmixed with any kind different from itself—only that which gives [particular] experiences, only that which gives length of life, or only that which gives birth—then experience is impossible, and so there must be some additional (*adhikaḥ*) kind of action there that is different [in kind]. Where there is the kind of action that gives [particular] experiences, it must be admitted that there must be [in addition] that which gives birth. Or where there is the latter [then it must be admitted that there must also be] that which gives [particular] experience, and so forth. Otherwise, because of the impossibility of experiencing happiness and unhappiness, even though there should be such action [i.e. a particular kind of action unmixed with any other kind] the soul (*tasya*) would become a *vijñānakevalin*. Thus the undesirable corollary of the descent of power occurring at all times because of actions blocking each other does not apply, since they never do block each other [in that way].

Because [he is] linked to actions which are [relatively] stronger and weaker, no confusion [i.e. interruption of experience] arises. (12cd)

The descent does not effect [total] destruction [of all past action] for every soul in whom (*yatrāpi puruṣe*[532] ... *tatrāpi*) there arises a balance of two actions that block each other and have come up [for

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or unhappiness.' Tryambakaśambhu too (IFP 47658, f. 8r) understands *miśram* in the sense of 'of mixed strength'.

[531]For *sukhetarat*—an *aiśa* use of the nominal ending instead of the pronominal one.

[532]Against all the sources I have moved *yatrāpi puruṣe* from before 5:12cd to after it, because this seems to be required by the sense.

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fruition] simultaneously, because it excludes [from destruction] other actions (*karmāntarānurodhataḥ*) in the manner that has been mentioned above.[533] Rather [it effects] the greater strength of one of them and the weakness of the other, and so blockage (*virodhaḥ* = *vyākulatvam*) does not arise. This same manner of avoiding confusion between past action that would entail long life and that which would not is taught in the *Āyurveda* too:[534]

> By the use of bitumen, or by Śiva's grace, or by the use of Ajāsatra[535] decline[536] can be stopped; not otherwise.

And it is spoken of by Nārāyaṇabhaṭṭa in the *Nidrāstotra* and elsewhere.[537] And it has been shown in the *Mahābhārata*:[538]

> For men slipped into cavities, and for those sunk in the ocean or those held by robbers, you are their supreme refuge (*gatiḥ*).

And even by the Buddhists in such places as hymns of praise to Tārā:[539]

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[533] *Kiraṇavṛtti* 5:9.10–14.

[534] Source unknown.

[535] Unknown. Perhaps we should emend P_3's reading to *ajasyāntra*°. This could be understood literally to refer to goat's entrails or might be the name of a herb. According to Apte (s.v. *antram*), there is a medicinal plant called variously *antrī*, *ajāntrī*, *chagalāntrī* which is 'used against colic or wind in the stomach'. Under the entry *aja-antrī* Apte explains the name ('*ajasya antram iva antraṃ tadākāravatī mañjarī yasyāḥ*') and says that it is the 'pot-herb Convolvulus Argenteus, *Nīlabuhnā*'. Also conceivable is the meaning 'a sacrifice of a female goat'.

[536] *kṣaya* might be used in the sense of any disease, but Rāmakaṇṭha's introduction to the verse implies that it deals with the effect of some particular disease on length of life. 'Decline' is the translation offered by Meulenbeld (1974:458–9) in his appendix of technical terms.

[537] The *New Catalogus Catalogorum* does not list a *Nidrāstotra*. Nārāyaṇas are so common that it is impossible to be certain whom Rāmakaṇṭha is referring to. The *New Catalogus Catalogorum* (Volume 10, p. 74) lists an *Argalāstotravivaraṇa*, a *Kīlakastotravivaraṇa* and a *Devīkavacastotraṭīkā* (Stein 227, 228, 231) as works of a Nārāyaṇabhaṭṭa that 'may be on parts of Devīmāhātmya'. That they appear in Stein's catalogue suggests that they may be Kashmirian. Perhaps the same author wrote a *Nidrāstotravivaraṇa*. If so, we might translate 'and it has been spoken of by Nārāyaṇabhaṭṭa [in his commentaries] on the *Nidrāstotra* etc.' It is perhaps more likely that Rāmakaṇṭha would thus only refer to (and not quote) prose commentary.

[538] The quoted verse does not occur in the critical edition.

[539] Not traced among the published hymns to Tārā.

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> You who quell the danger of lions, elephants, fire, snakes, thieves, fetters, the ocean, and demons,[540] you who steal the radiance of the rays of the moon, goddess Tārā, homage to you!

How then does that [blockage] arise? In response to this He states

> **Because of the absence of relative strength or weakness he attains to that state.[541] (13ab)**

When, while the two actions block each other, in a certain rare soul (*kasmiṃś cit puruṣe*) all other action becomes equal, i.e., devoid of relative strength and weakness, in as much as it is [all] in storage [for immediate consumption], then confusion does not arise, for it has been taught[542] that all [his actions] are then destroyed through the descent of power because of the impossibility of there being any other action to be excluded from destruction. Thus the soul, his actions destroyed, then attains to that state, i.e. the state of the *vijñānakevalin* spoken of above [in the commentary] on [the quarter verse] 'if it is [all of] the same [kind], then [there can be] no experience.'[543] Thus this is then the object of the descent of power. That is what is meant [with the above half verse].

And is it the case that (*atha ... kim*), just as this descent of power [viz. that which unblocks balanced actions] has been taught above to be subtle,[544] being beyond the realm of the senses of the likes of us, or rather inferrable [only] through its removal of disease and such like—[is it the case that] that [other descent of power, caused by maturation of impurity] taught above is just the same (*tathaiva*), or is it not? In response to this is taught

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[540]This is a standard list in a standard order of eight perils from which Tārā rescues. Cf. the *Tārāstuti* of Candradāsa (*Bauddhastotrasaṅgraha* pp. 86–7), in which the same list appears in the same order, a stanza being devoted to each peril (stanzas 2–9). Rāmakaṇṭha quotes this because to admit any kind of divine intervention is to admit the possibility of interference with a soul's karmic deserts.

[541]The text is uncertain here. *tat sthānam* in 5:13.4 may be a *pratīka*, and so I have assumed that Rāmakaṇṭha read with N_3D^2.

[542]*Kiraṇavṛtti* 5:9.7–10.

[543]*Kiraṇa* 5:11d.

[544]*Kiraṇa* 5:9e teaches that the balance is not amenable to the senses, but does not state explicitly that this is so also of the *śaktipāta* that then occurs.

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That descent is to be understood to be the same (*iti*). Extraordinary[545] devotion arises in the soul [who has received it]. (13cd)

That descent of power taught above that occurs at the time of the maturation of [the soul's] impurity is to be understood to be thus (*evam* = *iti*), [i.e.] as being confined to particular souls. For one who has it acquires extraordinary devotion, as has been taught above: 'After the blocking of the power [of *mala*] he [viz. the soul] is made without desire for existence,'[546] and in the venerable *Svāyambhuva* [in the half-verse] beginning 'When this [*mala*] is worn away, there is a desire to go ...'.[547]

Now of those two times [i.e. that of balance of action and that of maturation of impurity][548]

That time [of *malaparipāka*] alone is 'skillful' [and is the time of the descent] of power: it is [the time in which there is] compassion for the soul. (14ab)

That [time] that was spoken of above [i.e. that of the maturation of impurity] is the time of the descent of power. It is skilled (*kuśalaḥ* = *niṣṇātaḥ*) since it is then that the soul is shown compassion (*anugṛhyate* = *parigrahaḥ* [= *parigṛhyate*]). And so that time is that in which there is compassion for the soul (*ātmaparigrahaḥ*). Therefore the Lord waits for that same [time] for that [bestowing of grace] (*tatra*) and not for any other.[549]

Śiva waits for the time called the 'hole in time', because of [the soul's] beginningless bondage by action. And the Lord Śiva knows that [time]. (14c–15b)

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[545] *vilakṣaṇā* could conceivably have been intended to mean 'distinguishing sign', though it is not attested in the dictionaries in this sense or with this gender. Tryambakaśambhu reads *bhaktivilakṣaṇaḥ* and glosses it (IFP 47658, f. 8$^{v[6]}$) *bhaktyā vilakṣyate yas sa bhaktivilakṣaṇaḥ*.

[546] *Kiraṇa* 2:29cd.

[547] *Svāyambhuvasūtrasaṅgraha* 1:17c.

[548] Rāmakaṇṭha is of course distorting the intended sense by identifying in the text now one of the two times at which a descent of power is possible and now the other, even though the text speaks only of one.

[549] *ex conj.* We require the subject supplied in P_1P_3, but their *bhagavānyaḥ* does not give good sense. It could be an error for *bhagavān nānyaḥ* ('the Lord and no other'), but *nānyaṃ* reinforces the preceding *tam eva*.

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According to the Śaiva Siddhānta (*atra*), He waits for that time as being the cause of the descent of power—[that time which is] that of the blockage of action, known by the expression 'the hole in time' because of the impossibility in it of the experience that comes from the beginningless total bondage (*samyag bandhaḥ* [=*sambandhaḥ*]) of action. Through the descent of power those [actions] can be unblocked or destroyed; not otherwise. [It is] because the Lord knows [this to be] so [that He waits].

Now how is it that He waits for that time for the destruction of actions but not for a time when they do not block each other. In response to this is taught

> **Just as someone awaits a certain particular time when [shooting at] a moving target, and he knows that time, so too Śiva awaits the time of balance [of actions]. (15c–16b)**

For just as an exceptionally well-trained archer, such as Arjuna, does not at all times cut down with his own arrows the welter of arrows and other weapons that issue from the enemy, but does so only when (*yadā ... tasminn eva kāle*) they approach to destroy his own body, because they are in opposition to the [fruits of] action which would give him length of life, [and he does so then] precisely (*eva*) because they block, just so does the Lord too await that balance that is a blockage of actions for [bestowing] a descent of power, [and He does so] exactly because they block, for experience is impossible at that time. That is what is taught [with the above]. [He does] not however [await] a time when they do not block each other, because experience is then possible because of the absence of blockage. But if this were not admitted, then

> **Because of the absence otherwise of balance of action, liberation [from the bond of action] would be simultaneous [for all]. (16cd)**

Otherwise, because of the absence of blockage, the undesired corollary would follow that all souls would simultaneously receive a descent of power and therefore release from their actions, [i.e.] the state of being of the *vijñānakevalin*. Therefore, in order to avoid that [corollary], balance of action must be stated to be the cause of this [kind of descent of power that destroys or unblocks actions] (*atra*). Thus there is no contradiction [in our position].[550]

[550]The root text is not distinguishing between occasions when *śaktipāta* occurs or

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If that is so, then the time of the maturation of impurity is awaited by the Lord for [bestowing] compassion and not also a time in which that is not mature. What is the reason for this? In response to this is taught

> **If this time (*kramaḥ*) is denied, then there should be no dependence on means and instruments [for accomplishing liberation]. (17ab)**

If this time (*kālaḥ* = *kramaḥ*) were not awaited for [the bestowing of salvific] grace, then there could not be dependence on means, such as a guru, and instruments, such as initiation, for [the attainment of] that [grace] (*atra*). The meaning is that the consequence would then be that all souls should simultaneously receive grace. And so to avoid that, there must necessarily be some cause [of grace]. That, just as in the case of cataracts on the eye and such like, has been taught to be the maturation of the impurity. Thus there is no fault [in our position].

And now He refutes the fourth question too.[551]

> **The active agent (*prabhuḥ*) in this [bestowal of grace] you must understand to be Śiva. How could time be thought to be the active agent? Being the active agent depends on being essentially sentient. Since time is insentient, it is not the active agent. (17c–18b)**

What was said above[552]—'Let time alone be the cause of liberation; what need is there of positing Śiva here as the cause of a descent of grace?'—is inappropriate, because there are different ways of being the cause of something. For time is the occasion that gives rise to it (*nimittam* ... *atra*) [and no more], since it is insentient, just as the new moon day or the like [is the occasion that gives rise] to a [new moon] sacrifice or the like; but the agent is the Lord, just as the Brahmin [is the agent] in the new moon sacrifice, since He is sentient. And it is wrong to infer as a corollary the absence of an agent simply because one has admitted the existence of an

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indeed between kinds of liberation here. Rāmakaṇṭha is forced to interpret the unspecified *muktiḥ* here to refer to liberation only from the bond of action because he understands the text here to be talking specifically of a *śaktipāta* that is caused by *karmasāmya*, and that cannot cause ultimate release unless a soul's impurity happens to be ripe at the same time that his experience is blocked by balance of actions.

[551] I.e. that of *Kiraṇa* 5:2d.

[552] The objection was raised in 5:2cd.

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occasion, for the two do not exclude each other (*virodhābhāvāt*). Now if another agent were admitted, that would be correct. This point that the agent and the occasion that give rise to an effect are not mutually exclusive is stated with an example:

> **[Śiva is the agent of the awakening of souls] just as the sun is (*syāt*) the active agent in the awakening of lotuses, provided the [appropriate] time is at hand. Nor does opening occur in them without [the appropriate] time. Nevertheless it is the sun that is ordinarily (*asmin loke*) called the awakener of lotuses. And [even] if the [correct] time is that [of the state of] readiness, it is still [only] figuratively [spoken of as] that which illuminates.[553] (18c–20b)**

And in the case of that which is illustrated by the example He teaches:

> **Thus, although that time is [that of] a balance of action, nevertheless the Lord remains (*saṃsthitaḥ*) the active agent, according to the Śaiva Siddhānta (*atra*), of the descent of power. (20cdef)**

Because bound souls, like blind men or the like, cannot be the agents of [their own] release from bonds, because they are powerless, and because the bonds, being insentient, like cataracts and such like afflictions, cannot themselves remove themselves from the bound souls, therefore it has been taught that it is the Lord alone who, like an eye-doctor or the like, depending on a particular restricted moment, is capable of being (*yuktaḥ*) the agent of liberation. Thus there is no fault [in our position].

According to the Śaiva Siddhānta (*atra*), since power is the agent of awakening of many souls, the problem is entailed of the unwanted

[553]This last half-verse has not been translated in *Hindu Scriptures* because I then judged that its absence in $M^{Y}R^{N}V_{4}$*Try* and lack of obvious support in Rāmakaṇṭha's commentary justified its omission in E_{V}. It now seems to me that the distribution of readings makes it likely that some form of the half-verse is original, but I am not certain that it was in Rāmakaṇṭha's text. If I have constituted and interpreted it correctly, it is essentially a reaffirmation that time is not the agent of awakening, and so might have been thought repetitious and expunged from the Kashmirian text or retained but judged by Rāmakaṇṭha not to require commentary. (Its absence in sources that usually transmit a text close to that on which he commented can be used to argue both ways.)

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corollary that [power must be] plural. This an opponent might advance (*iti parābhiprāyaḥ*).

> **You may question (*cet*) how it is that this [power] awakens many although she is one. (21ab)**

But the response to this is (*siddhāntas tu*):

> **There is no fault although [she awakens] many: it is not impossible, because she is all-pervading. (21cd)**

Because she is all pervading, there is no reason why this [single] power cannot nevertheless (*api*) help many, and so (*yataḥ ... tataḥ*) this is not a fault.

And now the matter of the [preceding] section is drawn together (*atha prakaraṇārthopasaṃhāraḥ*):

> **Thus I have taught above in this scripture the imperceptible union [of the soul] with power. (22ab)**

Thus the descent of power has been taught above, that is to say (*iti*) I have taught it in this scripture (*atra*) [in such a way that] no questions about it remain (*sarvapraśnaśūnyaḥ*).

Here [Garuḍa] raises a related question:

[Garuḍa spoke:]

> **And if initiation occurs through [the soul's] being thus linked to His power, [then why is it that] even after initiation we see [that souls suffer] occlusion?[554] This power must cause occlusion, if the soul (*tasya*) does not attain the bliss [of liberation through it]. Let the Lord [if He really liberates] arrange it so that the soul (*asau*) does not change. (22c–24b)**

If initiation, i.e. that grace which is the cause of liberation of a soul [comes about] by means of a particular connection with the Lord's power that is distinguished by [being preceded by] this sequence of events (*anena krameṇa = evam*), then occlusion, in the form of transgressing the rules of the cult and such, could not occur, since [the soul must continue to

[554]What Garuḍa refers to with 'occlusion' is lapsing from the observances of the cult. Initiates should surely only lapse if the right knowledge in them is occluded.

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have] union with His power after initiation too. And yet it is observed, and so what was said above—'When ... because of an intense descent of power ... the soul is initiated by his guru'[555]—is after all wrong, since it is not established that the descent of His power is the cause of [salvific] grace, because there is no invariable concomitance such that the latter comes into being when the former is present. And if you maintain that it is the cause of [salvific] grace, then let that Lord—He who is Lord over His own property, that is to say Lord over the descent of power[556]—act in such a way that the soul does not change, that is to say does not engage in activities that are caused by occlusion (*tirobhāvahetuṣu*). That is the meaning [of Garuḍa's question]. And yet (*na ca*) He does not act in such a way, since we observe even then [after initiation] that the soul engages in activities caused by occlusion, and therefore the descent of power cannot be the cause of [salvific] grace. This is the position of the opponent. The view of the Siddhānta on this is:

[The Lord spoke:]

> **This [initiation occurs] by Śiva's will, not among souls who are in darkness. That [power which operates among souls in darkness] is called 'the occluding power', because she creates darkness.[557] This [salvific] power does not descend in order to occlude, because its nature is to bestow grace. (24c–25)**

Now according to the Śaiva Siddhānta (*iha tāvat*) this salvific power [of initiation] (*sā śaktir anugrāhikā*) does not occur (*saṃsthitā*)—with this [from Garuḍa's question] we must construe [the Lord's reply] (*iti sambandhaḥ*)—among souls who are in darkness, that is to say among souls whose impurity has not ripened. Nor can that initiation be performed for them by *ācāryas* out of greed, ignorance and so forth, because

[555] *Kiraṇa* 1:21ab.

[556] This parenthetical etymologisation of *svāmī* is absent in $R^N P_2$. Following R^N *svāmī* would refer to *śaktipāta*. This seems less natural than that it should refer to the Lord, and the omission may be the result of an eyeskip.

[557] In *Hindu Scriptures* (1996:361) I translated 'This [power that descends before initiation operates] at Śiva's will among souls who are in darkness. It is not this [power] that is called 'the occluding power', because she creates darkness, [but another facet of Śiva's power].' I stated that this translation followed Rāmakaṇṭha, because I was then attempting to construe R^N's reading *tasya* in 25.1 instead of P_1P_3's *na sā*. This has painfully brought home to me how easy it is when not making a full translation of a commentary to delude oneself that one is following it.

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it is taught that it occurs by Śiva's will. They cannot have knowledge of it, and so [it is clear that] this [initiation] would be fruitless [if performed] for those without the required qualifications (*anadhikāriṇām*), just as Vedic initiation is for Śūdras. For those, however, it is taught that there is another 'occluding power' which at that time [while they are in darkness] creates darkness. For this [salvific power] cannot descend in order to occlude, because its nature is to bestow grace. Thus (*iti*) what was said above—'This power must cause occlusion, if the soul (*tasya*) does not attain the bliss [of liberation through it]'[558]—is, to start with (*tāvat*), unproven.

If [what you say is] so, because her nature is to bestow grace, how then does she not bestow grace on all? In response to this is taught

> **Because the time is at hand, she illuminates the [soul's] self. (26ab)**

Because that time of the maturation of the impurity of a given soul is at hand, she illuminates that soul's (*tasyaiva*) self. This has been taught with 'After the blocking of the power [of *mala*] he [viz. the soul] is made without desire for existence.'[559] And so that too [i.e. the supposed problem that, since it is her nature to be compassionate, she should bestow grace on all] is not a fault. And as for [the objection] 'how can that power remain even after initiation as a cause of occlusion', that too is wrong, since

> **After illuminating [the soul's self] that power that awakens souls departs like lightning.[560] (26cd)**

After accomplishing at that moment the awakening of the soul, which is the destruction of its impurity, that power rapidly (*acireṇaiva kālena*) departs like lightning, [that is to say] ceases from that activity [of awakening]. The purport is that this fact (*arthaḥ*) is established by the rule of life (*nyāyasiddhaḥ*) that 'that which has been done cannot be done again'. But after initiation she still remains presiding in a general way over the soul (*tasya*) until liberation is attained. And so (*iti*) there is not the

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[558] *Kiraṇa* 5:23cd.

[559] *Kiraṇa* 2:29cd.

[560] The text of 5:26c implicit in the readings of the Nepalese manuscripts (*prakāśya vidyuvad yāti*) is almost certainly original, but not correct, because to satisfy the metre *vidyut* has been treated as a noun in *u*. The various other readings result from attempts to obviate this difficulty.

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fault that the descent of power is not invariably concomitant with grace (*anugraham prati*).

But even if this is so (*evam api*) there is the fault of the corollary that initiation is not invariably concomitant with liberation, because we observe occlusion after it. In response to this is taught

> **If a particular soul (*ayam*) is completely or [incompletely] in darkness[561] even though initiated, he may reach a station [of office as a flesh-eating demon or the like] somewhere in [which there may be one of] two kinds of darkness. (27)**

†Now someone not initiated, although completely in darkness, has initiation performed. It is of such a person that the verse speaks (*tasyety uktam*)†.[562] If a soul (*ayam*), though fully initiated should at some time[563] through some divine or human obstacle be completely or (*ca*) incompletely—[this we understand] from the word *vā*—in darkness, then in both kinds of darkness[564] he attains the fruit of transgressing the rules of the cult [by being born] in some womb of flesh-eating demons or the like (*kvacid iti kasmiṃścit kravyādayonyādau*). This is taught in the venerable *Pauṣkara*:[565]

> If someone transgresses the rules of the cult [after receiving initiation], it is taught that he will become a Piśāca for a hundred years.

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[561]Thus Rāmakaṇṭha. It seems likely from the distribution of variants, however, that *sarvātmanaivāyaṃ* is original; but even if the *vā* were authorial, it would be more natural to interpret 27ab to mean 'Or if, in spite of being initiated, the soul were to be completely occluded...'

[562]Perhaps we should emend here to *adīkṣitavat sarvātmanā...* and translate 'Someone may be initiated even though he is completely in darkness, like the uninitiated.' If Rāmakaṇṭha were still understanding *tirohita* to mean 'with one's impurity unripened' (as in 5:25.1), then his position would be that initiation could not be valid for such a non-initiate (5:25.3–4). If he here understands darkness once again to refer to the transgression of the rules of the cult (as in 5:24.2–3), then *adīkṣitas tāvat* is again problematic, because a non-initiate would not have to follow the rules of the cult.

[563]Alternatively the *kadācit* may convey remote possibility.

[564]I.e. both complete and incomplete darkness. It is possible that what was meant by the author of the verse was a two-fold darkness occluding the powers of both knowledge and action and that the phrase was intended as a locative absolute.

[565]See footnote 47 on p. 176 above.

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This is however not the case (*na tu*) when all transgressions of the rules of the cult have been destroyed by rites of expiation that will be taught below.[566] In order to express this (*iti*) the word *kvacit* is used.[567]

What [happens] then? To this the reply is:

> **According to the Śaiva Siddhānta (*iha*) there arises in a soul situated there the same trace [from initiation]. When he has that, the soul attains unqualified liberation. (28)**

'There' (*tatra*) [means] in a place for the experience of the fruits of transgressing the rules of the cult, i.e. [as the offspring of] a flesh-eating demon. Even when he is living in the body of a Piśāca or the like, the same trace (*vāsanā*) [arises] in an initiate who transgressed the rules of the cult. That same trace that is the cause of devotion to Śiva and such in those who do not transgress the rules of the cult manifests itself. And then that soul, through his connection with the trace left by his having been initiated, after experiencing the fruits of the expiation of those [transgressions of his], which, as in the case of the fruits of rites performed to accomplish particular desires (*kāmyavat*), are an obstacle to the attainment of the fruit of initiation, attains liberation, the fruit of initiation. This is taught [in some other scripture]:[568]

> One who has been purified by expiations is proclaimed to have attained the pure state (*gatiḥ śuddhā*).

For to explain:

> **[A soul] may become occluded [though initiated] by this sequence; [but] it would entail the utter pointlessness [of the sequence], if the same (*sā*) liberation did not [eventually] come about. (29)**

First there is a maturation of impurity, then a descent of power, then initiation. If one who became initiated following this sequence and somehow

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[566] *Kiraṇa* Chapters 43–4.

[567] It seems from this that Rāmakaṇṭha is extracting two meanings out of *kvacit* by *āvṛtti*. He has glossed it once with *kasmiṃścit kravyādayonyādau*, and he appears now to understand it in the sense of 'in particular circumstances' or 'occasionally'.

[568] Not traced.

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became occluded by darkness did not attain liberation, the fruit of initiation, after experiencing the fruit of transgressing the rules of the cult, then it would follow that the sequence of initiation were pointless. And that is not possible, since it is something that the Lord performs, and so for this reason it must necessarily be admitted that the soul then attains liberation. And so the fault of the undesired corollary that even initiation might not invariably produce its result does not apply.

But if the descent of power or receiving initiation is [always] the same [in intensity], how is it that only some are at a later point in time occluded and others not. To this the reply is given:

> **[Śiva's] power is [said to be] slow or very slow with the intention of referring to its balancing the activity [of the ripening of the soul's innate impurity] (*karmasāmyavivakṣayā*).[569] (30ab)**

The soul whom a weak or very weak divine power or initiation approaches—[said to be weak] because there is an awareness ([here referred to as] a desire to express, because it is the cause of a desire to express) that it equals (i.e. is [appropriately] weak or extremely weak) the activity of the ripening of impurity (*karmaṇā malaparipākalakṣaṇena*)—such a soul (*tasya* [30.3]) does (*eva*) become linked to transgressions. But for the soul on whom [what is referred to as] an intense or extremely intense power falls—[so called] because there is a desire to express the fact that it balances an intense or extremely intense activity of ripening of impurity—for such a soul (*tasya*) transgression is in no way possible. This is the purport [of the above half-verse]. Thus one must understand that salvific power is [figuratively speaking] the cause of transgressions, because it is figuratively said to be weak [or intense etc.]; not otherwise. This is taught [with the following]:

> **It is not however the case that such a power is subject to transformation, as milk is, because the power of Śiva is differentiated [only nominally] by the nature of its functions. It is a ladder for Brahmins and others and it clearly liberates. (30–1)**

[569]Rāmakaṇṭha is again distorting the text here; what the redactor probably intended was 'with the intention of referring to the [speed of attainment of a] mutual blockage of [two simultaneously ripe] actions.'

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It is not however possible that salvific power should itself (*eva*) become occlusion (*tirobhāvātmatāṃ gacchati*), because it is only (*eva*) because of the nature (*sthitiḥ = saṃsthānam*) of its functions that the Lord's power is many (*bhedaṃ prāptā*), not in the primary sense. This has been taught [above with]

> He has been taught to be differentiated according to the division of His activities [as] Īśa, Sadāśiva, Śānta.[570]

And therefore, like the Lord, it too is not subject to transformation. As has been taught [above], 'Transformation [is possible] of the insentient. It is not possible for what is sentient.'[571] And, because it is the cause of moving upwards, it is [said to be] a ladder (*sopānapaṅktiḥ = niśreṇī*) for Brahmins and the other estates going to the supreme state known as liberation. Thus the teaching 'When ... because of an intense descent of power ... the soul is initiated by his guru'[572] is indeed well expressed (*sūktam*). And so the fifth chapter is concluded.

> Thus ends the fifth chapter in the commentary on the glorious *Kiraṇa* composed by Bhaṭṭa Rāmakaṇṭha, the son of Bhaṭṭa Nārāyaṇakaṇṭha.

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[570] *Kiraṇa* 3:13cd.
[571] *Kiraṇa* 2:26ab.
[572] *Kiraṇa* 1:21ab.

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CHAPTER SIX

On the Function performed by Initiation[573]

Now another chapter, preceded by questions, [is begun] in order to examine the topic of means (*upāyapadārthasya parīkṣārthaṃ*).[574] [Garuḍa spoke]:

> **You have taught that Śiva bestows compassion on all, that he is the supreme cause.[575] Now the twice-born estates[576] are [hierarchically ranked relative to each other as] inferiors and superiors. If the purificatory rite [of Śaiva initiation] were also thus [i.e. like the Vaidika rites of the twice-born, affecting only caste or body], then would its result not be similar?[577] And if (*vā*) the purificatory rite is the same [as orthodox Vaidika purificatory rites], then how can it be that**

[573]The title *dīkṣākarmapaṭala* is given to this chapter in E_D and E_V (see footnote 1 on p. 161 above).

[574]The topics were enumerated and characterized in the commentary on 1:13. The *upāyapadārtha* is, according to Rāmakaṇṭha (1:13.43–5), to be expounded in the subsequent three *pādas*, and the *vidyāpāda* is properly to be devoted to the investigation of the other five topics (1:13.27–8).

[575]Though it is odd Sanskrit, I have retained the masculine *paramakāraṇaḥ* and translated it as a *karmadhāraya*. I suspect that the neuter form is a secondary correction.

[576]Thus Rāmakaṇṭha's text, as is clear from 6:2.4–5 (see footnote to the translation ad loc.); *dvijādayas tu* is, however, more likely to be primary, both because of the distribution of readings and because Garuḍa is responding to the expression *dvijādivarṇaniśreṇī* in the conclusion of the previous chapter (5:31c).

[577]Thus Rāmakaṇṭha's interpretation (6:2.9–15); the translation offered in *Hindu Scriptures* (1996:362) conveys what was more probably intended: 'If the purificatory rite [of Śaiva initiation] were also thus [i.e. unequal], then would the result not be similarly [unequal]?'

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> **the state they attain (*-gatiḥ*) [from a Vaidika rite] is inferior and [from the rite of initiation into the Śaiva Siddhānta] superior?[578] (1–2)**

Here the connections relating to *sūtra*, topic, and section are to be understood to be as before. Now that relating to statement is with numerous statements, such as with 'When...the soul is initiated by his guru'.[579] That which relates to the *paṭala* has been shown in the conclusion of the previous chapter. And this is the meaning of the question here: now it has been taught that the supreme Lord, after (*paścāt* = *anu*[580]) the maturation of their impurity, takes hold of all souls as objects to be purified. Among those the three—not one[581]—twice-born estates are [hierarchically ranked as] high, middle, and low, like cows, gavayas, donkeys and so on, according to ordinarily authoritative [non-Śaiva] treatises, simply (*eva*) because that is their nature by birth, as is taught [in some authority on *dharma*]:

> Since Brahmins, Kṣatriyas, and Vaiśyas have a first birth from their mother and a subsequent one from Vedic initiation, they are therefore called twice-born.[582]

And the body of their forty-eight purificatory rites, such as the rite at the conception of a child, enjoined in ordinarily authoritative [non-Śaiva] treatises are held by those who know the Veda to have effect on their caste only, their fruit being the obviation only of falling [from caste], or on their body, as Manu says,

> The purification of the body that cleanses when the soul has passed on and in this world is to be performed by means of oblations that attend conception and gestation (*gārbhair*

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[578]Thus Rāmakaṇṭha's interpretation (6:2.19–21); it is possible that the question was intended as it is translated in *Hindu Scriptures*: 'And if (*vā*) the purificatory rite is the same for them [all], then how is the status of some inferior and of some superior?'

[579]*Kiraṇa* 1:21b.

[580]Rāmakaṇṭha is unpacking extra meaning from *sarvānugrāhakaḥ*.

[581]Presumably Rāmakaṇṭha adds this because by convention expressions meaning 'twice-born' can be used to refer specifically to Brahmins. If this is why he adds *naikaḥ*, then it can be assumed that Rāmakaṇṭha did not read *dvijādayas* in 5:1c, for that would inevitably have meant more than one estate, but *dvijātayas*.

[582]Source unknown.

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homaiḥ), by the birth rite, by the rite of tonsure, and by the tying on of the girdle [at Vedic initiation].[583]

And therefore this purificatory rite called initiation, because it is a purificatory rite, must also be the same, that is to say must have effect on caste or on the body. And so will not the fruit [of initiation] be merely like that [of Vaidika rites, i.e.] bestowal of grace on that [caste or body]? [This is a rhetorical question: what is meant is that] there will be nothing [of that kind]. And so there is a contradiction with that scriptural statement 'When... the soul is initiated by his guru, he becomes omniscient like Śiva'.[584] That is the meaning. Since this purificatory rite is similar to a Vaidika one, then how is that the state they attain (*gatiḥ*) from a Vaidika rite is inferior, and [the state they attain] from this [Śaiva rite of initiation] superior? It cannot be. This is the [meaning of Garuḍa's] question. Now the correct view (*siddhāntas tu*):

[The Lord spoke:]

[Initiation] is held to be not a rite of purification of caste nor a purification of the body, [but] of the soul. (3ab)

This purificatory rite is held to be not of caste or of the body but is of the nature of salvation (*anugrahātmakaḥ*) for the sentient soul alone, because that is what scripture teaches (*tathāśruteḥ*), and so it is not to be imagined to be otherwise merely on the grounds of similarity [with Vaidika rites]. Therefore this fault does not apply. Now to those who postulate that this [rite] too, while being a purificatory rite that, since it is a purificatory rite, has effect on caste or on the body, must [also] assist the soul in some unseen way, just as rites such as that of *śrāddha* [assist] one's father and grandfather etc., to those He teaches

If [it purified] one's caste (*jāteḥ*), then, as soon as a single individual is initiated, all [individuals of that

[583] *Manusmṛti* 2:26. Rāmakaṇṭha's quotation is arguably distortive. Medhātithi, followed by most other commentators, (see pp. 204–8 of vol. 1 of Dave's edition, in which the quoted portion is 2:26c–27b) construes the first line with the previous half-verse (*vaidikaiḥ karmabhiḥ puṇyair niṣekādir dvijanmanām*) and the second line with the subsequent half-verse (*baijikaṃ gārbhikaṃ caino dvijānām apamṛjyate*) and understands *saṃskāra* to be a collective singular referring to all the rites: *ekavacanaṃ śarīrasaṃskāra iti samudāyāpekṣam.*

[584] *Kiraṇa* 1:21bc.

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caste] should be initiated. Therefore it cannot be said to be [a purification] of the caste, nor is it taught to be [a purification] of the body, since that is insentient. [Instead] it is taught to be [a form of] grace [bestowed] on the soul [alone] (*cidrūpānugrahaḥ*). [Thus] the Lord is compassionate to all. (3c–4)

Since caste is something that is in all souls without distinction, if the purificatory rite were performed intending the release of one soul, there would be the undesirable consequence that all souls would attain release. Now the purificatory rite has been taught to be fruitless for the body, because, although this corollary would not be entailed since bodies are separate for separate souls, the body is insentient. But what if (*atha*) this purificatory rite were to act on the sentient [soul] through that [body]? Our response is (*ucyate*) that, if that were the case, there would be no contradiction, since we have taught that it bestows compassion on the sentient.[585]

[There follows] a question intended to investigate further this same issue (*atraiva*):

[Garuḍa spoke:]

Because [the Lord is] the agent of grace to all, He must bestow grace, O Lord, [even] on children, babies, and on those who are committed to enjoyment (*-bhoginām*).[586] And that [grace] precedes the purificatory rite [of initiation].[587] Since it is taught in the

[585]I am not convinced that Rāmakaṇṭha should here be conceding this point. Perhaps we should read *yady evaṃ virodhaḥ*? The *asmābhiḥ* here means Śiva, not Rāmakaṇṭha, reminding us of the fiction that the attacks in the commentary are put in the mouth of Garuḍa and the responses in the mouth of Śiva.

[586]The Nepalese manuscripts have a quite different text of 6:5. Tryambakaśambhu's commentary contains almost as many echoes of the Nepalese text as of that supported by Rāmakaṇṭha, and it is therefore difficult to decide how he read (IFP 47658, f. 15$^{v[5-7]}$): *he deva punar bhaṭṭārakasya sarvānugrāhakatvāt sarveṣām strīśūdramūrkheśapaṇḍitānām anugrāhakaś śivas tasmāt bālabāliśabhoginām—bālāś śiśavo, bāliśā mūrkhā, bhogino rājādayaḥ—teṣām apy anugrahaprasādo mokṣaḥ karttavyas; sa ca saṃskārapūrvakaḥ* (em.; °*pūrvakam* MS) *saṃskāro dīkṣākhyaḥ pūrvo yasyāsāv anugrahaḥ kathaṃ bhavati, bālādīnān dīkṣottaram anuṣṭheyakarmmānuṣṭhāne* [']*samartthatvāt.*

[587]The natural (and no doubt originally intended) sense of 6:5d would be 'And that [grace] is dependent on the purificatory rite [of initiation].' (Thus also Tryambaka-

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tantra that liberation is possible through the purificatory rite [of initiation] alone, then [the enjoined] methods of approach such as rituals, knowledge, religious observances and [yoga] (*kriyājñānavratādīnām*) must be useless.[588] (5–6)

śambhu, for whose commentary see the previous footnote.)

[588]Garuḍa here raises an issue that had implications for the practice of the cult, and so a range of views can be discovered, both in the works of the exegetes and among the Siddhāntas. In the *Pauṣkara-Pārameśvara* we find the view implied that initiation could suffice for liberation even for those capable of following post-initiatory observances and that such observances of the cult should be followed to keep up external appearances (Cambridge *Pārameśvara* MS Add. 1049 [=P], f. 32^{r} collated against Cambridge *Prāyaścittasamuccaya* MS Add. 2833 [=PrS], f. 7$^{r[3-5]}$):

eko (PrS; P illegible) *'pi saṃhitāmantro bhaktyā japto vijānatām* (P; °*jānatā* PrS)
nāśayaty āśu pāpāni (*pāpāni* PrS; *pāni* P) *sarvāṇy evāvicārataḥ*
varṇinaḥ śuddhajātīyā[*ḥ*] *śivadīkṣā-* (P; *śivādhvara-* PrS) *-viśodhitāḥ*
vimuktāḥ sarvapāpebhyaḥ (PrS; °*bhyo* P) *śivajñānaparāś ca ye* (em.; °*varāś ca ye* PrS; P illegible)
lokasaṃvṛttirakṣārthaṃ prāyaścittaṃ prakīrtitam

But such a view must soon have been judged to be unsatisfactory because it gives so much importance to initiation and so little to subsequent practice that it must have seemed to encourage laxity. Indeed elsewhere in the *Pauṣkara-Pārameśvara* we find it acknowledged that post-initiatory knowledge, yoga and observances do serve to liberate (f. 62$^{r[2-3]}$, text and translation quoted from Sanderson, *1996a:43):

jñānato yogataś caiva caryātaś ca vimucyate
jñānādīnāṃ tu sāmarthyaṃ tantraṃ (em. Sanderson; *tantrāṃ* MS) *vinā na vidyate*
bālabāliśavṛddha(em. Sanderson; °*vṛddhā*° MS)*strībhoginām sarujas tathā*
jñānādibhir na mokṣo 'sti. tasmād (em. Sanderson; *tasmā* MS) *dīkṣaiva mocanī*

'One is also liberated by knowledge, Yoga and observance. But knowledge[, Yoga] and [observance] have no efficacity without the ritual [of initiation]. What is more, children, simpletons, the aged, women, hedonists (*bhogin-*) and the sick do not need knowledge[, Yoga] and [observance] to attain liberation [but achieve their goal through initiation alone]. So it is initiation that liberates.'

Among the latest of the demonstrably early Siddhāntas, in the *Mataṅga*, the *Kiraṇa*, and the *Parākhya* we find fuller discussions of the issue and more developed doctrines. For the position of the *Mataṅga* see footnote 607 on p. 371 below. The most natural interpretation of the *Kiraṇa*'s teaching (in 6:7ff) is that the *upāyas* are post-initiatory means of securing the liberation that initiation has made possible: *dīkṣā* is essential for ultimate liberation, but in ordinary initiation (*asadyonirvāṇadīkṣā*) residues of the bonds of *māyā*, *karman* and *mala* remain and these must be worn away to achieve the

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fruit of initiation by observing the *samayas*, the cult's rules of post-initiatory observance. The four *upāyas* are what constitute post-initiatory observance. Their performance insures that the fruit of initiation is attained after death. Because humans are various in temperament and ability, all are suited to different *upāyas*, and so they fulfil the requirements of the cult by following different *upāyas* after initiation. Each *upāya* can independently lead to final release. (The position that initiation is salvific but must be followed up is reiterated in *Kiraṇa* 47:11–14, where it is compared to a planted seed that only comes to fruit if watered and protected.)

The position of the *Parākhya* is similar (15:3–4, f. 35$^{r[4-5]}$):

pratoda uvāca
ekaikasya pradhānatvaṃ sādhanasyopadarśitaṃ
bodhādīnām upāyānāṃ katamo muktisādhanaṃ

prakāśa uvāca
dīkṣā tāvad iyaṃ mukhyā yena tanmūlacoditā
caturṇām aṃgatā proktā tasyām evopayogataḥ

'Pratoda spoke: "Each of the means has been shown to be of prime importance. Which of the means of knowledge, [action,] etc. is the means to liberation?" Prakāśa spoke: "Now it is initiation that is important, because it has been taught to be the basis for those [others]. The four are taught to be auxiliaries, because they are used only when that [initiation has been performed]." ' In the *Parākhya*, however, it is not clear to what extent the *upāyas* can function independently (the text of the entire discussion is confusingly corrupt), and it is implied more than once later in the text that *jñāna* and *kriyā* are of greater importance than the other two (e.g. 15:13–16, f. 35$^{r[9]}$):

na tatra tatvasaṃśuddhiḥ samāptir hastadānataḥ
tāvanmātrā yadā sā syāt tadā dīkṣā na mokṣadā

tenopāyaḥ paro (em.; *parā* M^{Y}) *dīkṣā jñānenātha* (conj.; *jñānekātha* M^{Y}) *kriyādinā*
kevalatvena na jñānaṃ dṛśyate phalasādhakaṃ

yata[*ḥ*] *strībhakṣavijñāne tatsukhaṃ* (conj.; *tanmukhaṃ* M^{Y}) *na kriyo*≪*j*≫*jhitaṃ*
jñānāpekṣā kriyāpy evaṃ jñānapūrvā yataḥ kriyā

ato jñānakriye dve 'pi phalopāyasamāgate
caryāyogāv api proktau citkriyānugatāv api

'There is no purification of the *tattvas* in that [knowledge], since accomplishment [of that purification (?)] is achieved by the laying on of the [*śiva-*]*hasta* [in initiation]. If it consisted in just that [viz. in gnosis], then initiation would not be salvific. Therefore the supreme means is initiation, together with knowledge or with action and the rest (?). Knowledge by itself is not seen to produce results, since, when [external experiencable objects such as] women and food are cognised, enjoyment of them is not possible without action. So too action depends on knowledge, for action is preceded by knowledge. Therefore both knowledge and action come together as the means to attain fruits (?). And *caryā* and *yoga* are taught to be subsidiary to (?) knowledge and action.'

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For in the Śaiva Siddhānta (*iha*) the Lord grasps all souls after (*iha hi... sarveṣām... paścāt... grāhakaḥ = sarvānugrahakartṛtvāt*) the maturation of their innate impurity as objects to be purified [through initiation]. From among those [mentioned in the verses as being fit], in accordance with [the legal sense given in] a work of secondary authority (*smṛteḥ*), 'a "child" is one up to the age of sixteen',[589] a child is taught to be one who has not attained the age for intensive practice of the disciplines of grammar, hermeneutics, and epistemology (*padavākyapramāṇaśāstrābhyāsakālaḥ*).[590] The 'baby' (*bāliśaḥ*) [mentioned in the verse] is

[589]The source of this particular *pāda* has not been traced (see the remarks in the apparatus), but it gives what is a standard legal definition of a *bāla*. Cf., for example, *Nāradasmṛti* 1:31c: *bāla ā ṣoḍaśāj jñeyaḥ* and *Aṣṭāṅgahṛdaya śarīrasthāna* 3:105a: *vayas tv ā ṣoḍaśād bālam*.

[590]This could have been translated 'the age for intensive practice in the disciplines of Vyākaraṇa, Mīmāṃsā, and Nyāya'; but it is clear that Rāmakaṇṭha does not mean the soteriologies associated with the schools that have specialized in these areas. Rāmakaṇṭha effectively redefines 'child' to mean juvenile; furthermore, it is implied in 6:6.15–16 that, even though they may not yet be intensively studying these disciplines, Rāmakaṇṭha envisages that these juveniles are already learning them. Rāmakaṇṭha's restrictive interpretations of *bāliśa* and *bhogin* (below) are in the same spirit, because he is adamant that initiation can only take place when the guru can discern the signs (of devotion to Śiva and distaste for worldly existence) from which a salvific *śaktipāta* can be inferred to have taken place. Sanderson (*1996a:46) contrasts Rāmakaṇṭha's position with that of Kṣemarāja ad *Svacchanda* 4:87c–88b (*bālabāliśavṛddhastrībhogabhugvyādhitātmanām/ eṣāṃ nirbījikā dīkṣā samayādivivarjitā*): *bāliśo mūrkhaḥ. vṛddho 'nuṣṭhānāsamarthaḥ. bhogabhug upanatabhogaikasakto 'py āyātaśaktipāto dīkṣya eva. anye tv ālasyopahato 'yaṃ na pātram. ato bhogabhug apathyaparaś cāsau vyādhitaś ceti yojayanti. vyādhito duścikitsyaḥ*. Sanderson translates (*ibid.*) '[Here] *-bāliśa-* means "simpleton" [rather than "infant"]. "The aged" (*-vṛddha-*) are [not all above a certain age but only those whom senescence has rendered] incapable of performing [the prescribed rites]. By *-bhogabhug-* he means "those who are completely attached to the good things of life that have fallen to their lot" but are nonetheless worthy of initiation because [the Guru has evidence that] Śiva's power has descended on them. But there are other [commentators] who say that such victims of sloth could not be beneficiaries [of this power] and therefore construe [*-bhogabhug-* with *-vyādhita-*, taking the two as a Karmadhāraya compound meaning] "those who are both addicted to [the consumption] of unhealthy foods and sick". By *-vyādhita-* he means [sick] "without easy remedy".'

Sanderson observes (*ibid.*:53)

> Both the interpretation of *bhogabhuk* in the *Svacchanda* rejected by Kṣemarāja and Bhaṭṭa Rāmakaṇṭha's reading of *bhogin* in the *Kiraṇa* passage proceed from a refusal to accept that Śiva would ever show his favour in ways that would demonstrate his own omnipotence at the expense of the faith of individuals ... that the benefits of religion come

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not [here] one still younger, because such a one could not be initiated: he would be disqualified (*anadhikāritvāt*) because it would be impossible [for the guru] to determine whether the soul [of so young a child] had received Śiva's grace. It is rather that 'baby' is used to refer to someone who is like a baby in that, like women and Śūdras and the like,[591] he is unfit [even] to learn the disciplines of grammar, hermeneutics and epistemology [let alone practice them]. And one committed to enjoyment (*bhogī*) does not mean 'one fixated upon pleasure', because such a one would be unfit for

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only to those who can be seen to merit them through their actions and dispositions. It is for the same reason that Bhaṭṭa Rāmakaṇṭha takes the children of the list to be juveniles who have reached the age of reason and the simple-minded (*bāliśaḥ*) to be not the simple-minded but those such as women and Śūdras who are excluded from the education of the scholar. The first cannot receive seeded initiation because they are not yet ready for the study that it entails and the second cannot receive it because they can never undertake that study. But both are conscious, autonomous agents capable of displaying the Śaiva virtues.

Kṣemarāja, however, is content to accept the evidence of the scriptures, both Saiddhāntika and non-Saiddhāntika, that Śiva may wish to favour those such as children, simpletons and hedonists, who either cannot demonstrate their spirituality or who have none to show. In the case of the hedonist Bhaṭṭa Rāmakaṇṭha has merely his conviction that Śiva cannot wish to liberate such people, because they are void of virtue. The non-dualist can counter this with the argument set forth against the Saiddhāntikas by Abhinavagupta in *Tantrāloka* 13.95–102 that none of the conventional signs of spirituality, such as detachment (*vairāgyam*), disgust for worldly pleasures (*bhoga-vairasyam*), virtue (*dharmaḥ*) and wisdom (*vivekitā*), is the inevitable concomitant of the descent of Śiva's power. But there is the problem of evidence.

My interpretation of Rāmakaṇṭha's view differs from the above in one particular, for which see the next footnote. Rāmakaṇṭha's position on what is legitimate evidence for *śaktipāta* will be made clear in his commentary on 6:11d–12 below.

[591] Sanderson, as is clear from the passage cited in the preceding footnote, has adopted the reading of $R^N P_2$—following which one may interpret ' "baby" is used to refer to those unfit to learn the disciplines of..., such as women and Śūdras'—and this may indeed be preferable. It becomes clear, however, in 6:11.1–5 that those of the category of the 'baby' are still capable of *caryā*, and that there are others weaker still who are incapable even of that discipline. This weakest category, according to 6:11a, is headed by women. In support of Sanderson's interpretation one might argue that Rāmakaṇṭha's interpretation of 6:11a may not be straightforward (he may be understanding the text to refer to diseased and elderly women) and that, unless one adopt $R^N P_2$, Śūdras, who would fit in well here, are nowhere accounted for.

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initiation, because his innate impurity could not have ripened. This has been taught [above]:[592]

> After blocking the power of that [*mala*], [Śiva] makes [the soul] devoid of all the desires of [this-worldly] existence.

The venerable Vidyādhipati too has said this:[593]

> Surely it must be true that (*kila nūnam*) those who [still] crave pleasure, that which generates earthly existence, cannot have been impelled by your power. Can they be said to have crossed to the other side of a terrible great ocean who cross when their bodies have been swallowed by sea monsters?

Rather what is meant is one who has learnt the disciplines of grammar, hermeneutics, and [epistemology], and attained the age for intensively practising them, but who does not practise them because of the distractions [of the exercise] of power, such as a king. Such the Lord must favour, when their innate impurity is ripened, with that grace of His that is a descent of His power. And this (*tathābhūtaḥ*) grace precedes the rite of purification that is initiation, in other words (*ity arthaḥ*) it is the cause [for it] that was taught above.[594] And therefore by the scriptural statement[595] 'When... because of an intense descent of power... the soul is initiated by his guru and becomes omniscient like Śiva' it is taught in this scripture (*atrāgame* [=*tantre*]) that there should be liberation for all by initiation alone, just as there has been taught to be [liberation] for children and others. Thus the means of knowledge, [ritual action, yoga,] and [observances] that were taught to be performed in the time after initiation must be pointless for us, because it has been established that children and such, who, since they have no training in [the disciplines of] grammar, hermeneutics, and epistemology, are unfit for knowledge and the other means in this system too (*ihāpi*), attain liberation through initiation alone (*saṃskārād eva*). Thus the objection (*praśnaḥ*) is that

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[592] *Kiraṇa* 2:29cd.

[593] This is very probably from the lost *Māna-* or *Pramāṇa- stotra*, three verses of which are quoted by Abhinavagupta in *Tantrāloka* 14:10–12. The latter verses have a similar rhetorical structure, use similarly fanciful imagery, and are also in *mattamayūra* metre.

[594] See, e.g., ad 1:20–1.

[595] *Kiraṇa* 1:21.

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we too should not observe this performance of rituals, [the pursuit of] knowledge and the others, which does not accomplish any aim for the soul.

The [reply of the Śaiva] Siddhānta:

[The Lord spoke:]

The Lord bestows grace on people, O Garuḍa, exactly to suit the way they are: (7ab)

The Lord, upon examining the ripeness of their impurity, bestows grace on all souls exactly in accordance with the way they are, both those who have been educated in [the disciplines of] grammar, hermeneutics, and [epistemology], and those who are otherwise, such as 'children'. The meaning is that He does not reject those unfit for knowledge. To explain:

some people are suited to ritual in this [system] (*atra*); for them release [from the consequences of wrong deeds is to be accomplished] accordingly. Others are suited to knowledge; and others again to religious observances (*caryāyogyāḥ*). For each of these the Lord (*tena*) has taught a [means of] liberation [from the consequences of wrong deeds and they are to achieve it] accordingly,[596] after they have been joined [through

[596] A natural interpretation of these lines would be that each *upāya* can, after initiation, independently lead to final release; but Rāmakaṇṭha's remarks below (particularly 6:8.9–14) make clear that he is reluctant to understand them in this way. Subsequent verses (particularly 6:9–13) support an important part of Rāmakaṇṭha's position with regard to the four *pādas*, because they emphasize that *dīkṣā* is still indispensable as the prime cause of liberation and that the *upāyas* are post-initiatory means which serve only to ensure that the fruit of *dīkṣā* is attained immediately upon the soul's body's death, because they wear away the *prārabdhakāryakarman* and the residues of the bonds left undestroyed by an ordinary *asadyonirvāṇadīkṣā*. Abhinavagupta distorts this considerably when he 'quotes' our passage (in *Tantrāloka* 15:18) firstly by omitting the subsequent explanation that reveals that the *upāyas* are all conceived of as post-initiatory means that constitute the *samayas*, and secondly by supplanting *kriyā°* with *dīkṣā°*:

jñānayogyās tathā kecic caryāyogyās tathāpare
dīkṣāyogyā yogayogyā iti śrīkairaṇe vidhau.

By this means Abhinavagupta has the text support a gnostic position that external ritual initiation is just one of a number of possible paths to final liberation. In fact

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initiation] to the Lord (*īśayojanāt*).[597] (7c–8)

From among those who attain liberation in the form of identity to Sadāśiva in this way, [that is to say] as taught in the chapter on initiation (*dīkṣā-*

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this is a position that is expounded in one other prestigious Siddhānta, the *Mataṅga*, in *vidyāpāda* 26:63, which will be cited in the notes below, and in *kriyāpāda* 1:1–2:

> *athātaḥ sampravakṣyāmi dīkṣāvidhim anuttamam*
> *sāṅgaṃ samāsataḥ sarvam aṇūnām anukampayā*
> *yeṣām adhyavasāyo 'sti na vidyāṃ praty aśaktitaḥ*
> *sukhopāyam idaṃ teṣāṃ vidhānam uditaṃ guroḥ*

'For those who do not have the intellect for [the means called] *vidyā*, because they are weak, this instruction from the Lord [about *dīkṣā*] is an easy means [to liberation].' (The latter verse is of course adduced by Abhinavagupta, in *Tantrāloka* 15:8, in support of his position.) Rāmakaṇṭha (*Mataṅgavṛtti* ad *vidyāpāda* 26:63, p. 569) explains that what is actually meant is that for Śaivas, those who realise that knowledge alone cannot remove *mala* and thus bring about liberation, as thinkers of other persuasions who do not know of the physical obstruction that is *mala* maintain, the Lord has taught this easy means of accomplishing it called *dīkṣā*: **yeṣām** *mokṣahetutayā* (em.; *mokṣatuhetutayā* Bhatt) *jñānam prati buddhir eva nāsti, darśanāntarāparidṛṣṭadravyātmakamalākhyabandhanivṛttāv uktanayena śaktyabhāvād iti yuktitaḥ teṣāṃ śaivānāṃ mokṣāya sukhopāyam etad dīkṣākhyaṃ sādhanam uditam iti vakṣyāmaḥ.*

The reason for Rāmakaṇṭha not wishing to follow a natural interpretation of the text of the *Kiraṇa* here can be found earlier in the same passage of commentary (*Mataṅgavṛtti* ad *vidyāpāda* 26:63, p. 567): **mokṣas** *tu* **catuṣṭayād** *asmāt samuccitād eva; naikasmāt.* 'But [ultimate] liberation [can be acheived] only from this group of all four [of the post-initiatory means] altogether, not from [just] one [of them].' Thus here Rāmakaṇṭha has the *Kiraṇa* teach that a certain kind of ritual, meditative practice or religious observance can remove the evil consequences of particular transgressions. He is forced to admit that the text teaches that some are suited to particular *upāyas*, but does not make clear here whether he understands that they should follow only the particular *upāya* to which they are suited. It is implied that this is not the case at least with *jñāna*, for he explains below (6:8.5–7) that those especially suited to *jñāna* are *ācāryas*. Rāmakaṇṭha's position may be consistent, if we assume that he understands that recipients of *asadyonirvāṇadīkṣā* are ordinarily bound to the performance of all the *upāyas*, but that those capable of no more than *kriyā* have their obligations to perform all but *kriyā* and *caryā* removed in initiation and that those suited only to *caryā* have their obligations to perform all other *upāyas* removed in initiation.

[597]One might understand Rāmakaṇṭha's gloss *īśaniyojanāt* (6:8.9) as intended to support another interpretation: 'because the Lord has so enjoined'; but I have not understood it in this way because Rāmakaṇṭha appears to require the interpretation I have here given when he refers back to the passage in his commentary on 6:23c–24. Tryambakaśambhu's gloss too (though his understanding of the whole is quite different) supports the accepted interpretation of this word (IFP 47658, f. 17r[1]): ...*yojanaṃ kriyate paradhāmni, tasmād īśayojanād eva sākṣān mokṣas sāyujyarūpo bhavati, na tu kriyādinety artthaḥ.* It is possible, nonetheless, that Rāmakaṇṭha intended one interpretation here but used the other later on.

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prakaraṇenoktā = *tathaiva*), some, 'children' and those absorbed [in the exercise of power] (*bhoginaḥ*), are, according to this system (*atra*), fit only for worship (*kriyāyāṃ yāgātmikāyām*), which is divided into recitation and external and mental [ritual], in the time after initiation, not for knowledge. But one might object that (*nanu*) there can be no suitability for ritual without knowledge, [for] as they say, 'And after discerning, one performs'.[598] This is true, but that knowledge, because it is [only] that [knowledge] which is required for [the performance of] ritual, has as its object only a part of the *śāstra*, and is thus said to be nothing but *kriyā*, and there is no contradiction [in our position].

Those others, i.e. different from those mentioned above (*proktebhyo 'nye* [= *anye*]),[599] who are skilled in grammar, hermeneutics, and epistemology, are, because of their fitness for knowing and interpreting [scripture] and pondering its meaning, *ācāryas* invested with the entitlement and duty to pursue [the means of] knowledge (*jñāne... adhikriyante*). This is the meaning. Others, who were mentioned [with the expression] 'babies', and who are unfit even for ritual, because of their fitness for *caryā* alone, which consists in the following of religious observances, such as the *kṛcchra* and *cāndrāyaṇa* fasts and the like, are invested with the entitlement and duty [to perform these] (*adhikriyante*). Thus after initiation (*dīkṣānantaram* = *īśaniyojanāt*[600] [= *īśayojanāt*]), in the way that the Lord (*bhagavatā* = *tena*) taught the release from the consequences of wrong deeds for those invested with the duties of performing *kriyā*, *jñāna* and the others by the performance of regularly and occasionally obligatory rites, 'in exactly that way they should accomplish it'—this is how the sentence should be completed (*ity adhyāhāraḥ*).[601] Otherwise

> If someone transgresses the rules of the cult [after receiving initiation], it is taught that he will become a Piśāca for a hundred years.[602]

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[598]Source unknown.

[599]Rāmakaṇṭha takes the *anye* rather emphatically, in order to make the point that the categories of persons to whom Garuḍa referred are not meant.

[600]For an alternative interpretation see footnote 597 on p. 367 above.

[601]By understanding *pratyavāyaphalebhyo mokṣaḥ* and by supplying *tais tathaivānuṣṭheyaḥ* Rāmakaṇṭha distorts the natural sense of the Lord's speech, namely that souls attain *ultimate* liberation by these means.

[602]*Sārdhatriśatikālottara* 25:2cd, but see also footnote 47 on p. 176, in which an almost identical verse is discussed.

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The meaning is that these are not released from the consequences of wrong deeds and omissions (*pratyavāyaphalebhyaḥ*). Thus we have first refuted the fault [imputed, namely] that knowledge and so forth are to be performed by all [without distinction, since they are [in fact] enjoined according to souls' entitlement and duty (*yathādhikāram*); as for the objection [implicit in 6:6] 'for what purpose are they performed?'—in reply to that He teaches

> **Initiation is held to be a prerequisite (*kāraṇam*) for the [further] means [to liberation], which are knowledge [ritual action, observances,] and [yoga] (*jñānādīnām*). By initiation alone there need not be liberation.[603] It is the [subsequent] means which determines that.[604] (9)**

[603]The text is not making the heretical assertion that initiation is not salvific but stressing that initiation entitles and binds normal initiates (i.e. those who have received *asadyonirvāṇadīkṣā*), to certain religious practices. Initiation followed by the performance of enjoined observances is salvific. Only those incapable of following those observations have their obligations to do so ritually removed in initiation. The accepted reading of 6:9a conveys the same sense as Vivanti's emendation, which Brunner has twice suggested (review of E_V and 1992:270) is wrong. What Vivanti conjectures (*dīkṣayaivāvimokṣaḥ syāt*) is, I think, also possible, and its purport is in fact supported by Rāmakaṇṭha's commentary, although Brunner asserts the contrary.

[604]If it were assumed that P_1's version (in 6:9.3) of the *pratīka* for 6:9d were correct, then we might translate: 'Where [it is required that] there is something that curbs [bondage that has not been removed by initiation], it is the [post-initiatory] means [that does so].' P_1's reading is awkward and is found in very few sources (it is presupposed by G_2's reading and is given as a *pāṭhāntara* by Tryambakaśambhu); it might therefore be argued that it is more unlikely that P_1's text has been altered to support it than that the text of the other manuscripts has been altered to support the reading common to almost all sources of the *mūla*.

It has been remarked above (see footnote 607 on p. 371) that Abhinavagupta achieves his interpretation of the *Kiraṇa* partly by omitting this portion, *Kiraṇa* 6:9–12. A glance at the apparatus reveals that this is exactly what most of the South Indian manuscripts do. It is difficult to know whether this is a deliberate or accidental corruption of the text. It will be noticed that the reading of 6:8d in the same manuscripts—*mokṣaṃ tenaiva yojayet*—could be taken to account for an eyeskip because of *homoioteleuton* to the *prakāśayet* of 6:13b. The South Indian transmission of the Siddhāntas was certainly guilty of deliberate and substantial redaction to improve the clarity and structure of the text. It is my impression that scribes of the Nepalese transmission tended to copy uncritically exactly what they thought they read, unworried by occasional patches of gibberish, so that the text of the tantra developed in Nepal much as the message does in a game of Chinese whispers. South Indian scribes, however, in addition to

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Knowledge and the others are not pointless, because it has been taught in this [scripture] (*atra*) that they are means; it is just that because they have been taught to be preceded by initiation, release from bondage cannot be an effect [created] by initiation, because that alone cannot accomplish this. Rather 'it is the [subsequent] means which determines that'. That [post-initiatory means], i.e. that of knowledge, [action] and the others (*jñānādiḥ = saḥ*) is the means that curbs, i.e., the cause that cuts away (*vicchedako hetuḥ = upāyo niyāmakaḥ*), [the bonds] for those certain people (*teṣāṃ keṣāñcid eva*) for whom this cutting away (*vicchedātmako niyamaḥ*) in order to liberate from bonds has not been [entirely] achieved through initiation. To explain:

Because He is compassionate to all, [the Lord] taught those means. Why did He not teach [just] the one

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copying errors, have had a tendency to introduce motivated alterations. Many instances of substantial motivated change in the South Indian transmission could be adduced (e.g. the addition of a half-verse after 1:23b [to give a *pāṭalika sambandha* with the following chapter]; the South Indian readings at the beginning of the second *paṭala*; the South Indian version of 6:20); but I have so far found none in the *Kiraṇa* where the purport has been deliberately distorted, with the possible exception of the omission here of 6:9–12. Whether deliberate or no, it suited the purpose of the thinkers of the devotional South Indian school of neo-Saiddhāntikas, who were compromised by the gnosticism of Advaita Vedānta. Late South Indian notions about the four *pādas* have been sketched above in a discussion of Tirumūlar (see introduction, footnote 85 on p. xxxvii). Most of these were evidently shared by Nigamajñānadeśika who writes, at the very end of his *Śivajñānabodhopanyāsa*: *dāsamārgasatputramārgasahamārgasanmārgaiḥ śivaprītiṃ sampādayet. janmāntarakṛtaśivabhaktārādhanasukṛtaviśeṣaparipākena prathamata eva kriyācaryāyogapādārthānusandhānaṃ vinaiva jñānapādābhyāsena niḥśreyasaṃ sampādayati.* 'One should achieve Śiva's favour by the *dāsa-*, *satputra-*, *saha-*, and *sat-* paths [i.e. those of *caryā*, *kriyā*, *yoga* and *jñāna* respectively]. [Alternatively] by virtue of the ripening of particular good deeds—propitiating Śiva and his devotees [and so forth]—performed in previous lives, [some] may straight away (*prathamata eva*), without performing what is taught in the *kriyā*, *caryā* and *yoga pādas*, attain the highest good by the practice of [what is enjoined in] the *jñānapāda*.' The same author's unpublished *Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha*, a collection of quotations from scripture chosen to substantiate and illustrate the second half of the *Śivajñānabodha* (the text is divided into an attack on *parapakṣas* and a defense of the *svapakṣa* of the Śaiva Siddhānta) quotes *Mataṅga vidyāpāda* 26:63, and thereafter *Kiraṇa* 6:7–8 (IFP T. 317/2, p.1116). Clearly he has in mind the non-dualists' interpretation of both passages, and he quotes the *Kiraṇa* passage in the form that it appears in the South Indian manuscripts that omit 6:9–12. Thus it is likely that he had before him the shortened version, without the portion that would have conflicted with his interpretation.

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means? Because [scripture elsewhere teaches] otherwise. (10)

For in this system (*iha hi*) the grace—consisting in the cutting away of a soul's impurity and the rest [of his bonds] and in the revelation of his innate Śivahood—which the Lord does not completely bestow through the kind of initiation that grants non-immediate release (*asadyonirvāṇadīkṣā*), because, for the reason that will be taught below,[605] it excludes from being destroyed the experience of the fruits of past actions which have already started to take effect—[this grace] is to be bestowed (*kartavyaḥ*) by Him accordingly[606] through His teaching. And that is why knowledge and so on are proclaimed as means for cutting away that amount of impurity and such that has been left [undestroyed] by initiation. [Therefore,] using these means, initiates must gradually, day by day, accomplish the destruction of impurity and the rest [of the bonds] and the manifestation of [their innate] Śivahood in such a way that there is no obstruction of past actions whose fruits have begun to take effect. But they do not depend on any other causal factor for the destruction of such bondage and the manifestation of [innate] Śivahood. [But] if [all] this were not [as] intended by the supreme Lord, then why did He not just teach the one means, called initiation? Because (*yad iti yasmāt*) with such scriptural passages as 'liberation or [supernatural pleasures are to be achieved] by the group of four [means together]'[607] He taught otherwise, [i.e.,] that there are

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[605] *Kiraṇa* 6:18–21 and commentary ad loc.

[606] *tathaiva* could be understood to mean *sarvātmanā*.

[607] *Mataṅga vidyāpāda* 26:63d. The verse from which this is quoted is problematic for Rāmakaṇṭha:

> *sadāśivapadaṃ yogāc caryāto vātha dīkṣayā*
> *prāpyate cittabhedena mokṣo vātha catuṣṭayāt*

A natural interpretation is that the four can be independent means to liberation and, since *kriyā* is here equated with initiation, this allows the non-dualists to assert that even the Siddhāntas allow that ritual is not essential: 'The state of Sadāśiva is attained by *yoga*, or by *caryā* or by initiation, by a certain kind of knowledge, or by [all] four.' Briefly what Rāmakaṇṭha does with this is to explain that *sadāśivapada* refers (by *upalakṣaṇa*) to all worlds beyond *māyā* and that *sādhakas* who so desire can attain particular ones by particular kinds of *yoga* or *caryā* appropriate to them, or by initiatory rites that link them with particular worlds; but ultimate liberation is to be attained by all four (understood then as post-initiatory means for recipients of *asadyonirvāṇadīkṣā* that constitute the *samayapāśa*. The *vā* after *mokṣaḥ* Rāmakaṇṭha interprets to mean 'or [supernatural pleasures may also be accomplished by

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all four]'. Rāmakaṇṭha here refers to this passage, because his commentary thereon emphasizes the indispensability of all four *pādas* for attaining liberation: **mokṣas** *tu* **catuṣṭayād** *asmāt samuccitād eva; naikaikasmāt. bhogo veti* **vāśabdārthaḥ**. *tathā hi—caryāyogayos tāvaj jñānaṃ vinā anuṣṭhānam eva nopapadyate. na hy ajñāte 'rthe yogaḥ samādhiḥ caryā vā prāg uktā sambhavati. jñānam api ca dravyatvān malādīnām bandhānāṃ na dīkṣākhyaṃ vyāpāraṃ vinā tebhyaḥ puṃso mokṣaṃ kartuṃ kṣamam ity uktaṃ śuddhavidyāprakaraṇe* (7:74ab)—

> *tasmān mantrakriyā mukhyā seśvarī bhuktimuktidā iti.*

ato dīkṣaiva mokṣahetur iti. jñānādīnāṃ cācāryasaṃskāradvāreṇa dīkṣāyāṃ viniyogadarśanāt. yad vakṣyati dīkṣāprakaraṇe (*kriyāpāda* 5:3c–4b)

> *vidyāpādārthakuśalaḥ kriyāpādagatakramaḥ*
> *yogapādakṛtābhyāsaś caryāpādānuvartakaḥ*
> *gurur dīkṣām prakurvīta iti*

kevalam asadyonirvāṇadīkṣayārabdhakāryāṇāṃ karmaṇām anupakṣayāt tadbhogoparodhena, malamāyīyayor api pāśayoḥ sarvathānapadhvaṃsitatvena (em. Sanderson; *sarvathānavadhvaṃsitatvena* Bhatt) *śivatvasyānabhivyaktatvād dīkṣottarakālaṃ jñānādibhiḥ, tathā apacayakrameṇa pratyahaṃ teṣām pāśānāṃ vicchittiḥ, śivatvasya cābhivyaktiḥ kriyate. yathārabdhakāryāṇāṃ karmaṇāṃ na bhogavirodho* (em. Sanderson; *bhogoparodho* Bhatt) *jāyate. nāpi ca pāśānām punaḥ prarohaḥ, vyāpārāntareṇa vā nivṛttiḥ, śivatvasya vyāpārāntareṇa vābhivyaktir iti bhavaty eva catuṣṭayād dīkṣājñānāder yathāsvaṃ* (em. Sanderson; *yathā sva°* Bhatt) *vyāpārabhedān muktir iti sūktam* **mokṣo vā catuṣṭayād** *iti.*

Modifications are drawn from Sanderson's quotation of the passage (*1996a:39–40), which he translates as follows (*ibid.*:41–2):

'Liberation, however, comes from all four, from these in combination rather than from one or another of them. The word *vā* "or" means "or the enjoyment [of a chosen paradise]" [, i.e. the combination of all four may also be adopted as the means of attaining the goal of the Sādhaka].

'Let me explain [what he means by these four combined]. Neither ritual (*caryā*) nor Yoga can be practised without knowledge. For if the teaching has not been understood, neither Yoga, [that is to say] immersion (*samādhiḥ*), nor the afore-mentioned ritual is possible. Moreover, because Impurity and the other bonds are material, it is impossible for knowledge to liberate the soul from them without the help of action that we call initiation. It is for this reason that he has declared in [*vidyāpāda* 7,] the chapter on pure knowledge

> Therefore the ritual of the Mantras is greater [than any human action].
> With the Lord [as its agent in the person of the officiant] it bestows both liberation and the enjoyment [of paradise] [74ab].

'So it is initiation that causes liberation. [The same] also [follows] from the fact that the knowledge[, meditation] and [the discipline (*caryā*)] are seen [in our scriptures] to have initiation as their sphere of application by virtue of [their role in] the training of the officiant [who performs it], as Śiva will say in [*kriyāpāda* 5,] the chapter on initiation

> The officiant (*guruḥ*) may perform the initiation [only] if he is skilled in the doctrines of the Vidyāpāda, has mastered the procedures of the

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several means. Therefore this is what we understand [from the Lord's teaching here]: knowledge and the others are means towards [achieving] that grace which is not achieved by initiation. And thus the assertions that '[the enjoined] methods of approach such as rituals, knowledge, and religious observances (*kriyājñānavratādīnām*) must be useless'[608] and that 'liberation is possible through the purificatory rite [of initiation] alone'[609] are shown to be unfounded and, because they are for those with a special [limited] entitlement and duty, he teaches that they state what has already been established:

[The initiating teacher] should cleanse away the obligations [to perform what is enjoined for ordinary

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Kriyāpāda, has thoroughly practised [what is taught in] the Yogapāda and adheres to [the rules prescribed by] the Caryāpāda [3c–4].

'If Śivahood is not made manifest through initiation alone, that is because unless it is the form of initiation that bestows immediate release [in death] (*asadyonirvāṇadīkṣayā*), it does not destroy those past actions whose effects are already active, and so also desists from eliminating entirely the bonds of Impurity and Māyā[, leaving something of them in place] in order to allow the experience of the fruition [of those actions]. So (*anabhivyaktatvāt*) it falls to knowledge[, meditation, the discipline] and [regular worship] after initiation to remove [the remnant of] those bonds by gradually diminishing them, day by day, and bring about the revelation of [the soul's] Śivahood, so that the experience [of the fruition] of those past actions whose effects are already active is not impeded. Once destroyed the bonds cannot arise again. No other operation [but that of initiation completed by this post-initiatory discipline] can destroy them; and no other operation [than this] can reveal [one's] Śivahood. So it is that liberation comes about from the four factors of initiation, knowledge[, meditation] and [the discipline], as the result of the specific functions of each. Thus our text has rightly declared: "Liberation is the result of the four, or [enjoyment]".'

It is Rāmakaṇṭha's attitude that Abhinavagupta attacks at the beginning of *Tantrāloka* 15: he starts with the following *pūrvapakṣa* (15:1c–2b): *tatra dīkṣaiva bhoge ca muktau cāyāty upāyatām/ svayaṃ saṃskārayogād vā tadaṅgaṃ tat pradarśyate*. Jayaratha explains ... *dīkṣayā saṃskāre kṛte yogajñānādāv adhikāro jāyate yena bhuktimuktī syātām. tad iti evaṃ bhuktimuktyupāyatvād dhetoḥ*. The emphasis on initiation being the means towards *bhoga* as well as *mokṣa* and the fact that Abhinavagupta next cites a verse from the *Sūkṣmasvāyambhuva* (a text of which only this quotation is known) and later (in 15:8) also *Mataṅga kriyāpāda* 1:2—both of which Rāmakaṇṭha cites in the *Mataṅgavṛtti* ad *vidyāpāda* 26:63—suggest that Abhinavagupta may have had this passage of Rāmakaṇṭha's commentary in mind.

[608] *Kiraṇa* 6:6cd.

[609] *Kiraṇa* 6:6a.

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initiates] (*samayān*)[610] from women and other such, because they are incapable [of fulfilling those obligations]. That is no fault, because they are ignorant; (11abc)

Now it has been said that 'babies' are suited to *caryā* because of their extreme ignorance; but for those who, although they have knowledge, are utterly incapacitated [to perform what is enjoined] because of illness or old age—the elderly, the diseased, women[611] and such—the *ācārya* should purify by initiation all [obligations to follow] the means of *kriyā*, *jñāna*, *caryā*, which are [here] spoken of with the word *samaya* ('rules') because it is enjoined that they must at all times be performed. This the Lord has taught somewhere [with the following verse]:

> For them initiation is 'seedless', devoid of [the obligations to follow] the rules of the cult and such.[612]

But it is not to be supposed that it is denied here (*atra*) that they are rules, because it will be taught[613] that [the evil consequences of] those [transgressions] such as abusing God or the guru or the fire, which are divided into ordinary, venial, and gross transgressions, are to be destroyed by reparatory rites such as *kṛcchra* and *cāndrāyaṇa* fasts. And therefore, even when *jñāna*, *kriyā* and the others are not performed by these on grounds of extreme weakness (*ajñatvād ity atyantaśaktivaikalyena*), there is no transgression (*doṣaḥ pratyavāyātmakaḥ*) on their part. By the word 'and' are included also those who performed them before but, due to weakness, cease to perform them. For those too there is no fault, since 'those entitled and bound to [some enjoined] action are those with

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[610]The obligations to follow *jñāna*, *kriyā*, *caryā* and *yoga* are held to be a further bond (*samayapāśa*) that for ordinary initiates can only be removed by observing them.

[611]It is possible that Rāmakaṇṭha does not intend women in general here; see footnote 591 on p. 364 above.

[612]*Svacchanda* 4:88ab (quoted above with Kṣemarāja's interpretation in footnote 590 on p. 363). Rāmakaṇṭha may have been deliberately imprecise about the source of this quotation, not simply because it is not from a Siddhānta, but because the immediate context contradicts his position, for the preceding half-verse (also quoted above on p. 363) includes also the *bāla*, the *bāliśa* and the *bhogabhuk* as candidates for 'seedless' initiation (*nirbījadīkṣā*.)

[613]*Kiraṇa* Chapters 43 and 44. The *teṣām* in this sentence seems inappropriate; perhaps the text here is in need of some emendation.

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[adequate] means (*arthī*), capable, knowledgeable, and not excluded [on some other ground] by *śāstra*.'[614] This He teaches:

> **If they had understanding (*jñatvāt*) it would be a great sin. Therefore these [ignorant ones] attain liberation [just] through initiation, because they have devotion [to the Lord]. Those who are capable [of performing what is enjoined for ordinary initiates] are not to have their obligations cleansed away [in initiation]. To them [the initiating teacher] should reveal [those obligations]. (11d–12)**

Here 'understanding' is [to be interpreted] as 'capability', as He goes on to say (*yathāha*) that [the rules are] not to be cleansed away by initiation for those who are capable of [performing] them. Rather [the *ācārya*] should explain them to be [duties to be] followed at all times. And so those who are capable of performing regular [and occasional] obligatory action and do not do so incur great sin, i.e. (*-lakṣaṇaḥ*), [the obligation to perform] reparatory rites—not those who are incapable. What regular duties do they then have? Such things as attendance on God, the guru, and His devotees, either in a worldly manner[615] or in a manner enjoined by [the corpus of] *Śivadharma* [texts],[616] as much as they are able, either themselves or by sending sons, servants and so forth. And this accomplishes for

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[614]This is quoted also in the *Sārdhatriśatikālottaravṛtti* ad 1:2, p. 6. Bhatt there observes that it is No. 719 of a *Laukikanyāyasāhasrī* (Bombay, 1935—not available to me at the time of going to press). Other formulations of the same idea are well known, e.g., in the *Śābarabhāṣya* on 1.3.2., cited, with another version of the proverb, in Apte's 'collection of popular Sanskrit maxims' (1957: Appendix E, p. 55).

[615]i.e. following *śruti* and *smṛti*, for cf. *Mataṅgavṛtti* ad *vidyāpāda* 4:49–50, p. 98: *śrutyādivihitena* (Kashmirian MSS; *śrutau vihitena* Bhatt) *śivadharmoditena vā vidhinā īśvaropāsanaiva kāryeti pratīyate.*

[616]These are unpublished with one exception: the *Śivopaniṣat* printed in 1933 by the Adyar Library on pp. 324–78 of their quaintly titled *Un-published Upanishads.* Its inclusion there is anomalous, for its plain diction and versification (in *anuṣṭubh*) characteristic of unambitious Puranic or tantric writing, its avowed affiliation to the *Śivadharma* corpus (proclaimed in 1:5–8), and its very opening phrase (*kailāsaśikharāsīnam*) reveal that its author was not really aiming at any Upanishadic style.

In South India two texts from this corpus are commonly transmitted: the confusingly named *Śivadharmaśāstra* (e.g. in IFP T. Nos. 32, 72, 514, 779 860, 887, and 912) and the *Śivadharmottara* (e.g. in IFP T. Nos. 72, 75, 281, 510). Numerous other texts of this genre are transmitted in early Nepalese manuscripts, notably in two large palm-leaf codices held in Cambridge University Library: MS Add. 1645 and

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them what is brought about [for others] by the above-mentioned means of *jñāna*, *kriyā* and the rest. For (*yathā*) He teaches [that they receive initiation] 'because they have devotion' (*bhaktiyogataḥ*[617]). Otherwise, because one would not be able to discern in them devotion and such, which is an effect of the descent of Śiva's power, because of their utter stupidity, as with animals, they would not be entitled to receive initiation. And it is wrong to infer the descent of Śiva's power on them from their sons or others asking that they be initiated, because the locus [of devotion] is different. For smoke in a Dhava tree[618] does not cause one to infer fire in a Khadira tree[619] as its cause. And the descent of power has been taught to be the cause of devotion and such, but not of becoming a suppliant [begging for initiation], especially not [when this becoming a suppliant is] in a different locus, since this can be proved to be dependent on the influences of affection alone. As they say,[620]

One should urge someone one loves to the religion.

It is not right to infer from this [that] a descent of Śiva's power [has taken place], because there is no necessary concomitance.[621] Because they are

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MS Add. 1694. MS Add. 1645 is complete but for a few folios and was written in 1136 AD (dated *saṃvat* 256 on f. 247^{r}[6]). It begins with the *Śivadharmaśāstra* (12 *adhyāyas*, some of whose colophons are of the form *iti śivadharmaśāstre nandikeśvaraproktāyāṃ saṃhitāyāṃ*..., e.g. f. 5^{v}[3], f. 6^{r}[2]) and is followed by the *Śivadharmottara* (ff. 38^{r}–87^{r}; 12 *adhyāyas*), the *Śivadharmasaṅgraha* (ff. 87^{r}–132^{r}; 12 *adhyāyas*), the *Śivopaniṣat* (ff. 132^{r}–150^{v}; 7 *adhyāyas*), the *Umāmaheśvarasaṃvāda* (ff. 150^{v}–180^{v}; 22 *adhyāyas*), the *Uttarottaramahāsaṃvāda* (ff. 180^{v}–201^{v}; 9 *adhyāyas*), the *Vṛṣasārasaṅgraha* (ff. 201^{v}–238^{v}; 24 *adhyāyas*) and the *Dharmaputrikā* (ff. 238^{v}–247^{v}; 16 *paṭalas*). Texts of the *Śivadharma* preach devotion to Śiva for pious laity. Their teachings may derive from Śaiva tantras—they share, for instance, such tantric features as the *pañcāṣṭaka*, the list of Śaiva *kṣetras* divided into five groups of eight (*Śivadharma* 12, IFP T. 32, pp. 147–8), though not correlated with *tattvas*, as in the *Kiraṇa* (8:109ff) and in the *Svāyambhuvasūtrasaṅgraha* (4:46ff, p. 11)—but, since they are intended for non-initiates, their doctrines and ontology are different. Thus the *Śivadharmasaṅgraha*'s second verse (f. 87^{r}[2]) begins *ṣaḍviṃśāya pradhānāya mahādevāya dhīmate*, thus implying that the text recognised the existence of only the twenty-five tattvas of the Sāṅkhyas with Śiva as the twenty-sixth and that it upheld some sort of non-dualist position.

[617] *ex conj.*

[618] *Anogeissus Latifolia* Wall. (thus Meulenbeld, 1988:442).

[619] *Acacia catechu* Willd. (thus Meulenbeld, 1974:538).

[620] Source unknown.

[621] As Sanderson observes (*1996a:54) with reference to this passage, 'For Bhaṭṭa Rāmakaṇṭha the inevitable absence of clear indications of fitness in such persons is

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proved to have [a certain level of] understanding, in contradistinction to animals, because of their having devotion [towards God], and because, if

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proof that the scriptures did not intend them to be initiated. But in pointing this out he discloses how his opponents got round this problem, namely by claiming that the Descent of Power can be inferred from the fervour of the requests of others that initiation be performed ... Abhinavagupta uses just this argument to justify the practice of initiating the dead, who are obviously even less promising as sites of evidence than young children and simpletons ...'

Rāmakaṇṭha's polemical tone here is thus partly accounted for by the fact that he was attacking an abuse that was practised at the time in Kashmir and that was condoned by the non-dualists. Sanderson (1995:30, footnote 70) refers to three passages from the *Tantrāloka* in which Abhinavagupta speaks of inferring that an initiand has received *śaktipāta* from the requests of others (14:20–2, 19:4–5b, and 21:9c–11b). The last of these reads:

> *bandhubhāryāsuhṛtputragāḍhābhyarthanayogataḥ*
> *svayaṃ tadviṣayotpannakaruṇābalato 'pi vā*
> *vijñātatanmukhāyātaśaktipātāṃśadharmaṇaḥ*
> *gurur dīkṣām mṛtoddhārīṃ kurvīta śivadāyinīm*

Sanderson translates (*1996a:50): 'A Guru may perform the Śiva-bestowing initiation that rescues the dead [from the hells] for any [deceased person] whom he knows to possess one of the degrees of *śaktipāta* through either of the following means: because of fervent requests from the person's kin, wife, friends or son or because of the intensity of the pity that he himself feels for the person.'

Jayaratha's commentary ad loc. responds to Rāmakaṇṭha's objections: *evam evaṃvidhānām eṣām bandhvādigāḍhābhyarthanādyanyathānupapattyā āyātaśaktipātatvaṃ niścitya mṛtoddhārīṃ dīkṣāṃ guruḥ kuryād ity atra tātparyam. bandhvādīnāṃ ca taduddidhīrṣāparatayā prārthanādayo jāyamānāḥ parameśvaraśaktipātamūlā eva, na snehamātramūlāḥ, sarvatra tathādarśanāyogāt. na cātra vyadhikaraṇatvaṃ doṣo yad ayaskāntāyogolakaspandanādivad bhinnadeśāny api kāraṇebhyaḥ kāryāṇi bhavanti dṛśyante.*'

Sanderson translates (*ibid.*:51): 'So for such as these a Guru should perform Mṛtoddhāradīkṣā, once he has determined that *śaktipāta* has come to them, reasoning that such [phenomena] as the fervent requests he has received from their kin and others would not occur if it had not. Moreover, when the requests and the like of kin and others arise through intense desire to save [the dead] they must originate in a descent of the power of Parameśvara, not in mere affection, for we do not see such [affection] in all instances. Nor does the fact that they[, the requests and the inferred descent of power,] have different loci constitute a defect [in this position]. For there are effects which are seen to come about from their causes even though the effects are in a different location, as is the case with such phenomena as the motion of a ball of iron and a magnet.'

As evidence that this *mṛtoddhāradīkṣā* was common practice in Kashmir Sanderson (*ibid.*) adduces Kṣemendra's satirical remarks on the motives of widows who have the ceremony performed for their deceased husbands in *Deśopadeśa* 8:50c and *Narmamālā* 3:43.

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they were utterly incapable, they could not perform anything enjoined by *śāstra* [not even devotion], it is right that they should [instead at least[622]] always perform such things as [reciting] hymns of praise about the Lord, obeisances, and attendance [upon images of the Lord and upon the guru], just as lay followers (*upāsakānām*) do, who have not received initiation. Thus there is no contradiction [in our position]. Because it has been taught that these are not to perform *jñāna* and the others, therefore the objections raised above—[namely] that '[the enjoined] methods of approach such as rituals, knowledge, and religious observances (*kriyājñānavratādīnām*) must be useless'[623] and that 'liberation is possible through the purificatory rite [of initiation] alone'[624]—are inappropriate with reference to these [i.e. the incapable], because they prove what has already been established.

Now He concludes:

> **Thus he should reveal all [the means of] knowledge, [ritual, religious observances,] and [yoga] to those capable of them. Otherwise there would be a break in continuity, and continuity is what is taught in the Śaiva tradition. If there were no continuity, there would be nothing. And that is why this injunction exists. [Thus the Lord is] compassionate to all [also] because of His wish to teach the means that constitute the religion.[625] (13–14)**

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[622]This is probably what is intended, but it is possible that the argument is now more pointed than Rāmakaṇṭha meant it to be: perhaps we should instead translate 'and because they cannot perform what is enjoined by *śāstra*, since they are utterly incapable, it is right that they should [instead] always perform only such things as . . .'

[623]*Kiraṇa* 6:6cd.

[624]*Kiraṇa* 6:6a.

[625]The second half of this verse may have been intended to mean 'And so this injunction exists because he is compassionate to all, [and this expression is used] with the intention of referring to the means [that he provides] for maintaining continuity' or 'And so this injunction exists because of the [Lord's] desire to teach means to maintain continuity (*sthityupāyavivakṣayā*), since He is compassionate to all.' Rāmakaṇṭha does not analyse the compound, but he does seem to take the half-verse as a separate statement and as a reaffirmation of the Lord's being compassionate to all (in answer to the implied doubt of Garuḍa's in 6:5), but, in order that this affirmation seem not repetitive, he implies (with the *api* in 6:14.9) that 6:14d provides a new reason for saying it: we know that the Lord bestows grace in the descent of salvific power before initiation and in initiation and even, as Rāmakaṇṭha mentions below (6:14.7–8), once the soul has

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To the one suited to knowledge the *ācārya* should reveal *jñāna* as [the means] to be at all times followed, but to the one suited to ritual action, he should reveal *kriyā* and so forth. And that [initiate] should practice [the means revealed to him] accordingly. Otherwise, because of the failure to perform [what is enjoined], there would be a break in the continuity, [that is to say in] what is taught in the scriptures (*āgamavihitāyāḥ*) to be what must regularly and [occasionally] be performed. And once such a break in continuity had come about, 'there would be nothing', that is to say the fruit of initiation would not follow immediately [upon the initiate's death] because it would be superseded by [the need for] reparations, which will be taught later [in the tantra]. For this reason (*tena kāraṇena* [= *tena*]), namely that (*iti*) it would be superseded by the obstacle of [the need for] reparations, this injunction to the effect that [the means of] knowledge and the others must invariably be followed exists, since they are beneficial to souls (*puruṣārthatvena*). But when they do not follow these [means], then souls (*teṣām*) experience the result of [the need for] reparations. Now at the end,[626] when they are then in that state of being [of the *vijñānakevalin*] in which they are separated [from the bonds, except from some residual impurity] because of their purified power of knowledge (*viśuddhajñānakevalitvena*), grace comes from the Lord, since even that [small] amount of impurity [that still remains for them] cannot remove itself, because it is [insentient] substance. In this way the Lord does bestow compassion on all whose impurity is ripened [and He does so] also because of His desire to teach the means [of release] that are the practices of the Śaiva religion. Thus there is no contradiction [in our position].[627]

[There follows] a question further to investigate this same issue (*atraiva*):

[Garuḍa spoke:]

Now initiation is for the sake of removing bonds and [revealing innate Śivahood, and yet] it is said (*kila*)

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become a *vijñānakevalin*, but he also shows his compassion to all in teaching the means that are the Śaiva religion ([*nityādyanuṣṭhānātmaka-*]*sthiti-*[*rūpa-*]*upāyavivakṣayā*).

[626]This could mean after they have experienced the negative consequences of their sins and omissions or after they have correctly followed the means taught to them.

[627]Rāmakaṇṭha states this here not because what he has just said answers any particular problem, but because he has now dealt with the nexus of objections, implied and explicit, in Garuḍa's question of 6:5–6.

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that it is 'performed'.[628] And yet no removal is seen. Since it is not seen, tell me how [it happens]. (15)

Initiation is not the cause of the removal of bonds nor, [as is implied] through the word *api*, is it the cause of revealing [soul's innate] Śivahood,[629] because it is [simply] an action, just like the actions recognised by other schools [as having only a limited and temporary result], such as performing a Jyotiṣṭoma sacrifice or killing a Brahmin. And the bonds of past actions cannot be separated [from the soul] by initiation, because, since [their results are] to be experienced in other bodies, we see them to be far removed from that [initiation] in place and time, just as cutting down distant soldiers or the like with a sword [is impossible].[630] This is the meaning of the question. Now the Siddhānta:

[The Lord spoke:]

It is proven that the destruction of the bonds can be brought about by stunning them. And that is achieved by well-established mantras (*śambaraiḥ*), for [the powers of] mantras are unthinkable, as [we commonly experience when they effect such supernatural things as] the destruction of physical poison. (16)

The destruction of the bonds of wrong actions is [brought about] by means of stunning [them].[631] Since acts that stun the bonds, namely reparations

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[628]Rāmakaṇṭha gets two objections out of this question: that initiation cannot be as it has been represented, because it is an action [and no actions block the effects of other actions], and because we see no removal. It is possible therefore (though he does not make this explicit) that he understands the *kila* in the sense 'it is false that'. What was perhaps originally intended, however, was 'Now it has been said that (*kila*) this initiation [reading *dīkṣā yā* with N] is performed for the sake of removing bonds.'

[629]From this point to the end of the text there remains only the testimony of R^N. The text is therefore less secure and requires more repair. Numerous footnotes hereafter mark (with *ex conj.*) where the text as translated has been repaired by conjectural emendation.

The point here appears to be that everything that we ordinarily classify as an action generates its own fruit but cannot have the effect of destroying the fruits of other past actions. *Kriyātvāt* is a conjecture, but it seems to be this *hetu* that Rāmakaṇṭha attacks in 6:16.3–4 below.

[630]*ex conj.* The nominative and the elision of 'is impossible' have been adopted on the assumption that the construction is intended to be parallel with *viśleṣo na sambhavet.*

[631]*ex conj.* (Isaacson in a letter of 19.xii.97). It is conceivable, however, that the nominative should be retained and that Rāmakaṇṭha is interpreting 'the stunning of the bonds of wrong actions is their destruction'.

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(*pāśastobhakarma*[632] *prāyaścittātmakam*), have been taught, you have therefore accepted (*bhavatāṃ siddhaḥ*) the destruction of wrong actions, and so (*yena... tena*) your first logical ground to prove this (*atra*) is inconclusive. This is the meaning [of the verse].[633] And it is also unproven, since initiation is not an action,[634] for it is taught that it is the power of the mantras made manifest by the activity of the *ācārya* that is [called] initiation. And because of the unthinkable power of mantras, which are proved beyond doubt (*samyak siddhānām* [= *saṃsiddhaiḥ*]), just as the destruction of poison and so on[635] is possible [through the use of the correct mantras], so too is this removal of bonds and other such [feats]. Thus there is no logical fault. In everyday life too people say 'For the power of gems, mantras, and herbs is inconceivable.'[636] The second logical ground too is inconclusive, He teaches:

> **Just as some distant person is brought under one's control[637] simply by the calling of their name, so too the destruction of [the fruits of] actions [is brought about] in the Śaiva Siddhānta (*iha*) by principal mantras. (17)**

Here [it is stated that] (*atra*) a lover or some such thing, even though far away, can be seen to be procured with the help of particular mantras (*sādhyamāno dṛṣṭaḥ*[638]) merely by her name being proclaimed.[639] And actions that bode ill[640] [can conjure forth] fruits and flowers and the like before their time (*akāla eva*).

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[632] *ex conj.*

[633] It is demonstrated that there are actions, namely rites of reparation, that do in fact cancel out the fruits of other past actions.

[634] *ex conj.*

[635] *ex conj.* The insertion of a *kṣa* is the most economic repair. Confusion in the transmission with *viṣaya* is frequent where *viṣa* occurs (see apparatus to *Kiraṇa* 2:32a, 3:15d, 6:16d, 6:27b).

[636] Quoted above ad *Kiraṇa* 3:11. See footnote ad loc.

[637] In *Hindu Scriptures* (1996:364) I translated 'is made to appear'; but, as Dr. Isaacson has pointed out to me (letter of 19.xii.97), Rāmakaṇṭha appears to take the first part of the verse to refer to magical subjugation (*vaśīkaraṇa*), in which a mantra, inflected by the inclusion of a person's name, is used to gain power over that person, especially in amatory matters (hence the gloss *kāminyādir arthaḥ* in 6:17.1).

[638] *ex conj.*

[639] *ex conj.* Alternatively R^N's *tannāmnaḥ* might be retained and the following word emended to *saṅkīrtanamātreṇa*.

[640] *ex conj.* I am not certain that the passage is rightly understood. Properly it is the untimely flowers and such that are portentous, but the word order would seem

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As they say,

> Untimely fruits and flowers, untimely cold and heat, untimely speed in [the current of] rivers presage great danger.[641]

In the same way a soul's own action [the fruit of] which is to be experienced in another body can be brought before him [in this life] before its time by the power of mantras and will thus be destroyed at that very moment because of its having being consumed. Thus there is no fault at all [in our position on this point].

[There follows] another question on the same issue (*atraiva*).

[Garuḍa spoke:]

> **If, Lord, all the bonds are removed by initiation, then, once the accomplishment of that object is attained, how can the body remain? (18)**

If by initiation all the bonds of action etc. were cut away, then initiates would not have a body, because there would be no cause for it to remain, and yet it is seen to remain. Therefore the teaching of scripture that initiation destroys all the bonds, just like [if it were to exist] a passage of scripture [enjoining that] 'he should besprinkle with fire',[642] cannot be

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strange if we were to correct to *aśubhasūcakaś ca*, and *karmabhiḥ* would then be oddly unqualified. This latter problem could be remedied by assuming a haplological omission of *kaiścit* (in the sense of 'exceptional') after the *ca*. Interpreting the text as it now stands, we may assume that Rāmakaṇṭha meant that certain exceptional acts produce ill effects that presage them before they have even taken place. Presumably Rāmakaṇṭha supplies an extra example because he wishes the text to counter the argument (that mantras cannot separate a soul from bonds because they are separated in time and place) by showing that the logical ground is inconclusive. But 6:17, which should describe a parallel phenomenon that proves this inconclusiveness, gives, according to Rāmakaṇṭha's interpretation, an instance where again mantras are alleged to produce an effect and, in this case, on something that is separated in place alone. In the parallel instance that Rāmakaṇṭha supplies it is actions, not mantras, that produce effects and on things separated both in place and time.

[641] *ex conj.* Dr. Isaacson suggested this emendation (in a letter of 19.xii.1997) and pointed out a similar verse-ending to *Mahābhārata* 4.41.21: *vedayanti mahad bhayam*. The source of the quotation is not known.

[642] This is a stock example of a non-sensical injunction and is to be found, for example, in the *Śābarabhāṣya* (3.2.4). It is not scripture, hence the insertion '[if it were to exist]'. Some might prefer to expunge °*śruti*° in 6:18.3 on the grounds that it has been carelessly supplied in the course of transmission under the influence of the immediately preceding occurrence of the word.

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authoritative, because [it teaches something that is] contradicted by direct perception and other means of valid knowledge. This is the position of the opponent. Now the Siddhānta:

[The Lord spoke:]

> **Just as the potter's wheel still turns, sustained by its momentum, when the making of the pot has been achieved, so too this body remains. (19)**

For the turning of the wheel has as its purpose the making of a pot. Just as the turning of the wheel, because of its momentum, is seen to continue even when that has been accomplished (*sampannāyām* = *jātāyām*), so too the body of initiates, even though they have had all their bonds of action and the rest destroyed in an initiation that grants immediate liberation (*sadyonirvāṇadīkṣāyām*), remains for some little amount (*kiyantam*) of time. Thus the logical ground 'because there would be no cause for [the body to remain]'[643] is rendered inconclusive, since it is not proved that something produced by a [particular] cause cannot exist at that time [i.e. at the time when that cause is no longer in existence], and therefore the above-mentioned scripture that teaches the fruit of initiation is not rendered invalid by [this] contradiction. [Others] say the same thing:

> He remains with his body retained because of the power of impetus, just as the spinning of a potter's wheel [continues after its task is accomplished].[644]

With regard to initiation that does not give immediate liberation (*asadyonirvāṇadīkṣāviṣaye*), however, this logical ground does not disprove [scripture], since it is [itself] not established, because there is no scripture to the effect that all bonds are destroyed [thereby]. This He teaches [with the following]:

> **The action of many existences has its seeds burnt,[645] so to speak (*iva*), by mantras [in initiation]. Future**

[643] *ex conj.* The resemblance in Nandināgarī of *tta*, *bha*, and *ta* is sufficient to account for the diplographic *nimittatābhāvād*.

[644] *Sāṅkhyakārikā* 67cd. (Briefly discussed in footnote 74 on p. 185 above.)

[645] In Brunner's review of E_V (1979:140) she commends Vivanti for correctly restoring the text of this verse, which transmitters of the text in South India had expanded (from four to six *pādas*) for the sake of clarity. The South Indian expansion postdates Aghoraśiva, who quotes the short form in the *Tattvasaṅgrahaṭīkā* ad verse 37 and

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[action] too is blocked; [but] that by which this [body is sustained can be destroyed only] by experience. [Only] when the body collapses, [does the soul attain] liberation. Otherwise [initiation] which gives immediate liberation (*sadyonirvāṇadā*) may also be effected by mantra-souls (*aṇubhiḥ*) that are eternally established, and therefore they link [souls] to Śiva. (20–1)

Now (*tāvat*) in the initiation that grants immediate liberation (*sadyonirvāṇadīkṣāyām*) it is [here] taught that (*ity uktam*) all previously accumulated actions without exception (*sarvāṇy eva*) are destroyed through experience before their time even without producing their [ordinary, expected] fruit (*phalāprasavenāpi*[646]) by the power of the mantras. But in the initiation which does not grant immediate liberation (*asadyonirvāṇadīkṣāyāṃ*), because the soul wishing to receive immediate liberation is not entitled to it (*sadyomumukṣor anadhikārāt*), the mantras are not[647] used to destroy the soul's body, but rather to protect it, because[648] that body of past actions by which this body is sustained (*ārabdham*) and the way in which it is sustained,[649] that can be destroyed only by experiencing, not by this [power of the mantras]. As for that body of action called 'future' because it is to be performed after initiation, it is taught [here] that (...*ity uktam*) that is blocked by this [power of the mantras], because it lacks the strength to leave traces of itself [from which results would spring] (*saṃskārārambhasāmarthyābhāvadvāreṇa*),[650] since actions [in order to

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in the *Ratnatrayaparīkṣollekhinī* ad 166 and 315, and it postdates the compilation of the *Śataratnasaṅgraha*, in which the short form appears as *sūtra* 88. In one detail, however, Vivanti's restoration is not correct: we must read *dagdhabījam* in compound and understand it as a *bahuvrīhi*. Admittedly only one manuscript has this; but it is supported by the commentaries of Rāmakaṇṭha and Tryambakaśambhu and by the commentary on *Śataratnasaṅgraha* 88 (p. 91), and the expression has parallels in other tantras: *Svacchanda* 4:148c, *Svāyambhuvasūtrasaṅgraha* 3:15a and *Rauravasūtrasaṅgraha* 4:51c.

[646] *ex conj.* (Isaacson).

[647] *ex conj.*

[648] *ex conj.* The most natural gloss of (the otherwise unglossed) *hi* is *yasmād*, which the text in R^N palaeographically resembles.

[649] This translates *yathā ca*, a suspect phrase because it does not seem to make good sense and has no independent correlative. It should perhaps be expunged.

[650] Rāmakaṇṭha presumably excludes such future action as the failure to observe the enjoined rules of the cult, the *upāyas*, because if all post-initiatory action had its effects blocked, there could be no rebirth as a Piśāca such as is mentioned in 5:27.

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have their results] must leave traces in matter (*prakṛtau*).[651] And so all actions without exception (*sarva eva... karmaviśeṣāḥ*) are rendered such that their seeds are burnt with regard to [their capacity to affect] the initiate by the power of the mantras; they do not again become fit to keep their traces (*tatsaṃskārapātratāṃ yānti*[652]). And in initiation that grants immediate liberation,[653] although these [actions] are destroyed because of the power of the propitiated mantras, it is taught that the body remains sustained, as with the spinning of the [potter's] wheel. Thus the fault that the body should die absolutely immediately after initiation does not apply [in either case].

[There follows] a question on this:

[Garuḍa spoke:]

> **Why is there not even a little of that sign of [the fact that] someone [has been] released from bonds? [If you say that] it can be seen through [the presence of] the sign of devotion [to the Lord] (*bhakticihnena*), [that is wrong because] it is nowhere [stated] clearly [that it is] also (*ca*) a sign [of having being released from bonds]. [And] where it is clearly seen, there too it is not invariably concomitant [with being freed from the bonds].[654] (22–23b)**

If that is the case, although [the soul is still] unreleased through the initiation that does not grant immediate liberation from the bond of actions

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[651]The *ity uktam* could be taken closely with this last statement instead of with the entire sentence about future action, in which case Rāmakaṇṭha may be referring back to his commentary on *Kiraṇa* 3:8.

[652]It is conceivable that the initiand be described as a *pātra* for the traces of his actions; we might then emend to *yāti*.

[653]*ex conj.* If the privative *a-* were retained, Rāmakaṇṭha would be contradicting himself, for the soul who has received the initiation that does not grant immediate release is sustained in his body by *prārabdhakāryakarman* (see *Kiraṇavṛtti* 1:22.21–5; 2:33.6–9 and 6:19.2–7), not by the impetus of the bonds that held him before initiation.

[654]This interpretation of Rāmakaṇṭha's (6:23.1–6) of the first three *pādas* of this awkward passage now seems more natural to me than the one that I forced upon the text in *Hindu Scriptures* (1996:364): 'Why does one not see the slightest sign of [the fact that] someone [has been] released from bonds? [You may say that it can be recognised] when there is the sign of devotion [to the Lord] (*bhakticihne*). That is wrong (*na*) ...' The intended sense of the last three *pādas*, however, is more likely to have been '... and [in any case] that sign [of devotion] is sometimes not clear, and where it is clearly seen, there too it is not constant [or 'not invariably concomitant'].'

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that give experience in this body, since he *is* released from the other bonds of impurity etc., why does one not observe even a little the sign [that he has been released], i.e. the qualities of omniscience and so forth that cannot not accompany [release]. Because one does not experience this [sign], it is not proved that he is then released from bonds, just as the destruction[655] of a covering over a lamp established by other means [than direct perception] is not [in fact] proved [if one does not actually see it]. Thus the scripture teaching the fruit of initiation is once again [rendered] invalid, because it is contradicted by another means of knowledge [viz. by direct perception]. That is the meaning of [part of] the question.

Nor should it be said that the soul (*asau*) is seen to have been released from bondage by another external sign, namely that of devotion, because this is nowhere taught to be a sign also (*ca*) of a soul released from bondage, but rather only (*eva*) of a soul linked with a [salvific] descent of power. And even where, in a soul who has had a descent of power, that sign is 'clearly' (*sphuṭaṃ ca kṛtvā*) seen, there too it is not invariably concomitant (*asya vyabhicāritā*) [with the soul's being freed from his bonds], as has been taught above with the section beginning 'This power must cause occlusion...'[656] So how is it that this inconstancy is taught? Since, because one sees no sign that the soul is totally released from bondage, it is unproven, [therefore] the above-mentioned fault applies.[657] This is the first question. Now the second,

> **That union of the soul (*tasya*) [with the Lord] which has been spoken of above is necessarily dependent on grasping.[658] Grasping hold of the soul (*tasya*) is impossible, because it is all-pervasive and also incorporeal. How can there be this great inconsistency on this point? Tell me. (23c–24)**

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[655] *ex conj.*

[656] *Kiraṇa* 5:23b.

[657] i.e. the fault explained immediately above (in 6:23.4–5) that scriptural teaching about the fruit of initiation is rendered invalid as a a means of knowledge by direct perception.

[658] The initiating priest with the help of mantras ritually removes the soul from the body of the initiand in order to purify it. See Somaśambhu's *nirvāṇadīkṣāvidhi*, verses 5ff (Brunner, 1977:168ff).

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What was taught above,[659] 'liberation... after they have been joined [through initiation] to the Lord', is inappropriate, since only one whom one can grasp (*grahaṇam*), that is to say accurately discriminate (*paricchedātmakam*) by means of direct perception and can take to oneself (*svīkārātmakaṃ ca*[660] [*grahaṇam*]) by †...†[661]—only such a one can be 'joined' (*tasya yojanaṃ*[662] *sambhavati*), just as some Devadatta [can be joined in company with] a king or the like. And yet (*ca*) grasping and taking to ourselves the soul are not possible for the likes of us, because it is all-pervading, just as [the likes of us cannot grasp and take to ourselves] the Lord and other entities[, because they too are all-pervading]. Thus joining is impossible. And if you argue that they are possible by way of the body, as was taught above[663] with '[that was taught] with the intention of referring to the subtle body'? That too is not a possible response, because [the fault would be] just the same (*tathā*), that is to say (*iti*) that it too [viz. the subtle body] cannot be grasped by the likes of us, because it is incorporeal, just as [primal matter] when in its state of latent capacity to produce effects (*kāryaśaktyavasthāvat*). The meaning is [that is impossible] because it is extremely subtle. With the words[664] 'and also' (*api ca*) another unstated logical ground is added, namely 'because of the unseen [retributive power of past action]'. For, if the soul could be grasped, dying and so on would not be possible for souls, because their relatives and [friends and] so forth would not release them on their deathbed. And so, according to this system (*atra*), grasping by the likes

[659] *Kiraṇa* 6:8d. (See footnote 597 on p. 367 above.)

[660] *ex conj.* In the next sentence it is *grahaṇa* and *svīkāra* that are mentioned, and this pair is repeated in 6:26.2.

[661] The sense Rāmakaṇṭha intends with *yuktyā* is unclear because the gloss, if it is indeed a gloss, is unclear. If we were to assume that *eṣikayā* were intended (the root *iṣ* with the suffix *ṇvul*), then the phrase might be rendered 'because of a desire to take hold of (*ādānaiṣikayā* ≐ *yuktyā*)'. But I suspect that the phrase conceals a more serious corruption (than *e* for *ai*). Since Rāmakaṇṭha (immediately below and in 6:25.15–16 and 6:26.2) seems to be distinguishing two kinds of grasping—sense perception and laying hold of—we might expect *yuktyā* to be used in contrast with *pratyakṣeṇa* in the line above. We might then render it with 'by laying hold of'. The following word might supply an instrument: *ādānendriyeṇa* 'by means of the organ of grasping [i.e. the hand]'.

[662] *ex conj.*

[663] *Kiraṇa* 2:10d.

[664] *ex conj.* If *api cety atraivānuktaṃ* were retained, we might translate 'With the words 'and also' in this same [verse] ...'

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of us is prevented (*vyāvartyate*) by the unseen [retributive power of past action] itself. As they say,[665]

> This subtle transmigratory body, which is the abode of the sense faculties, is not perceptible to the sense faculties of the powerless,[666] just as demons are not, because of the unseen [retributive power of past action[667]] that accomplishes souls' goals.

Accordingly there is a great inconsistency, since initiation, which has been taught to be the sole means of attaining the supreme goal of souls, is impossible, because joining [in initiation with higher tattvas] and so forth is impossible, because it is utterly impossible for the soul to be grasped. This is the meaning of the second question. Now the [answer of the Śaiva] Siddhānta given to refute the first objection [is as follows]:

[The Lord spoke:]

> **That sign [viz. of omniscience and omnipotence is not observed; but there is another sign, and that is] the absence of doubt about those actions enjoined to bring about an end of the vestigial traces [of impurity and primal matter].[668] (25ab)**

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[665] *Bhogakārikā* 8.

[666] This is interpreted thus by Aghoraśiva ad loc.: *nāsmādipratyakṣaḥ, api tu yogipratyakṣagamyaḥ.*

[667] The immediately preceding half-verse (*Bhogakārikā* 7cd)—which Rāmakaṇṭha must have had in mind—speaks of the inexorable progress of the faculties of the subtle body from birth to birth to experience the fruits of *karman*: *yoner yonyantaraṃ cāpi yāti pumbhogasiddhaye.* Aghoraśiva's commentary thereon actually construes this with 8a ('because of the unseen [retributive power of past action] that accomplishes souls' goals') and takes 8bcd as a fresh statement. Here, for Rāmakaṇṭha's argument too, only 7c–8a seem relevant, since he is at this point discussing holding on to (rather then merely perceiving) the soul, and it is conceivable that 8bcd were added in the course of the subsequent transmission by someone who recalled the verse.

[668] The insertions in square brackets required by Rāmakaṇṭha's translation show that he is in difficulty here. His text of the *Kiraṇa*, judging from the insecure evidence of the one remaining manuscript of his commentary, from here until the end of the chapter appears to have been both difficult to interpret and substantially different from what is transmitted in the independent manuscripts. The end of chapter 6 is arguably irreparably corrupt not only in Rāmakaṇṭha's commentary, but also in the tantra itself. Tryambakaśambhu's text and interpretation from 6:25 are quite different (f.22$^{v[2-?]}$):

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This is the meaning: it has first been taught that the past action that provides the experience to be endured in this body is not to be destroyed in initiation which grants non-immediate liberation. And we understand that the cutting away of impurity and of the subtle body cannot be total, because experience is impossible without impurity and the instruments and effects [derived from primal matter]. The cutting away, because it blocks from being destroyed that experience [that belongs to this body], is rather [partial, leaving the soul] with a part, that is to say with vestigial traces [of impurity and of the subtle body]. It is therefore not even proved that [all] other bonds are totally cut away in that [initiation] (*tatra*), and so, because innate Śivahood can therefore [still] not be revealed, that sign of omniscience and [omnipotence and] so forth 'is not seen'—this [last group of words] must be supplied—because the traces of impurity and [the effects of primal matter still] remain. But as for the assertion that no other sign of the soul (*tasya*) [that has received initiation] is observed, that is wrong,[669] because there is an absence of doubt (*vikalpābhāvaḥ* = *avikalpanā*) about those regularly and occasionally obligatory actions that are not forbidden that have been explained above [and] that comprise [the post-initiatory means of] knowledge, rites, observances [and yoga], [which

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tac cihnaṃ (em.; ≍ *nvahaṃ* MS) *vāsanā niṣṭhā tatkarmaṇy avikalpanam tatrasthasya kathan naitat svalpenāpy anumīyate*

pāśamuktasya viśiṣṭa≪ṃ≫ cihnan nāst≪īt≫y etan na. tasya pāśamuktasya tāvad evañ cihnam: vāsanā śivāgniguruviṣayā bhaktir; dvitīyañ ca (conj.; *dvitīyasya* MS) *cihna≪ṃ≫ niṣṭhā brahmacaryāhārālāpanādibhiś* (conj.; *brūcaryyāhāralāpavādibhiś* MS) *śarīrayantraṇaṃ †niṣṭhā yā† tathā* (conj.; *ta* ⊔ *ā* MS) *tṛtīya≪ṃ≫ cihnam: tatkarmaṇy avikalpanam tena śivena praṇītam karmma snā≪nā≫rccanādi tatrāvikalpanam viśvāsaḥ, hetuvicārarahitatā. kiṃ bahunā? tatrasthasya gurusannidhānasthasya śivaśāsanavaktari gurau śuśrū≪ṣa≫ṇaratasya atīvākṛṣṭyasahasyaitat* (conj.; *atīvākaṣṭasahasyaitat* MS) *pāśamuktacihnam kathan nānumīyate? api tu svalpenāpi mūrkheṇāpy anumīyata ity artthaḥ, pāśamuktasya śuśrūṣaṇāsaktisaṃbhavāt.*

atha yad uktam yatra kutracit sphuṭan dṛṣṭam tatrāpi vyabhicāriteti tasyottaram āha

āḍau maddhye 'vasāne ca taccihnam yadi puṣkalam
vyabhicāraḥ kathan tasya vāsanāhitacetasaḥ
vāsanāpi kriyāmūlā sāpi mantrānugā bhaved iti... etc.

[669] *ex conj.* The *api* from *tad apy ayuktam* has been expunged on the grounds that it is not appropriate and could easily have slipped in because the phrase is a stock idiom.

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are enjoined] for the purpose of the final destruction (*antyo vināśaḥ*[670] = *niṣṭhā*) of what has been called 'the vestigial traces' (*vāsanety uktam*) that are just parts left behind by this [not immediately liberating] initiation of those two [bonds] of impurity and the derivates of primal matter.[671]

The soul's (*asya*) having discriminatory knowledge of [the necessity of] the performance [of the post-initiatory observances] exactly as they have been enjoined [by scripture][672] is [thus] a sign that is invariably concomitant with release, even if it is only partial [rather than complete], from bonds. Otherwise it would be impossible [for the initiate] to be like that [i.e. to be without the discriminatory knowledge to be able to perform post-initiatory rites]. And so the stated fault does not apply, because it is not proven that the soul has not been released from bondage because of the absence of that [sign of omniscience and so forth].

The Lord [now] refutes the second question too:

> **And [if it were impossible to grasp it because of its all-pervading-ness] how could this [nature of the soul] be in the body? [Yet] it is inferred [to be there because of one's self awareness and] also (*api*) because of movement. (25cd)[673]**

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[670] *ex conj.* Dr. Isaacson suggested this emendation (in a letter of 20.xii.97) as a possible solution to the problem that the text as read by R^N had Rāmakaṇṭha uncharacteristically provide two glosses for *niṣṭhā*: *anto vināśaḥ* (6:25.8). Another conceivable solution might be to assume that Rāmakaṇṭha's text read *tac cihnaṃ vāsanāniṣṭhāntakarmaṇy avikalpanā* (with an awkward *pāda*-break) and that *vināśaḥ* could then be a single gloss for *niṣṭhāntaḥ*.

[671] I assume that *liṅga* is here used to refer to the evolutes of primal matter and that this is an echo of *Sāṅkhyakārikā* 10, where that which is *vyaktam* is defined as being, among other things, *liṅgam*. The expression is not unproblematic. See translation of and note on *Kiraṇavṛtti* 1:19.3–4, where this *kārikā* is quoted.

[672] *ex conj.*

[673] R^N gives two versions of this half-verse (one placed immediately after 25ab) and the second is followed by a further six *pādas* found in all the manuscripts but not commented upon by what is preserved of Rāmakaṇṭha's commentary. It is possible that this is because our record is fragmentary, but it is also possible that these did not form part of Rāmakaṇṭha's text. They contain two instances of *vāsanā* which it would be difficult to understand in the sense in which Rāmakaṇṭha chose to interpret the word in 6:25a. Indeed I suspect that Rāmakaṇṭha would not have given this particular obscure and forced interpretation of 6:25ab if he had also had before him these six *pādas*. (That is not to say that he would not have chosen another equally obscure and forced interpretation.) M^Y, which usually stays close to the text on which Rāma-

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If the meaning of this logical ground [of Garuḍa's] is that grasping of the soul is not possible because it is all-pervading, then how can this all-pervading nature of this soul be inferred because of self-awareness (*svasaṃvedanena*)—and so 'grasped'—as being in the body, i.e. [having its powers] made manifest through the effects and instruments [derived from primal matter]? And [how can it be] purified by [the post-initiatory means of] knowledge, yoga, [ritual,] and [observances]? What is meant is that this logical ground is therefore inconclusive. And (*tathā*) [this all-pervasive nature (*vyāpakaṃ svarūpam*)] is also inferred, [and in that sense] 'grasped', [as located in the body (*tanustham*)] in [the case of] other soul[s], just as in [the case of] one's own soul,[674] by movement, that is to say actions of body and speech and other such [indications] which are marks by which this [presence in the body of the all-pervasive soul] can be inferred (*talliṅgena*). By this too the logical ground is rendered inconclusive, and by [the case of] ether too. This He states:

> **Just as ether, though it is all-pervading, can be grasped through sound, [which is the quality peculiar to that element,] just as [the power of] poison [though] incorporeal is grasped by the power of mantras, so too the nature of [the soul] which consists in its powers [of omniscience and omnipotence] can be [grasped and thus] expressed. (26a–d)**

Since ether has been taught above to be an effect [of primal matter], it cannot be all-pervading, and so here [what is meant is that], although in comparison to the other elements it is widely diffused, it is grasped by the quality particular to it, namely sound, and is taken hold of by *yogins*. In the same way (*yathā... tathaiva*), according to this tradition, grasping hold of the initiand['s soul] by the power of mantras takes place. Since the soul can be purified (*saṃskāryatvasambhavāt*), union [of the soul in initiation with a higher tattva] is not impossible. As for the assertion that

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kaṇṭha comments, here garbles the order of half-verses by placing the extra six *pādas* before 25cd, and this might be taken as further, though faint, support for the notion that Rāmakaṇṭha's text might have deviated from what the surviving manuscripts transmit.

[674] *ex conj.* (Isaacson in a letter of 20.xii.97). There are thus now three all-pervasive entities of which Rāmakaṇṭha proves that they can be grasped—one's own soul, those of others, and ether—hence the use of the expression *tenāpy anaikāntikaḥ* immediately below (6:25.18).

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the grasping hold of the initiate cannot be done by means of the subtle body, because that is incorporeal and because it is not perceptible by the likes of us because of the unseen [retributive force of past action], that too [viz. that first logical ground 'because it is incorporeal'] is rendered inconclusive by the example of the grasping hold of the power of poison, even though incorporeal, by the likes of us, using the power of mantras. Just as the power that brings death (*māraṇaśaktiḥ*) and that is expressed by the word 'poison' is grasped by the likes of us, so too the nature (*guṇaḥ*) that consists of knowledge and action and that is expressed by the word 'soul', and also the entity which is a means to the accomplishment of the experience [of the fruits of past action] and that is expressed by the expression 'subtle body' are grasped hold of and initiated (*saṃskriyate*) by the power of mantras taught in the [Śaiva] tradition. Therefore the fault that initiation is impossible because joining is impossible does not apply.

Now He teaches what the nature is in this system (*iha*) of the mantra, by whose power [this is achieved]:

> **Mantras and their souls, (*mantrāṇavaḥ*) are to be understood, O Garuḍa, [to be related to each other] by the relation that exists between what denotes and what is denoted.[675] (26ef)**

†...the specialist in mantras (*mantrī*), his speech concealed,[676] ...† just as mantras are those which denote and are called by the name mantra, so too their souls are distinguished as the entities that are denoted by them†...†[677]

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[675]This half-verse is omitted in the Nepalese manuscripts (which also read 26d differently) and it is possible that their chapter ending is original and that what Rāmakaṇṭha and the other manuscripts have is an amplification intended to make the *pāṭalikasambandha* clearer between chapters 6 and 7. 26ef is given twice (with variants) in the sole surviving manuscript of the commentary, once after 26d above, and once here. Thereafter there follow the first two verses of the seventh chapter, then a large blank space, then two fragmentary lines of commentary (beginning *mantrī guptabhāṣaṇo*) which, despite their position, appear to belong to the end of chapter 6 (and have accordingly been included here), then a patch of blank space equivalent to one side of a folio, and then the text resumes towards the end of the commentary on 7:2.

[676]An allusion to *Dhātupāṭha* 10:140: *matri guptabhāṣaṇe*. The rest of the sentence is either lost or too corrupt to interpret.

[677]It is possible that this was the last remark of this chapter and that we are missing only the colophon.

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APPENDICES

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APPENDIX I

Pratīkas for the Tantra in the Manuscripts of the Vṛtti

1:1a कैलासशिखरासीनमित्यादिना P_2P_3 **1:2a** जयेत्यादि P_1P_3 **1:10a** भक्तस्य मम भी(भि॰ P_2^{ac})तस्येत्यादि **P** **1:11a** एवमुक्त इत्यादि P_3 **1:11c** भद्रमेतदित्यादि P_3 **1:13a** पशुपाशेत्यादि P_3 **1:14a** यद्येवमित्यादि P_3 **1:15a** ⟨पशुर्नि⟩त्य इत्यादि P_1P_3 **1:16a** तस्या(स्यो P_3^{ac})शुद्धस्येत्यादि **P** (P_1 follows this with a ग, in place of which P_3 writes a +) **1:16c** तयोत्बलितचैतन्य इत्यादि **P** **1:18a** ततो नियतीत्यादि R^NP_3; ततो नियत्यादि P_2 **1:18c** कालेनेत्यादि P_1P_2 **1:19a** एवन्तत्वकलावद्ध इत्यादि **P** **1:20a** ततस्सुखादिकमित्यादि P_3 **1:20c** समे कर्म्मनीत्यादि **P** **1:22c** एवां क्रमादित्यादि P_1P_2 **1:23e** पशुरे{वंविध इ}⟨त्यादि⟩ **P** **2:1a** ⟨यो सावात्मेत्यादि⟩ P_2P_3 **2:2a** अनादिमलसम्बन्धादित्यादि **P** **2:5a** किन्निमित्तमित्यादि P_1P_3; किंनिमित्तमुक्तम् कर्म्माणि इत्यादि P_2(momentary eyeskip to 2:5.2). **2:5c** स मायान्तर्गत इत्यादि **R** **2:7a** मुक्त्यर्त्थमित्यादि **P**; मुक्त्यर्त्थमिति चादि P_2^{ac} **2:9a** यथेत्यादि **P** **2:10a** मायोदरं हीत्यादि **R** **2:11a** त्वयानादिमलः प्रोक्त [इ]त्यादि **P** **2:12a** सहजस्यानित्यादि P_1; सहजस्यादित्याइ P_2P_3 **2:12c** माया नो मोहिनीत्यादि P_2P_3; मायात्मनो मोहिनीत्यादि P_1 **2:13a** यत इत्यादि **R** **2:14a** स्थिता प्रकाशिकेत्यादि P_3 **2:14c** प्रकाश इत्यादि P_3; --- श इत्यादि P_1 **2:15a** व्यक्तिर्य्येत्यादि P_1P_3 **2:15c** मायापित्यादि P_3; मायापि---P_1 **2:16a** यत्र तत्रेत्यादि P_2; यत्र यत्रेत्यादि P_3 **2:18a** मायाकार्य्यमित्यादि **P** **2:18c** आत्मस्थन्तदित्यादि **P** **2:19c** मलोज्ञा-

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नमित्यादि **P** **2:21a** तत्सत्भावादित्यादि P_3; तत्सत्भावादि--- P_1; ---त्यादि P_2 **2:21c** पाश्यादिवृत्तय इत्यादि P_1P_3; प+ा+श्वादिवृत्तय इत्यादि P_2 **2:22c** यद्येवमित्यादि **P** **2:23c** आत्मन इत्यादि **P** **2:24c** तस्य धर्म्मो नेत्यादि $P_1P_2^c$; तस्य यमेनेत्यादि P_2^{ac}; तस्य धर्म्मो ने ⊔ दि P_3 **2:25a** चिद्धर्मे पुंसीत्यादि **R** **2:25c** एकस्मिन्नि⟨त्य⟩ादि **R** **2:26ab** परिणाम इत्यादि **P**; परिणामो ऽचितः प्रोक्तश्चेतनस्य न युज्यते R^N (The entire half-verse occurs for the second time here in R^N.) **2:26c** तयोश्चेत्यादि **P** **2:27c** विभोरपीत्यादि **P** **2:29c** ⟨कृ⟩त्वा तच्छक्तिसंरोधमित्यादि **P** **2:30c** सहजा काळिकेत्यादि P_2P_3; सहजा क--- P_1 **2:31c** विषसंबन्धिनीत्यादि **P** **2:32c** ⟨फलं क⟩तकवृक्षस्येत्यादि **P**; कफलंकवृक्षस्येत्यादि P_2^{ac} **3:1a** भोक्तृत्वम्मलत इत्या⟨दि⟩**P** **3:2a** भोक्तृत्वन्नामेत्यादि **P** **3:2c** अभिलाषस्तनावित्यादि P_2P_3; ---वित्यादि P_1 **3:3c** चौर्य्यं हि बीजमित्यादि **P** **3:4c** एतस्मादस्येत्यादि **P** **3:6a** यदेतत्कर्म्मेत्यादि P_2P_3 **3:7a** यथानादिरित्यादि P_1P_3; यथानादीत्यादि P_2 **3:8a** तस्मादित्यादि P_2P_3 **3:9a** शिवः कर्त्तेत्यादि **P** **3:9c** वैकरण्यादित्यादि P_1P_3; वैकरण्यादिति R^N; वैकल्यादित्यादि P_2 **3:10a** यथा काल इत्यादि **P** **3:11a** इ(उ P_2^{ac})च्छैवेत्यादि **P** **3:11c** शल्याकृष्टिकर इत्यादि P_1P_3; शल्याकृष्टिकरम्मित्यादि P_2 **3:12a** स्थूलं विचित्रकमित्यादि P_1P_3; स्थूलं विचित्रमित्यादि P_2 **3:12d** कर्म्म चेदिति **P**; कर्म्म चेन्न ह्यचेतनम् R^N **3:12d** न ह्यचेतनमिति $R^NP_2P_3$; ---ह्यचेतनमिति P_1 **3:13a** प्रोक्तस्स इत्यादि **P** **3:14a** निष्कळस्स इति **P** **3:15a** पशोरित्यादि **P** **3:16a** सकळोपीत्यादि **P** **3:16c** निर्म्मलत्वादित्यादि P_2 *Pratīka* missing for 3:17a. **3:17c** तैः प्रकल्प्येत्यादि P_2P_3; प्रकल्प्येत्यादि P_1; तैः प्रकल्प्येत R^N **3:18c** कुरुते नुग्रहमित्यादि P_2P_3; कुरु--- P_1 **3:19a** यथैवेत्यादि **P** **3:20a** मुद्रामण्डलेत्यादि P_2P_3 **3:21a** द्विस्वभावगत इत्यादि P_3; ---वगत इत्यादि P_1; द्वेस्वभावग इत्यादि P_2 **3:22a** एवमीश इत्यादि **R** **3:22c** योगो नेत्यादि P_1P_3; मायायोगेत्यादि P_2 **3:23c** नादबिन्दु इत्यादि P_1; नादबिन्द्वित्यादि P_2; ना+द+बिन्द्वित्यादि P_3 **3:24a** योगी यथेति P_2P_3; यो--- P_1 **3:24c** इच्छानुग्रहकर्त्तृ⟨त्वा⟩दित्यादि P_1P_3; इच्छानु(तु P_2^{ac})ग्रहकर्त्तृत्वादिति P_2 **3:25c** ईश्वर इत्यादि P_2P_3 **3:26c** शुद्धेद्धनी-

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त्यादि **P** **3:27a** यथेत्यादि P_2P_3; यथेत्या--- P_1 **3:27e** सर्वज्ञ इत्यादि **R** **4:1a** शिवशक्तिप्रभावा(व P_3)दित्यादि **P** **4:3a** यथेत्यादि **P** **4:5c** सर्वज्ञत्वमित्यादि P_1P_3 **4:6c** मायात्मकमित्यादि $R^NP_1P_2$; मायात्ममित्यादि P_3 **4:7c** शुद्धयोनिमयमित्यादि P_1P_3; शुद्धयोनिमयादित्यादि P_2 **4:8c** तत्स्थमित्यादि **R** **4:9c** च्छिन्नेत्यादि **P** **4:10c** मन्त्रशक्त्येत्यादि P_1P_3; मन्त्रशक्तेत्यादि P_2 **4:12c** तन्त्रैरुपचित इत्यादि P_1P_2; तनेत्ररुपचित इत्यादि P_3 **4:13c** यथेत्यादि P_2P_3 **4:15a** प्रेरकोधस्तन इत्यादि P_1P_3; प्रेरकेधस्तनेत्यादि P_2 **4:17a** अचेतनत्वादित्यादि P_2P_3; अचे--- P_1 **4:18a** वायुवेगादित्यादि **P** **4:19a** नाक्षुब्धा काय्यकर्त्रि चे+दि+ति P_1; नाक्षुब्ध कार्य्यकर्त्री चेदिति P_2; नाक्षुब्धा कार्य्यकर्त्तृ चेदिति P_3 **4:19b** क्षोभो स्या स्यादित्यादि P_1P_2; क्षोभो स्यादित्यादि P_3 **4:20a** उक्तेत्यादि **P** **4:21a** तत्कार्य्यकारिकेत्यादि P_2P_3 **4:22a** कारणन्तेनेत्यादि **P** **4:22c** तस्मात्कले इत्यादि P_1P_3; तस्मात्(f.64^r)---लेत्यादि P_2 **4:24a** सोसृजदित्यादि **P** **4:25a** योनिजमित्यादि **P** **4:25c** दृष्टं खद्योतकादेस्तदित्यादि P_1P_3; दृष्टः खद्योतकादेस्तदित्यादि P_2 **4:26a** एवमित्यादि **P** **4:26c** एवमित्यादि **P** **4:27a** यद्यपीत्यादि **P** **4:28c** एवमित्यादि P_1P_3; एवमादिष्टमिति R^N; एवमादिमिति तस्मादित्यादि P_2 **4:29c** एतच्चेत्यादि **P** **5:1a** शक्तिपातादित्यादि **P** **5:1c** शिवस्य समवेतत्वादित्यादि P_2P_3 **5:2a** स्थितत्वादित्यादि P_3; संस्थितत्वादित्यादि P_2 **5:2c** कालो वेति P_2; कालो वेत्यादि P_3 **5:3a** उपचारेणे--- P_1; उपचारेणेत्यादि P_2P_3 **5:5a** निपात इत्यादि **P** **5:6c** गुरुर्य्यथेत्यादि **P** **5:8c** तन्निपातस्येत्यादि **P** **5:9a** तुल्यत्वं कर्मः काल इति **R** **5:9c** क्षीणं वा यदि वा समम् R^N; क्षीणं वेति P_1P_2; क्षीणं वेदि P_3 **5:9c** परत्वन्तत् कथं--- P_1; समत्वन्तत् कथं गम्यमिति P_2P_3 **5:9d** न्यूनाधिकतृटिः कथमिति R^N; न्यूनाधिकतुटिः क--- P_1; न्यूनाधिकतुदिः कथमिति P_2; *om.* P_3 **5:9e** एवं सूक्ष्मादित्यादि P_1P_3; एवं सूक्ष्ममित्यादि P_2 **5:10c** कर्म्मांशो योधिक इत्यादि P_1P_3; कर्म्मांशो योधिक इत्यादि P_2 **5:11a** समत्वे सतीत्यादि P_2P_3 **5:11c** मिश्रं वेत्या--- P_1; मिक्तिवत्यादि P_2; मिश्रं वेत्यादि P_3 **5:12c** अधिकन्न्यूनसम्बन्धादित्यादि **P** **5:13c** स पात इत्यादि P_1P_3; सम् पात इत्यादि P_2 **5:14a** काल एवेत्यादि **P** **5:14c** अनादिकर्म्मसम्बन्धादि-

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त्यादि P_1P_3; पुनादिकर्म्मसम्बन्धादित्यादि P_2 **5:16a** तज्ञोपीत्यादि P_2; नज्ज्ञोपीत्यादि P_3 **5:16c** अभावादित्यादि **P** **5:17a** ---पेक्षेत्यादि P_1; नोपयसाधमापेक्षेत्यादि P_2; नोपायसाधनापेक्षत्यादि P_3 **5:17c** प्रभुरत्रेत्यादि P_2P_3 **5:18c** सति काल इत्यादि P_1P_3; सति कालदोष इत्यादि P_2 **5:20a** एवं यद्यपीत्यादि **P** **5:21a** एका सतीत्यादि **P** **5:21c** बहूनामपीत्यादि P_1P_2; बहूनम+ा+पीत्यादि P_3 **5:22c** एतच्छक्तिसंयोगादित्यादि P_1; एवन्तच्छक्तिसंयोगादित्यादि P_2P_3 **5:24c** तिरोभावगतानामित्यादि **P** **5:26a** येनेत्यादि **P** **5:26c** प्रकाश्य यातित्यादि P_1P_3; प्रकाश्य यातीत्यादि P_2 **5:27a** यदि सर्वात्मना वेत्यादि P_1P_3; यदि सर्वात्मना चे--- P_2 **5:28a** तत्र स्थितस्येत्यादि P_1P_3; तत्र स्थितस्येत्य--- P_2 **5:29a** अनेनेत्यादि P_1P_3; अनेन इत्यादि P_2 **5:30a** मन्दा मन्दतरेत्यादि P_1P_3; मन्दम् मन्दतरेत्यादि P_2 **5:30c** न पुनरित्यादि P_2P_3 **6:1a** सर्वानुग्राहकः प्रोक्त इत्यादि P_1P_3; सर्वानुग्राहकः प्रोक्तः इत्यादिभिः P_2 **6:3a** न जातेरित्यादि **P** **6:3c** यदि जातेरित्यादि **P** **6:4c** सर्वानुग्रहकर्त्तृत्वादित्यादि **P** **6:6c** केचिच्चेत्यत्रादि P_2; केचिच्चात्रेत्यादि P_3 **6:8c** ज्ञानादीनामित्यादि **P** **6:9c** सर्वानुग्रहकर्त्तृत्वादित्यादि P_1P_3; सर्वानुग्रहः कर्त्तृत्वादित्यादि P_2 **6:10a** समयांश्चेत्यादि P_2; मायांश्चेत्यादि P_3 **6:10d** ज्ञत्वादित्यादि $R^NP_2P_3$ **6:12a** एवं ज्ञानादिकमित्यादि P_1P_3; एवं ज्ञाना--- P_2 **6:16a** नामकीर्तनादित्यादि R^N

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APPENDIX II

Colophons in the Manuscripts of the Tantra

Where groups of manuscripts share the same colophon, differing only in details of punctuation, I have grouped them together and not noted these details.

1. इति किरणाख्यमहातन्त्रे प्रथमः पटलः॥ १॥ N_3; ॥ इति किरणाख्ये महातन्त्रे प्रथमः पटलः॥ १॥ D^2; इति किरणाख्ये महातन्त्रे प्रथमः पटलः M^Y; —॥ श्री॥—श्री॥—श्री॥—श्री॥—श्री—॥ इति किरणाख्ये महातन्त्रे प्रथमः पटलः॥ श्री॥—श्री—श्रीकृष्णाय नमः॥ K_2; इति श्रीमत्किरणाख्ये महातन्त्रे विद्यापादे प्रथमः पटलः। $P_3^S G_2$; इति श्रीमत्किरणाख्ये महातन्त्रे प्रथमः पटलः $V_1V_4G_1A_1M_3$; इति किरणाख्ये महातन्त्रे प्रथमः पशुपटलः V_2; इति श्रीमत्किरणाख्ये--- G_3; इति श्रीमत्किरणाख्ये महातंत्र आत्मलक्षणः +प+टलः॥—॥ K_1; उ इति श्रीमत्किरणाख्ये महातन्त्रे पशुप्रथमः पटलः उ A_2; इति श्रीमत्किरणाख्ये महातन्त्रे प्रथमः पटलः समाप्तः॥ M_1M_2; इति श्रीमत्किरणाख्ये महातन्त्रे विद्यापादे पशुपटलः प्रथमः॥ E;

2. इति किलणाख्ये तन्त्रे द्वितीयः पटलः॥ ॥ N_2D^2; इति किरणाख्ये तन्त्रे द्वितीयः पटलः॥ २॥ N_3; इति किरणाख्ये महा(हां K_1)तन्त्रे द्विती(त V_1; ति K_1)यः(य A_1) पटलः $M^Y P_3^S V_1V_4G_2K_1A_1M_3$; —श्री॥—॥ इति किरणाख्ये महातन्त्रे द्वितीयः पटलः॥ श्री॥—श्री—॥ श्रीरामचन्द्राय नमः॥ श्रीकृष्णार्पणमस्तु॥—॥ श्रीरस्तु॥ शुभमस्तु॥ मङ्गळमस्तु॥ श्री— K_2; इति किरणाख्ये द्वितीयपटलः V_2; ---लः V_3; इति किरणा--- G_1; इति किरणाख्ये महातन्त्रे मायाद्वितीयः पटलः G_3A_2; इति किरणाख्ये महातन्त्रे द्वितीयः पटलः समाप्तः M_1; इति किरणाख्ये महातन्त्रे ज्ञानपादे द्वितीयः पटलः ॥ समाप्तः॥ M_2; इति श्रीमत्किरणाख्ये महातन्त्रे विद्यापादे मायापटलो द्वितीयः॥ E

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3. इति किलणाख्ये तन्त्रे तृतीयः पटलः॥ ⊗॥ N_2; इति किरणाख्ये तंत्रे (तत्रे N_3) तृतीयः पटलः॥ ३॥ N_3D^2; ॥=॥ इति किरणाख्ये महातन्त्रे तृतीयः पटलः ॥=॥ M^Y; —॥ श्री॥—श्री॥—श्री—श्री—॥ इति किरणाख्ये महातन्त्रे तृतीयः पटलः॥—श्री—श्री— ॥ श्रीसाम्बसदाशिवाय नमः॥ शुभमस्तु॥—श्री—श्री— K_2; इति किरणाख्ये महातन्त्रे तृतीयः पटलः $P_3^sG_2M_3$; इति किरणाख्ये महातन्त्रे तृतीयः पटलः समाप्तः $V_1M_1M_2$; इति किरणाख्ये महातन्त्रे त्रितीयपटलः V_2; उ इति किरणाख्ये महा--- V_2; इति श्रीमत्किरणाख्ये महातन्त्रे तृतीयः पटलः V_4; इति किरणाख्ये महातन्त्रे कर्म्मतृतीयपटलः G_3; —इति किरणाख्ये महातंत्रे त्रितीयः K_1; उ इति किरणाख्ये महातन्त्रे तृती≍ पटलः उ A_1; उ २९ उ इति किरणाख्ये महातन्त्रे कर्म्मत्रितीयपटलः। उ A_2; इति श्रीमत्किरणाख्ये महातन्त्रे विद्यापादे कर्मपटलस्तृतीयः॥ E

4. ॥ इति किरणाख्ये तन्त्रे चतुर्थः पटलः॥ N_2D^2; इति किरणाख्ये तन्त्रे चतुर्थः पटलः॥ ४॥ N_3; ॥=॥ इति किरणाख्ये महातन्त्रे चतुर्थः पटलः॥=॥ ⊗ M^Y; किरणाख्ये महातन्त्रे चतुर्त्थः पटलः उ P_3^s; ?? V_1; इति किरणाख्ये चतुर्त्थपटलः V_2; इति किरणाख्ये महातन्त्रे--- V_3; इति किरणाख्ये महातन्त्रे चतुर्त्थपटलः V_3^2; इति किरणाख्ये महातन्त्रे चतुर्थः पटलः $V_4K_1A_1$; --- G_1; इति किरणाख्ये महातन्त्रे विद्यापादे चतुर्त्थपटलः। उ G_2; इति किरणाख्ये महातन्त्रे पतिचतुर्त्थः पटलः। उ G_3; उ ३०। इति किरणाख्ये महातन्त्रे पतिपटलश्चतुर्थः उ A_2; इति किरणाख्ये महातन्त्रे॥ चतुर्थः पटलः समाप्तः॥ — M_2; इति श्रीमत्किरणाख्ये महातन्त्रे विद्यापादे पतिपटलस्तुरीयः E

5. ॥ इति किरणाख्ये तन्त्रे पंचमः पटलः॥ ५॥ N_3D^2; इति किरणाख्ये +तंत्रे पंचमः पटलः॥ ५॥+ D^1; इति किरणाख्ये महातंत्रे पंचमः पटलः॥ ॥ ⊗॥ ॥ M^Y; इति किरणाख्ये महातन्त्रे पञ्चमः पटलः $P_3^sV_1V_3A_1$; – इति किरणाख्ये पञ्चमः पटलः V_2; इति श्रीकिरणाख्ये महातन्त्रे पञ्चमः पटलः। V_4; उ इति किरणाख्ये महातन्त्रे विद्यापादे पञ्चमः पटलः उ G_2; उ इति किरणाख्ये महातन्त्रे शक्तिपातः पञ्चमः पटलः उ G_3; उ ३४। इति किरणाख्ये महातन्त्रे शक्तिपातपञ्चमः पटलः। उ A_2; इति किरणाख्ये महातन्त्रे पञ्चमः पटलः समाप्तः॥ M_2; इति श्रीमत्किरणाख्ये महातन्त्रे विद्यापादे शक्तिपातपटलः पञ्चमः E

6. इति किरणाख्ये तंत्रे षष्ठः पटलः D^1; ॥ इति किरणाख्ये तन्त्रे षष्टमपटलः॥ ६॥ N_3; ॥ ॥ इति किरणाख्ये महातंत्रे षष्ठ---॥ ॥ M^Y; उ (*om.* V_4G_1)

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इति किरणाख्ये महातन्त्रे षष्ठः पटलः $V_1V_3V_4G_1$; इति किरणाख्ये महातन्त्रे षष्ठपटलः V_2; । इति किरणाख्ये महातन्त्रे विद्यापादे षष्ठः पटलः। G_2; उ इति किरणाख्ये महातन्त्रे कर्म्मषष्ठः पटलः उ G_3; उ इति श्रीमत् किरणाख्ये महातन्त्रे षष्टः पटलः उ A_1; उ क। इति किरणाख्ये महातन्त्रे दीक्षाकर्म्म षष्ठः पटलः उ A_2; इति किरणाख्ये महातन्त्रे षष्ठः पटलः समाप्तः M_2; इति श्रीमत्किरणाख्ये महातन्त्रे विद्यापादे दीक्षाकर्मपटलः षष्ठः E

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Appendix III. The Twenty-eight Siddhāntas

The ten Śivabheda								
No.	*Kiraṇa*	*Śrīkaṇṭhīya*	*Niśvāsa*	*Mṛgendra*	*Jñānapañcāśikā*	*Svāyambhuva*	*Īśānaśiva*	*Uttara-Kāraṇa*
1	Kāmika	Kāmika	Kāmika	Kāmika	Kāmika	Kāmika	Kāmika	Kāraṇa
2	Yogaja	Yogaja	Yogada	Yogodbhava[1]	Yogaja	Yogodbhava	Yogaja	Kāmika
3	Acintya[2]	Cintya	Divya	Acintyaka[3]	Cintya	Acintya	Acintya	Cintya
4	Kāraṇa	Mākuṭa	Kāraṇa	Kāraṇa	Kāraṇa	Kāraṇa	Kāraṇa	Ajita
5	Ajita	Aṃśumat	Ajita	Ajita	Ajita	Ajita	Ajita	Yogaja
6	Sudīptaka[4]	Dīpta	Dīpta	Dīptākhya	Dīpta	Dīptasañjñaka	Dīpta	Sahasra
7	Sūkṣma	Sūkṣma	Sūkṣma	Sūkṣmaka	Sūkṣma	Sūkṣma	Sūkṣma	Sūkṣma
8	Sahasraka	Sāhasra	Sāhasra	Sāhasra	Sāhasra	Sāhasra	Sahasra	Dīpta
9	Suprabha[5]	Ajita	Aṃśumān	Aṃśumat	Aṃśumat	Aṃśumān	Aṃśumān	Suprabheda
10	Aṃśumat	Anantaka[6]	Suprabhedi	Suprabhit[7]	Suprabha	Suprabha	Suprabhedaka	Aṃśumān

The eighteen Rudrabheda								
No.	*Kiraṇa*	*Pārameśvara & Śrīkaṇṭhīya*	*Niśvāsa*	*Mṛgendra*	*Jñānapañcāśikā*	*Svāyambhuva*	*Īśānaśiva*	*Uttara-Kāraṇa*
11	Vijaya	Vijaya	Vijaya	Vijaya	Vijaya	Vijaya	Vijaya	Niśvāsa
12	Pārameśa	Pārameśvara	Niśvāsa	Niḥśvāsa	Pārameśvara	Niśvāsa	Niḥśvāsa	Vijaya
13	Niḥśvāsa	Niśśvāsa	Svāyambhuva	Pārameśvara	Niḥśvāsa	Svāyambhuva	Prodgīta	Svāyambhuva
14	Prodgīta	Prodgīta[8]	Vāthula	Svāyambhuva	Udgīta	Āgneya	Pārameśvara	Anala

[1]Yogaja *Bhatt*
[2]Cintya *Ajita*
[3]Cintya *Bhatt*
[4]Dīpta *Kiraṇa*[2] *Ajita*[2]; Sudīptasaṃjña *Ajita*[1]
[5]Suprabheda *Ajita*[1]. In *Ajita*[2] Suprabheda and Aṃśumat are reversed.
[6]Thus the second listing of the *Śrīkaṇṭhīya*; the first reads *anunāmākhyaṃ*.
[7]Suprabheda *Bhatt*
[8]Udgīta *Śrīkaṇṭhīya*

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15	Mukhabimba	Mukhabimba	Vīrabhadra	Āgneya[9]	Prodgīta	Vīrabhadra	Āgneya	Vimala
16	Siddha	Siddha	Raurava	Vīrabhadra[10]	Mukhabimba	Raurava	Mukhabimba	Makuṭa
17	Santāna	Santāna	Makuṭa	Raurava	Siddha	Mākuṭa	Svāyambhuva	Vīra
18	Siṃha[11]	Nārasiṃhaka	Virasa	Makuṭa	Santāna	Visara	Raurava	Raurava
19	Candrahāsa[12]	Candrāhva[13]	Candrahāsa	Vimalākhya	Nṛsiṃha	Candrahāsa	Mākuṭa	Candrajñāna
20	Bhadra[14]	Vīrabhadra	Jñāna[15]	Candrajñāna	Candrahāsa	Mukhabimbaka	Kiraṇa	Bimba
21	Svayambhūta[16]	Āgneya	Mukhabimbaka	Mukhabimba	Vīra	Prodgīta	Lalita	Laḷita
22	Virasa[17]	Svāyambhuva	Prodgīta	Udgīta[18]	Svāyambhu	Lalita	Candrajñāna	Prodgīta
23	Raurava	Visara	Lalita	Lalita	Raurava	Siddha	Vīrabhadra	Santāna
24	Mākuṭa	Raurava	Siddha	Siddha	Mākoṭa	Santāna	Siddha	Siddha
25	Kiraṇa	Tantraja[19]	Santāna	Santāna	Kiraṇa	Śārvodgīta	Sāntānika	Śarvokta
26	Lalita	Kiraṇa[20]	Sarvodgīta	Śarvokta	Lalita	Nṛsiṃhaka	Śarvodgīta	Pārameśvara
27	Āgneya[21]	Lalita	Kiraṇa	Kiraṇa	Vīrasa	Kiraṇa	Vimala	Vātuḷa
28	Para[22]	Saurabheya	Pārameśvara	Vātula[23]	Para	Pārameśa	Vātūla	Kiraṇa

[9]Anala *Bhatt*

[10]Vīra *Bhatt*

[11]Nārasiṃha *Kiraṇa*[2]; Nṛsiṃhaka *Ajita*[1]; Nṛsiṃha *Ajita*[2]

[12]Thus the Nepalese manuscripts of the *Kiraṇa*; Candrabhāsa E_V *Ajita*

[13]*Candrasañjña* and [*Vīra*]*bhadra* are reversed in the *Pārameśvara*'s third listing.

[14]Vimala *Ajita*[1] *Ajita*[2]

[15]It is possible that the phrase *jñānaṃ ca mukhabimbakam* has been copied from another list in which it was intended as a single unit; but that *Jñāna* is here a separate Siddhānta is confirmed by *Dīkṣottara tantrāvatārapaṭala* 35b below.

[16]Svāyambhuva *Kiraṇa*[2] *Ajita*[2]

[17]Thus the Nepalese manuscripts of the *Kiraṇa*; Vīraja E_V; Vīra *Ajita*[1] *Ajita*[2]

[18]Prodgīta *Bhatt*

[19]Tantraja in the *Pārameśvara*'s first and third listing; Mākuṭa in the *Pārameśvara*'s second listing; Vimala in the *Śrīkaṇṭhīya*.

[20]The Kiraṇa and the Lalita are reversed in the *Pārameśvara*'s third listing.

[21]Anala *Ajita*[1]

[22]Saurabheya *Kiraṇa*[2]; Vātula *Ajita*[1] *Ajita*[2]

[23]Thus in all South Indian sources; in North Indian sources the name is generally *Vāthula*. Perhaps the lack of aspiration here is to be explained by the fact that Bhatt used only South Indian manuscripts.

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Sources for the table

The Kiraṇa

This is drawn from Chapter 10, which recounts in two phases the transmission of the Siddhāntas. Some of the names are varied the second time that they appear listed. The same column also covers the two lists of the *Ajita* in *kriyāpāda* 1:35–60 and 1:106–111. Both differ from that of the *Kiraṇa* only slightly; indeed the first passage is plainly calqued upon that of the *Kiraṇa*, for it reproduces not only the order of the tantras, but also the names (or synonymous variants) of the various transmitters.[24]

The Mṛgendra and the Uttara-Kāraṇa

The *Mṛgendra*'s list is drawn from *caryāpāda* 1:43c–47b. It is the same as that of Bhatt's 'Table des Āgama et des Upāgama' (facing p. xix of the first volume of the *Raurava*) except that his list puts the *Pārameśvara* in twenty-sixth place, with the result that all the works from the *Svāyambhuva* to the *Śarvokta* are one number higher in his order. The footnotes to his table lead the reader to infer that his list is common to the extant recensions of the *Ajita*, the *Pūrva-* and *Uttara-Kāraṇa*, the *Kāmika*, the *Cintya*, the *Makuṭa*, and the *Suprabheda*. As we have seen immediately above, the *Ajita*'s lists are not the same, nor has the *Uttara-Kāraṇa* been correctly represented, as the final column, drawn from *Uttara-Kāraṇa* 1:6c–9, shows. Nevertheless most South Indian sources do have Bhatt's list, and it came to be adopted in later works, e.g. the *Śivatattvaratnākara* (1:1:59c–62) and the *Śaivaratnākara* (1:59–62b), which gives the same verses and attributes them to the *Vīratantra*.

The Niśvāsatattvasaṃhitā

From the first *paṭala* of the *Uttarasūtra* (f. $24^{r[3-5]}$):[25]

[24]That the extant *Ajita* is of relatively late date is argued by Sanderson (1992:291, fn. 42). The deviations of the two lists of the *Ajita* (unless they are very trivial, such as *Parameśabhāṣita* for *Pārameśa*, *Sahasrākhya* for *Sahasraka*, *Makuṭa* for *Mākuṭa*, etc.) are given in the footnotes marked *Ajita*[1] and *Ajita*[2].

[25]Found with the aid of Goudriaan's invaluable summary of the contents of the manuscript (1981:35–6).

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kāmikaṃ yogadan divyaṃ kāraṇam ajitan tathā
dīptaṃ sūkṣmaṃ ca sāhasram[26] aṃśumān[27] suprabhedi ca

anantaṃ śivaśāstran tu daśadhā parikīrtitam
punaś cāṣṭādaśair bhedai rudreṇa parikīrtitam

vijayaṃ prathama[n te]ṣān niśvāsan tadanantaram
svāyambhuvaṃ ataś caiva vāthulan tadanantaram

vīrabhadram iti khyātaṃ rauravaṃ mākuṭan tathā
virasañ candrahāsañ ca jñānaṃ ca mukhabimbakam

prodgītaṃ lalitaṃ caiva siddha[ṃ] santānam eva ca
sarvodgītaṃ ca vijñeyaṃ kiraṇaṃ pārameśvaram

The last three of these verses are incorporated (as verses 27–9) into the *tantrāvatārapaṭala* of the *Dīkṣottara* (IFP T. No. 17B, pp. 819–37; No. 150, pp. 43–51; No. 127, pp. 8–16), and the same order, if not the same forms of the names, is given for the whole list of twenty-eight:

sārvakāmikam[28] ity eva provāca bhagavān śivaḥ 18

yogodbhaveti[29] rudreṇa punar eva prakīrtitam
†devyāyaṇaṃ[30] yadā† jñānam acintyeti[31] prakīrtitam 19

kāraṇaṃ bhagavān brahmā ajiteti janārdanaḥ
dīptābheti tathāgniś[32] ca vāyuḥ sūkṣmeti vai punaḥ 20

sahasrāṃśeti dharmāya aṃśumān iti bhāskaraḥ
suprabhaś[33] candramā prokto daśatantraprakāśakaḥ 21

śivaśaktim adhiṣṭhāya vibhinnaṃ vai punaḥ sthitam[34]
daśadhā nāmabhedena lokānāṃ hitakāmyayā 22

evam eva[35] surāḥ sarve śivajñānasya pāragāḥ[36]

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[26]sāhasram] *em.*; sahasram MS (unmetrical)
[27]aṃśumān] *em.*; asumāṃ MS
[28]°kāmikam] 17, 150; kāmika 127
[29]yogodbhaveti] *conj.*; lokodbhaveti 17; lokodbhavati 127, 150
[30]devyāyaṇaṃ] 17, 127; devyāyanāṃ 150
[31]acintyeti] *conj.*; ajiteti MSS
[32]tathāgniś] *conj.*; yathāgniś MSS
[33]suprabhaś] 127, 150; suvratāḥ 17
[34]sthitam] *conj.*; sthitaḥ MSS
[35]eva] 150; eti 17, 127
[36]pāragāḥ] *em.*; pāragaḥ MSS

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avatāraḥ[37] punaś[38] caiva bahudhā parikīrtitaḥ[39] 23

asyaiva jñānamukhyasya śivajñānasya sāmpratam
†bhedam aṣṭataraṃ[40]† proktaṃ tathā[41]ṣṭādaśadhā puṇaḥ 24

aṣṭādaśavidhair bhedaiḥ tatra bhedaiḥ[42] punaḥ sthitaḥ
ājagāma suvarlokabhuvarlokakramāgataḥ[43] 25

tasya bhedā bhavanty ete[44] saṃjñā ca parikīrtyate
ṛṣibhis tatra kalpajñaiḥ viditaṃ tantram[45] uttamam 26

vijayaṃ[46] prathamaṃ teṣāṃ niśvāsaṃ tad[47] anantaram
svāyambhuvam ataś caiva vātulaṃ tad anantaram 27

vīrabhadram iti khyātaṃ rauravaṃ mākuṭaṃ[48] tathā
visaraṃ[49] candrabhāsaṃ[50] ca jñānaṃ ca mukhabim-
bakam[51] 28

prodgītaṃ lalitaṃ caiva siddhaṃ[52] santānam eva ca
śarvodgītaṃ[53] ca vijñeyaṃ kiraṇaṃ pārameśvaram 29

īśvaraḥ prathamaḥ prokto devī ca tad anantaram
brahmā ca ṣaṇmukhaś caiva vīrabhadras tathaiva ca 30

nandīśvaro mahākāla uśanāś[54] candramās tathā
bṛhaspatiḥ samākhyāto dadhīciḥ kaca[55]†vāsavaḥ† 31

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[37]avatāraḥ] 127, 150; avatāraṃ 17
[38]punaś] 17; puraś 127, 150
[39]parikīrtitaḥ] *conj.*; parikīrtitam 17; parikīrtanam 127, 150
[40]aṣṭataraṃ] 17, 127; aṣṭottaraṃ 150
[41]tathā°] 17; athā° 127; mayā° 150
[42]tatra bhedaiḥ] 17; ⊔ 127, 150
[43]suvarlokabhuvarlokakramāgataḥ] 17; bhuvarlokaṃ bhuvarlokaṃ samāsataḥ 127, 150
[44]ete] 17, 150; eva 127
[45]tantram] 150, tatram 17, 127
[46]vijayaṃ] 17; vijaya 127; vijayaḥ 150
[47]niśvāsaṃ tad] 17; aniśvāsād 127; niśvāsād 150
[48]mākuṭaṃ] 17; makuṭaṃ 127, 150
[49]visaraṃ] 127, 150; vimalaṃ 17
[50]candrabhāsaṃ] *conj.*; candrabhāgaṃ MSS
[51]jñānaṃ ca mukhabimbakam] *conj.*; jñānaṃ ca mukhabālakam 17; mukhaṃ vātulakaṃ ⊔ 127; mukhaṃ vātulakaṃ tathā 150
[52]siddhaṃ] 127, 150; siddha 17
[53]śarvodgītaṃ] 17; sarvodgītaṃ 127, 150
[54]uśanāś] *conj.*; īśānaṃ 17, 150; īśānaś 127
[55]dadhīciḥ kaca°] *conj.*; devīvīkāca MSS

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lalitā caiva caṇḍaś ca śāntapāṇis[56] tathaiva ca
sanatkumāro viṣṇuś ca parameśvara[57] eva ca 32

vijayaṁ īśvarajñānaṃ devyā niśvāsasaṃhitā[58]
brahmā svāyambhuvaṃ[59] caiva kumāro jñeya vātule (!) 33

vīreṇa vīrabhadras tu nandī rauravam eva ca
makuṭeti mahākālo[60] †visannaram[61] uśannasā[62]† 34

candramāś[63] candrabhāsañ[64] ca jñānaṃ cāṅgirasas[65] tathā
dadhīcir mukhabimbaṃ[66] tu prodgītaṃ kaca[67] eva ca 35

lalitaṃ lalitā devi caṇḍaḥ siddhaṃ[68] tathaiva ca
santānaṃ †nāśapāṇiḥ[69]† syāt śarvodgītaṃ ca[70] viṣṇunā 36

kiraṇaṃ brahmaṇā caiva parameśaḥ[71] pārameśvaram[72]
ete tantravarāḥ[73] pūrvaṃ śivajñānasya pāragāḥ 37

te cāpy anye mahābhāgāḥ kumārādyāḥ[74] śacīpatiḥ
mantrasiddhās tathā cānye ṛṣayaś ca tapodhanāḥ 38

mantrabhedapraṇetāro mantrakalpakarās tathā
ebhir eva śivajñānaṃ sthāpitaṃ vasudhātale 39

Some lapses of language and metre here may be authorial, but the transmission is bad, and more emendation is doubtless required; the syntactic

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[56]°pāṇis] *em.*; °pāṇī 17; °parṇī 127, 150
[57]parameśvara] *em.*; pārameśvaram 17, 127; pārameśvara 150
[58]°saṃhitā] *em.*; °saṃhitām 17; °saṃjñitām 127, 150ac; °saṃhitam 150pc
[59]svāyambhuvaṃ] *em.*; svāyambhuvaś MSS
[60]mahākālo] 127, 150; mahākālaṃ 17
[61]visannaram] 17; viśannaram 127, 150
[62]uśannasā] 127, 150 (metri causae?); uśanasā 17
[63]candramāś] 17, 150; candrā 127
[64]candrabhāsañ] 17; candrabhāsaś 127, 150
[65]cāṅgirasas] 150; cāṅgirasaṃ 17; ca śirasaṃ 127
[66]dadhīcir mukhabimbaṃ] *conj.*; dadhīcī mukhabhinnan 17; dadhī mukhabhinnas 127; dadhīcī mukhabhinnas 150
[67]kaca] *conj.*; kavacam MSS
[68]caṇḍaḥ siddhaṃ] *conj.*; daṇḍahastaṃ MSS
[69]nāśapāṇiḥ] 17; nāsipāṇi 127; nāśivāṇi 150 (cf. 32c above)
[70]śarvodgītaṃ ca] 17; śarvodgītaṃ tu 127; sarvodgītaṃ tu 150
[71]caiva parameśaḥ] *conj.*; caiva parameśe 17; caivamumeśe 127; caivamumedve 150 (or hypermetry could be avoided by emending to: caiva umeśaḥ)
[72]pārameśvaram] 17, 150; pārameśvaraḥ 127
[73]tantravarāḥ] 127, 150; tantrāḥ 17
[74]kumārādyāḥ] 127, 150; kramādyāḥ 17

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structure of the whole is unclear: from 33 to the end there is only one (otiose) finite verb (*syāt* in 36c) and the names of the transmitters appear both in the instrumental (33b, 34a, 34d, 36d, 37a) and in the nominative (33cd, 34bc, 35abcd, 36abc, 37b). The remaining forty-four verses of the chapter explain which gods and sages were initiated into the systems of which tantras and relate the numbers of *maṇḍalas* and mantras taught by each text.

The [Pauṣkara-]Pārameśvara and the Śrīkaṇṭhīya-Saṃhitā

This is the list of the twenty-eight Siddhāntas given in the [*Pauṣkara-*]*Pārameśvara* (=P) as quoted by Takṣakavarta (f. $4^{r[6]}$–f. $5^{r[9]}$) collated against the version of the same verses preserved in the *Śrīkaṇṭhīyasaṃhitā* (=S) as quoted again by Takṣakavarta (f. $11^{r[10]}$–f. $11^{v[7]}$).

mūrdhnas tu vijayaṃ jñānaṃ[75] lalāṭāt pārameśvaram[76]
netrebhyaś caiva niśśvāsaṃ jñānarājam anuttamam[77] 1

śravaṇābhyāṃ ca prodgītaṃ[78] mukhāc ca mukhabimbakam
grīvāskandhāt tathā siddhaṃ[79] santānaṃ[80] kakṣadeśataḥ 2

vakṣaso nārasiṃhaṃ[81] tu stanābhyāṃ candrasaṃjñakam
hṛdayād vīrabhadrākhyam āgneyaṃ jaṭharodbhavam[82] 3

svāyaṃbhuvaṃ nābhideśāt pārśvābhyāṃ visaraṃ tathā
rauravaṃ pṛṣṭhadeśāt tu tantrajaṃ[83] kaṭideśataḥ 4

liṅgāt kiraṇasaṃjñaṃ tu lalitaṃ coruyugmataḥ
jānubhyāṃ saurabheyaṃ tu[84]

From this point the texts of the *Śrīkaṇṭhīya* and the *Pauṣkara* diverge. The *Śrīkaṇṭhīya* continues with the first ten of the list:

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[75]vijayaṃ jñānaṃ] P; vijayātmānaṃ S
[76]pārameśvaram] S; parameśvaram P
[77]jñānarājam anuttamam] P; jñānarājānam uttamam S
[78]°bhyāṃ ca prodgītaṃ] S; °bhyām athodgītaṃ P
[79]grīvāskandhāt tathā siddhaṃ] P; skandhayos siddhasañjñas tu S
[80]santānaṃ] S, Ppc; kartāraṃ Pac
[81]nārasiṃhaṃ] P; nārasiṃhas S
[82]āgneyaṃ jaṭharodbhavam] S; ā ⊔ yaṃ jaṭharāt tathā P
[83]tantrajaṃ] P; vimalaṃ S
[84]saurabheyaṃ tu] *em.*; saurabheyas tu S; saurabheyaṃ P

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śikhāgrāt kāmikaṃ tathā

śikhāyā[85] yogajaṃ caiva jihvāyāś[86] cintyasañjñakam
mākuṭāṃ mukuṭāj jātaṃ bāhubhyām aṃśumāṃs tathā

locanatritayād dīptaṃ sūkṣmaṃ kaṇṭhād vinirgatam
dantebhyaś caiva[87] sāhasraṃ hastayor ajitaṃ tathā

pādayor anunāmākhyaṃ tantraṃ tārāgaṇodbhavam
yo [']nyaḥ parataro bhedaḥ śivaśāṣṭrasya[88] paṭhyate

saṅgrahas sa tu vijñeya ṛṣidevagaṇāgirā [?]

The *Pauṣkara* however proceeds with

śivasyātra purābhavat

aṣṭādaśavidhā jñeyā jñānasyotpattiyuktayaḥ 5

vyākhyākāle gurus tv etā jñānotpattīḥ pradarśayet
jñānaprakāśakān[89] devān †hṛnmantraṃ† śivadehataḥ 6

jñānaiḥ samaṃ sahotpannān[90] kathayed[91] anupūrvaśaḥ
anādirūpo (f. 4^{v}) bhagavān vijayasya prakāśakaḥ[92] 7

śrīrūpaḥ[93] pārameśasya[94] niśśvāsasya daśākṣaraḥ
prodgītasya tu bhadrākhyaḥ praśamo mukhasaṃjñinaḥ[95] 8

binduvyāpī tu siddhasya santateḥ[96] śivasādhakaḥ
saumyaś ca nārasiṃhasya candrasyānantasaṃjñitaḥ 9

sarvātmā vīrabhadrasya vyomā[97] cāgneyasaṃjñinaḥ[98]
svāyambhuvasya[99] nidhanas tejāś[100] ca visarasya tu 10

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[85]śikhāyā] *em.*; śikhāyāṃ S
[86]jihvāyāś] *em.*; jihvāyāṃ S
[87]dantebhyaś caiva] *conj.*; dantair eva ca S
[88]°śāstrasya] *conj.*; °mantrasya S
[89]°prakāśakān] *em.*; °prakāśakād P
[90]sahotpannān] *em.*; sahotpannāḥ P
[91]kathayed] *conj.*; kathāyad P
[92]prakāśakaḥ] *conj.*; prakāśitaḥ P
[93]śrīrūpaḥ] *em.*; śrīrūpaṃ P
[94]pārameśasya] *em.*; parameśaṣya P
[95]praśamo mukhasaṃjñinaḥ] *conj.*; praśapo mukhasaṃjñitaḥ P
[96]santateḥ] *conj.*; santāno P
[97]vyomā] *conj.*; vyomaś P (perhaps the latter is original).
[98]°saṃjñinaḥ] *conj.*; °saṃjñitaḥ P
[99]svāyambhuvasya] *em.*; syavambhuvasya P
[100]tejāś] *conj.*; tejaś (cf. vyomā/vyomaś in the line above.)

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brahmaṇeśo rauravasya śivākhyo mākuṭasya tu
†kiraṇākhyo devatāpi[101]† lali[tasyā]layas tathā 11

prakāśo[102] 'pi devapatis saurabheyasya kīrtitaḥ
ity aṣṭādaśa mantavyā jñānaprakāśayuktayaḥ 12

tantrārthāṃs tu tathā devāñ jñānānām avatārakān
ācāryaḥ kathayet prājñaḥ śiṣyāya tu sumedhase 13

anādirūpād vijayaṃ bhagavān parameśvaraḥ
śrīrūpataḥ pārameśam[103] uśanāḥ prāptavān muniḥ 14

daśākṣarāt tu niśśvāsa[s tato de]vīm upāgataḥ
prodgītaṃ caiva bhadrākhyāt kacaḥ saṃprāptavān ṛṣiḥ 15

praśamān mukhabimbaṃ tu dadhīcaḥ prāptavān muniḥ
binduvyāpyāhvayād devāt[104] siddhaṃ caṇḍeśam āgatam 16

lebhe śivākhyāt santānaṃ munir vai śāṃśapāyanaḥ
nārasiṃhaṃ[105] tathā saumyān nṛsiṃhaḥ prāptavān punaḥ 17

bhadraṃ sarvātmadevāt tu vīrabhadras tu labdhavān
(f. 5^{r}) anantāc candrasaṃjñaṃ tu bṛhaspatir avāptavān 18

āgneyaṃ prāptavān vyomnaḥ skando devas tathānalaḥ
svāyaṃbhuvaṃ tu nidhanād brahmā vai samavāptavān 19

tejaspates tu visaraṃ lebhe devaḥ prajāpatiḥ
rauravaṃ brahmaṇeśānān nandīśaḥ[106] prāptavān muniḥ 20

tantrajaṃ tu śivākhyānān mahākālas[107] tu prāptavān
vidyālayāt tu lalitaṃ[108] bhairavaḥ samavāptavān 21

kiraṇaṃ devapitṛto lebhe saṃvartako muniḥ
saurabheyaṃ devapater dharmo devaḥ samāptavān 22

iti jñānāvatā[rāś ca] yuktayo 'ṣṭādaśoditāḥ
catuṣpañcāśad evaṃ tu[109] guruṇā tantrayuktayaḥ

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[101]kiraṇasya devapitā would give the required sense, but it is unmetrical.
[102]prakāśo] *em.*; prakāśe P
[103]pārameśam] *em.*; pāramīśam Ppc; pāratīśam Pac
[104]devāt] *em.*; devān P
[105]nārasiṃhaṃ] Ppc; nārasiṃhe Pac
[106]nandīśaḥ] *conj.*; prandīśaṃ P (cf. *Kiraṇa* 10:25ab).
[107]mahākālas] *em.*; mahākālāt P
[108]lalitaṃ] *conj.*; vilayaṃ P
[109]tu] *conj.*; tvaṃ P

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vyākhyākāle tu śiṣyāṇāṃ vyākhyeyās tu sumedhasām 23

Other verses listing the twenty-eight Siddhāntas are quoted from the *Śrīkaṇṭhīya-Saṃhitā* by Jayaratha ad *Tantrāloka* 1:18 (=TAV) and by Takṣakavarta (f. 10^{v}[12] to f. 11^{r}[3]) in his *Nityādisaṅgrahābhidhāna-paddhati* (=N):

srotasy ūrdhve[110] bhavej jñānaṃ śivarudrābhidhaṃ dvidhā[111]
kāmikaṃ[112] yogajaṃ cintyaṃ[113] mākuṭam[114] cāṃśumat[115] punaḥ

dīptaṃ sūkṣmaṃ tu sāhasram ajitānantakaṃ tathā[116]
śivabhedāḥ samākhyātā rudrabhedāṃs tv imāñ chṛṇu[117]

vijayaṃ pārameśaṃ ca niśśvāsodgītam eva ca[118]
mukhabimbaṃ ca siddhaṃ ca santānaṃ nārasiṃhakam[119]

candrāhvaṃ[120] vīrabhadraṃ ca āgneyaṃ ca svayambhuvam
visaraṃ rauravāhvaṃ ca[121] vimalaṃ kiraṇaṃ tathā

lalitaṃ saurabheyaṃ ca tantrāṇy āhur[122] maheśvari
aṣṭāviṃśatibhedās tu[123] ūrdhvasrotovinirgatāḥ[124]

A complete transcription of the *Śrīkaṇṭhīya-Saṃhitā*'s account of the Śaiva tantric canon discovered by Professor Sanderson in Takṣakavarta's manual has been appended to Hanneder's as yet unpublished thesis (*1996:188–220).

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[110]srotasy ūrdhve] TAV; srotobhedā N
[111]°bhidhaṃ dvidhā] TAV; °khyajaṃ purā N
[112]kāmikaṃ] N; kāmajaṃ TAV
[113]yogajaṃ cintyaṃ] TAV; yojikaṃ citryaṃ N
[114]mākuṭam] *em.*; maukuṭaṃ TAV; nākuṭam N
[115]cāṃśumat] TAV āṃśumān N
[116]dīptaṃ sūkṣmaṃ tu sāhasram ajitānantakaṃ tathā] N; dīpta...ntaraṃ punaḥ TAV
[117]rudrabhedāṃs tv imāñ chṛṇu] TAV; rudrabhedāñ chṛṇu priye N
[118]pārameśaṃ ca niśśvāsodgītam eva ca] *em.*; pārameśaṃ ca niśśvāsodgatim eva ca N; caiva niḥśvāsaṃ madgītaṃ pārameśvaram TAV
[119]nārasiṃhakam] TAV; nārasaiṃhikam N
[120]candrāhvaṃ] N; candrāṃśuṃ TAV
[121]rauravāhvaṃ ca] N; rauravāḥ pañca TAV
[122]tantrāṇy āhur] TAV; tantrāhyāhur N
[123]°viṃśatibhedās tu *conj.*; °viṃśatibhedaṃ tu] N; °viṃśatir ity evam TAV
[124]°nirgatāḥ] TAV; °nirgatam N

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The Jñānapañcāśikā

This is the shortest of the recensions of the *Kālottara*. Its list below was pointed out to me by Professor Sanderson (f. $1^{v[6-9]}$):

kāmikaṃ yogajaṃ cintyaṃ kāraṇaṃ cājitaṃ tathā
dīptaṃ sūkṣmaṃ ca sāhasram aṃśumat[125] suprabhaṃ daśa

śivabhedā[ḥ] samākhyātā rudrabhedās tataḥ param
vijayaṃ pārameśvaraṃ[126] niḥśvāsodgītasañjñakam

prodgītaṃ mukhabimbaṃ tu siddhaṃ santānam eva ca
nṛsiṃhaṃ candrahāsaṃ ca vīraṃ svāyaṃbhu rauravam

mākoṭaṃ kiraṇaṃ[127] caiva lalitaṃ[128] vīrasaṃ param
rudrabhedāḥ samākhyātā daśāṣṭādaśa[129] corddhvagāḥ[130]

The Svāyambhuvasūtrasaṅgraha

The list in the Mysore edition of the *Svāyambhuvasūtrasaṅgraha* (p. 15) is given below, collated against Mysore MS. P 258 (f. $13^{v[7-12]}$), on which that edition must have been based (the relevant leaf of the Nepalese manuscript is missing):

evam eva śivajñānaṃ vibhinnaṃ daśadhā punaḥ
tathāṣṭādaśadhā bhūyo bhedāntaravisarpitam

kāmikaṃ prathamaṃ teṣāṃ yogodbhavam ataḥ param
acintyaṃ kāraṇaṃ jñānam ajitaṃ dīptasaṃjñakam

bhedāntaraṃ[131] tathā sūkṣmaṃ sāhasram aparaṃ viduḥ
aṃśumān suprabhaṃ caiva daśabhedam ataḥ[132] param

vijayaṃ prathamaṃ tatra niśvāsam aparaṃ tathā

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[125] sāhasram aṃśumat] *em.*; sāhasraṃmaśu(su *ante correctionem*)ma+t+ MS
[126] pārameśvaraṃ] *em.*; pārameśvaryaṃ MS
[127] kiraṇaṃ] *em.*; kiriṇaṃ MS
[128] lalitaṃ] *em.*; tvalitaṃ MS
[129] daśāṣṭādaśa] *em.*; daśāṣṭadaśa MS
[130] ūrdhvagāḥ refers to the emergence of the Siddhāntas from the uppermost face of Sadāśiva (cf. ūrdhvasrotovinirgatam at the end of the passage above).
[131] bhedāntaraṃ] M^{Y}; thedāntaraṃ Ed
[132] ataḥ] M^{Y}; ata Ed

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svāyambhuvam athāgneyaṃ[133] vīrabhadraṃ sarauravam
mākuṭaṃ visaraṃ caiva candrahāsam ataḥ param
mukhabimbakam anyac ca prodgītaṃ[134] lalitaṃ tathā
siddhaṃ santānasaṃjñaṃ ca śārvodgītaṃ nṛsiṃhakam
kiraṇaṃ pārameśaṃ ca tantrabhedasya saṅgrahaḥ
evam etac chivajñānaṃ vibhinnaṃ bahudhā punaḥ
upabhedena bhedānām asya saṃkhyā na vidyate
bhedāntarāṇi sarvāṇi mahānti na mahānty api

Īśānaśiva's list

Sandwiched between quotations (both correctly attributed to the *Svāyambhuva*) of the opening and concluding portions of the above passage there is a quite different list in the *Īśānaśivagurudevapaddhati* (Vol. 3, pp. 5–6):

atra svāyambhuve—

ekam eva śivajñānaṃ vibhinnaṃ daśadhā punaḥ
tathāṣṭādaśadhā bhūyo bhedāntaravisarpitaṃ

iti/ tadyathā—

kāmikaṃ yogajācintyakāraṇāny ajitaṃ tathā
dīptaṃ sūkṣmaṃ sahasraṃ cāpy aṃśumān suprabhedakam
śivabhedasamākhyāni tantrāṇy evaṃ daśa kramāt
vijayaṃ caiva niḥśvāsaṃ prodgītaṃ pārameśvaram
āgneyaṃ mukhabimbaṃ ca svāyaṃbhuvam ataḥ param
rauravaṃ mākuṭaṃ caiva kiraṇaṃ lalitaṃ[135] tathā
candrajñānaṃ vīrabhadraṃ siddhaṃ sāntānikaṃ tataḥ
śarvodgītaṃ ca vimalaṃ vātūlaṃ cety anukramāt
rudrabhedodbhavāny eva tantrāṇy aṣṭādaśaiva hi
eṣāṃ bhedopabhedāś ca tattatprakaraṇāny api

[133]athāgneyaṃ] M^Y; athāsteyaṃ Ed
[134]prodgītaṃ] Ed; prīdgītaṃ M^Y
[135]lalitaṃ] *em.*; lambitaṃ Ed

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subahūnīty ato 'smābhir nirdiśyante na nāmabhiḥ
upabhedena bhedānām asya saṃkhyā na vidyate
bhedāntarāṇi sarvāṇi mahānti na mahānty api

iti| svāyambhuve—...

The following lists of ten Śivas and then of eighteen Rudras in *Svacchanda* 10:1196–99 have not been tabulated, but it is not difficult to recognise in them lists of the Śivabheda and Rudrabheda:

oṃkāreśaḥ śivo dīptaḥ kāraṇeśaḥ daśeśakaḥ
suśivaś caiva kāleśaḥ sūkṣmarūpaḥ sutejasaḥ

śarvaś ca daśamaḥ prokta ūrdhvāntaṃ saṃvyavasthitāḥ
rudrāś cāṣṭādaśa bahis teṣāṃ nāmāni vai śṛṇu

vijayas tv atha niḥśvāsaḥ svayambhūś cāgni-vīrarāṭ
rauravo mukuṭo visaraś candro bimbaḥ pragītavān

lalitaḥ siddharudraś ca santānaḥ śarva eva ca
paraś ca kiraṇaś caiva pārameśvara eva ca

Professor Sanderson has kindly supplied me with his tentatively edited transcript (*1996b) of two chapters of the *Bṛhatkālottara* (the *śivabheda-* and the *tantrotpattivyākhyā- paṭalas*) which list the twenty-eight Siddhāntas, allocate them to parts of the body, report whether they were divided into several or transmitted in only one '*bheda*', provide the names of their transmitters, and record what are purportedly the *ādi-* or *mūla-sūtras* of each. One might expect the Siddhāntas to be listed here in the same order as in the other *Kālottara* text, the *Jñānapañcāśikā*; but it lists them differently and in more than one order, probably because these chapters are a redaction of a patchwork of snippets from other sources, among them the *Kiraṇa* and the *Pauṣkara*. (Sanderson has demonstrated elsewhere (*1996c:14–16) that two substantial passages of the *Bṛhatkālottara* are modified borrowings.) Thus *śivabhedapaṭala* 8–16 ≈ *Kiraṇa vidyāpāda* 10:4–12b , and the first listing of the Rudrabhedas too follows the order of the *Kiraṇa*, but the verses themselves, in which they are allocated to parts of the body (*tantrotpatti*° 5c–13), appear to be a redaction of the corresponding verses of the *Pauṣkara* (see verses 1–5 above), modifying the order and adding the information about divisions of the works:

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mūrddhato vijayaṃ jātaṃ lalāṭāt pārameśvaram 5

netrebhyaś caiva niśvāsaṃ trikhaṇḍaṃ nirgataṃ purā
śravaṇābhyām athodgītaṃ dvikhaṇḍaṃ bhuktimuktaye 6

triṃśatprakāraṃ vijñeyaṃ mukhāc ca mukhabimbakaṃ
triskaṃdhaṃ tu tathā siddhaṃ grīvā[ṃ]śābhyāṃ samutthitaṃ 7

dvikāṇḍaṃ caiva saṃtānaṃ kakṣadeśād vinirgataṃ
ekabhedaṃ nārasiṃhaṃ vakṣadeśād vinirgataṃ 8

stanābhyāṃ candrahāsākhyaṃ dvibhedaṃ nirgataṃ[136] vibhoḥ
hṛdayād[137] vīrabhadrākhyaṃ tad dvibhedaṃ pracakṣate 9

āgneyaṃ vāthulāhvaṃ[138] yat jaṭharād ekabhedakaṃ
svāyambhuvaṃ nābhideśād bhedaikena[139] visarppitam 10

visaraṃ pārśvayo[r] jātaṃ dvibhedaṃ śivakāyataḥ
rauravaṃ pṛṣṭhadeśāt tu bhedaikena vyavasthitam 11

mākoṭaṃ kaṭito jātaṃ tribhedaṃ tac ca śāṃkari
ekabhedaṃ tu kiraṇaṃ prajanāt[140] tu vinirgatam 12

kucayugmāt tu lalitaṃ siddhāṃtaṃ tad dvibhedajam
dvibhedaṃ saurabheyañ ca jānubhyāṃ parameṣṭhinaḥ 13

In the next listing the redactor of the *Bṛhatkālottara* has again borrowed from the *Pauṣkara* (*tantrotpattivyākhyāpaṭala* 31c–36 ≈ *Pauṣkara* 6–11b above and *tantrotpattivyākhyāpaṭala* 37–8 ≈ *Pauṣkara* 21c–23b above), but has here retained the order of the *Pauṣkara* and not adjusted it to that of the *Kiraṇa*. Since the *Brhatkālottara* reproduces the lists now of the *Kiraṇa*, now of the *Pauṣkara*, it has not been tabulated. The principal interest of the *Brhatkālottara*'s account of the canon is the inclusion of the text of the *ādisūtras*. Only three out of twenty-eight are to be found in the listed Siddhāntas that have reached us: *Svāyambhuvasūtrasaṅgraha* 1:5 (verse 73), *Rauravasūtrasaṅgraha* 1:1 (78c–79b), and *Kiraṇa* 1:13 (84).

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[136]nirgataṃ] *em. Sanderson*; nirmataṃ MS
[137]hṛdayād] *em. Sanderson*; haṅgrīvād MS
[138]vāthulāhvaṃ] *em. Sanderson*; vāthalāhvaṃ MS
[139]bhedaikena] *em. Sanderson*; bhedekena MS
[140]prajanāt] *em. Sanderson*; prajanāṃ MS

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For the *Āgneya*, which it identifies with the *Vāthula*[141] both in 90b and in 10a (quoted above), it gives as the *ādisūtra Sārdhatriśatikālottara* 1:5 (shared also by other recensions of the *Kālottara*). One other tantra's *ādisūtra* we would expect to find is that of the *Parākhya* transmitted in M^Y (quoted in footnote 151 on p. lxii above); but what the *Brhatkālottara* gives (92–93b) is not to be found:

athāvyaktaṃ mahāliṅgaṃ puruṣātītavācakam
jñānaṃ śivātmakaṃ sūkṣmaṃ sarvvavijñaptikāraṇam
ādisūtram idaṃ jñeyaṃ saurabheye parāhvaye

It is possible then that the *Bṛhatkālottara* knew of another *Parākhya*, and this is suggested by another passage in the same *tantrotpattivyākhyāpaṭala* in which *upabhedas* are discussed (verses 16–30). Some tantras are here allocated a list of named *upabhedas* (verses 16–18b):

upabhedā hi bahava[ḥ] kathyante leśato mayā
vijaya[ṃ] vṛṣabhaṃ raudraṃ mohanaṃ padmasaṃjñakam

vijayaṃ pañcadhā khyātaṃ saptadhā pārameśvaram
pauṣkaraṃ haṃsa mātaṅgaṃ yakṣiṇī vāmadevakam

dadhīciḥ saptamaṃ jñeyaṃ pratiṣṭhāpārameśvaram[142]

In the case of the *Niśvāsa* three subdivisions of the work are given (verses 18c–19b):

niḥśvāsaṃ triprakāraṃ tu trikāṇḍan tu vidhīyate
niśvāsa kārikā caiva uttara tritayaṃ smṛtaṃ[143]

Others are said not to have *upabhedas* at all but are held to have been transmitted undivided (verses 27–30b):

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[141]The identification receives indirect confirmation from the tabulated lists, which, with the exception of those of the *Mṛgendra* and of Īśānaśiva, give either one or the other. Furthermore, Aghoraśiva too in his *Dviśatikālottaravṛtti* makes this identification: he borrows (Trivandrum MS 4509, f. $3^{r[8-12]}$), with few modifications, Rāmakaṇṭha's *Sārdhatriśatikālottaravṛtti* ad 1:4cd (which begins with a *nirvacana* of *Vāthula*), supplanting the phrase *śāstram eva prasiddham, tasmāt prakṛtibhūtāt* with *taṃtram iti prasiddhaṃ pārameśaṃ yac chāstram āgneyaṃ kālottaraṃ tasmāt prakṛtibhūtāt...* .

[142]I chose this example because we know a number of these *Pārameśvaras* to have existed from *paṭalas* quoted from them in Hṛdayaśiva's *Prāyaścittasamuccaya* (see footnote 98 on p. xliii above).

[143]The anomalous use of uninflected 'quote-forms' is perhaps 'authorial'.

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tathā svāyambhuva[ṃ] jñeyaṃ bhedaikena vyavasthitam
visaraṃ[144] keśarañ caiva visarañ ca dvidhā matam

rauravāṃ ekabhedaṃ tu mākoṭan tu tribhedakam[145]
mākoṭaṃ brahmapīṭhañ ca tathā nirvāṇasaṃjñakam[146]

ekabhedaṃ tu kiraṇaṃ[147] dvibhedaṃ lalitaṃ mataṃ
lalitaṃ bhuvanākhyañ ca dvibhedaṃ lalitaṃ sthitaṃ

[and finally]

saurabheyaṃ[148] parākhyaṃ ca dvividhaṃ ca parāhvayaṃ

This last half-verse may mean then that the redactor(s) of the *Bṛhatkālottara* knew of two parts of a *Parākhya* or of two independent works, one known as the *Saurabheya* and the other as the *Parākhya*. The *ādisūtra* it quotes might then be assumed to belong to the one not transmitted in M^Y.

Other lists might have been included,[149] but this appendix was compiled primarily to tabulate the lists in demonstrably early Siddhāntas, not to give a comprehensive list of lists.

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[144]visaraṃ] *em. Sanderson*; viśaraṃ MS

[145]tribhekadam] *em. Sanderson*; tribhedajaṃ MS

[146]nirvāṇa°] *em. Sanderson*; nirvāna°MS

[147]tu kiraṇaṃ] *conj.*; tu kiraṇākhyaṃ MS; kiraṇākhyaṃ *conj. Sanderson*. Cf. verse 12 quoted above.

[148]saurabheyaṃ] *em. Sanderson*; saurabhedaṃ MS

[149]For example that in 3:108–27 of the *Pratiṣṭhālakṣaṇasārasamuccaya* (ed. Bābu Kṛṣṇa Śarmā. 2 Vols. Kathmandu: Nepāla Rāṣṭriyābhilekhālaya, 1966 and 1968). This list is incorporated into Dvivedi's table (1983:91–3), but with certain inaccuracies that make it impossible to determine the entire sequence. It appears to be most similar to the list of the *Kiraṇa*. I have not found a copy of the text.

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WORKS CONSULTED

Abbreviations

IFI Institut Français d'Indologie (misnomer used in old publications)

IFP Institut Français de Pondichéry/French Institute of Pondicherry

KSTS Kashmir Series of Texts and Studies

NAK National Archives of Kathmandu

NGMPP Nepal German Manuscript Preservation Project

T Transcript

Manuscripts of works other than the Kiraṇa

KĀLOTTARA non-eclectic recensions (i.e. excluding the *Bṛhatkālottara*). NAK MS pra 1114, NGMPP Reel No. B 25/7. Palm-leaf, Nāgarī. Also NAK MS 5–4632, NGMPP Reel No. B 118/7. Paper, Devanāgarī.

KRIYĀKĀṆḌAKRAMĀVALĪ of Somaśambhu. Cambridge University Library MS Add. 1406. Palm-leaf, old Bengali script.

KRIYĀKRAMADYOTIKĀVYĀKHYĀ of Kacchapeśvara. IFP T. Nos. 109 and 240. Paper transcripts in Devanāgarī.

JÑĀNAPAÑCĀŚIKĀ (a recension of the KĀLOTTARA) NAK MS 5–4632, NGMPP Reel No. B 118/7 [entitled KĀLOTTARATANTRA]. Paper, Devanāgarī.

DĪKṢOTTARA IFP T. Nos. 17B, 150, and 127. Paper transcripts in Devanāgarī.

DVIŚATIKĀLOTTARAVṚTTI of Aghoraśivācārya. Trivandrum MS 4509. Paper, Tanjore style Devanāgarī. Also IFP T. 176, a paper transcript in Devanāgarī.

NAREŚVARAPARĪKṢĀPRAKĀŚA of Rāmakaṇṭha. Wellcome Institute Or. MS α 415. Paper, Śāradā script. Described (as a manuscript of the NAREŚVARĪPARĪKṢĀ in Devanāgarī) by Wujastyk (1985:113).

NITYĀDISAṄGRAHĀBHIDHĀNAPADDHATI of Takṣakavarta. Bodleian MS Stein Or.d.43 (*codex unicus*). Paper, Śāradā script.

NIŚVĀSAKĀRIKĀ IFP T. 17 (A and B) Paper transcript in Devanāgarī.

NIŚVĀSATATTVASAṂHITĀ NAK MS 1–227, NGMPP Reel No. A 41/14. Palm-leaf, early Nepalese 'Licchavi' script. Described by Hara Prasād Śāstri (1905:lxxvii and 137–140).

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PARĀKHYATANTRA Oriental Research Institute of Mysore, MS P 258, ff. 27^{r}–35 (*codex unicus*). Palm-leaf, Nandināgarī. See description of M^{Y} in the section of the introduction entitled 'Sources'.

PĀRAMEŚVARATANTRA Cambridge University Library MS Add. 1049 (*codex unicus*). Palm-leaf, early Nepalese 'Licchavi' script. Described by Bendall (1883:27–8). Also IFP T. 249, paper transcript in Devanāgarī.

PAUṢKARABHĀṢYA of [Śālivāṭīpuranivāsi-] Jñānaprakāśa. IFP T. Nos. 110 and 180, paper transcripts in Devanāgarī.

PRĀYAŚCITTASAMUCCAYA of Hṛdayaśiva. Cambridge University Library MS Add. 2833. Palm-leaf, early Newari script. Copied in Bhaktapur in the reign of Ānandadeva and dated 1157/8 AD (*saṃvat* 278). Described by Bendall (1888:550–1). Also NAK MS 4-1854, NGMPP Reel No. A 149/6; NAK MS 1-76, NGMPP Reel No. B 133/8; NAK MS 1-796, NGMPP Reel No. A 1303/26 (paper manuscripts in Newari script); and NGMPP Reel No. C 29/7 (paper manuscript in Devanāgarī).

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Errata

p. vi, line 32: for 'Rafaelle' read 'Raffaele'.

p. xvii, footnote 24, penultimate line: for '*parārthapūja*' read '*parārthapūjā*'.

p. xxi, footnote 37, line 4: for '*rāmakaṇṭācāryeṇāpy*' read '*rāmakaṇṭhācāryeṇāpy*'.

p. xxiv, line 13: for 'knowledge' read 'knowledge,'.

p. xxviii, footnote 67: for 'p. 9[14]' read 'p. 9[15]'.

p. lxiii, footnote 152, line 1: for '≪*sāma*≫' read '≪*sāmā*≫'.

p. lxviii, lines 16–17: remove '11:18b *na bhūyo janmatāṃ vrajet*;' (*bhūyojanmatāṃ* is to be construed as a compound).

p. cxix, line 31: for 'five' read 'four'.

p. 17, apparatus, line 5: for '(15.32–3)' read '(15.39–40)'.

p. 31, line 11 (1:23.38): for पश्चादि॰ read with P पाशादि॰.

p. 119, apparatus, 3rd register, line 4: for गुरुण read गुरुणा.

p. 145, line 6: for ॰निवृत्तेःशिवत्व॰ read ॰निवृत्तेः शिवत्व॰.

p. 177, footnote 51: replace the erroneous translation of the portion quoted from the *Nareśvaraparīkṣāprakāśa* ad 1:1 with the following: 'By [using] this word ["Śaṅkara", Sadyojyotiḥ] shows that, although Hari, Hara, Hiraṇyagarbha and other such [figures] known in other theological schools are gods, because they are not Śaṅkara [i.e. because they are not salvific], people of sense do not occupy themselves with investigating them.'

p. 197, footnote 116, line 5: for '*vaibhāṣikaḥ*' read '*vaibhāṣikāḥ*'.

p. 225, line 7: for 'poisition' read 'position'.

p. 226, line 7: for 'bound soul' read 'bonds'.

p. 379, line 3: for '*kriyā*' read '*kriyā*,'.

p. 406, lines 8, 9 and 15: for 'tad anantaram' read 'tadanantaram'.

p. 412, line 17: for 'evam eva' read 'ekam eva'.

p. 428, line 35: for 'FILIOZAT' read 'FILLIOZAT'.

p. 430, line 7: for '56–72' read '56–62'.

p. 430, line 23: for 'Berkley' read 'Berkeley'.

p. 433, line 32: for 'B 24/59.' read 'B 24/59).'

p. 469, column 2, s.v. *māyā*: for 'beginninlessness' read 'beginninglessness'.

Addendum

The following is missing from the list of works consulted:

UTTARAKĀRAṆĀGAMA Madras (Cintātiripēṭṭai): Civañāṇapotayantracālai, 1928 (Kaliyuga 5029).

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Supplementary List of Errata

(For a number of the following improvements I am grateful to Professor Torella.)

p. iii, line 11: for 'd'espoir' read 'l'espoir'.

p. vi, line 26: for 'École' read 'Ecole'.

p. xvii, line 6: for 'hesitantly' read 'has'.

p. xlvii, footnote 107, line 16: for 'on ff. 103^{v}–111^{r},' read 'on ff. 103^{v}–111^{r} of the Cambridge manuscript,'.

p. l, last line: for '*adhvavidhānannāma ṣaṭtriṃsaḥ*' read '*adhvavidhānan nāma ṣaṭtriṃśaḥ*'.

p. lx, line 1: for '*tu* prefaced' read '*tu*, prefaced'.

p. lxxiv, line 22: for 'terminus post quem' read 'terminus ante quem'.

p. cxviii, line 27: for 'transmission constituting' read 'transmission, constituting'.

p. cxviii, line 28: for '*Mataṅgavṛtti*' read '*Mataṅgavṛtti*,'.

p. cxx, line 22: for 'partiularly' read 'particularly'.

p. 22, line 10 (1:17.17): the emendation to परिस्पंदात्मकत्वाद् (in place of परिस्पंदाद्) is unnecessary.

p. 48, line 13 (2:19.21): in place of सहा⟨नवस्थानो॰ read, with P_2P_3, सहा⟨वस्थानो॰.

p. 48, line 13 (2:19.21): for ॰द्दोषोद्भावनमेव read ॰ददोषोद्भावनमेव.

p. 169: add the following to the end of footnote 26: 'Note that an initial *kila* appears also on p. 11 of Jayantabhaṭṭa's *Āgamaḍambara* (prose following verse 20 of act 1) and that the editors, unfamiliar with the usage, suggest (in footnote 3) that some text might have been lost before it (*Āgamaḍambara* of Jayantabhaṭṭa, ed. V. Raghavan and Anantalal Thakur. Darbhanga: Mithila Institute, 1964).'

p. 187, line 24: for '[Śiva] deliberates (*vicārayati*) on' read '[Śiva] sets in motion (*vicārayati*)'.

p. 188, line 3: for '[the topic of] 'deliberation' (*vicāraḥ*)' read '[the topic of] 'setting in motion' (*vicāraḥ*)'.

p. 189: add to the end of footnote 87: 'Professor Torella (letter of 23.v.98) suggests that the intended sense of the cruxed passage is different: "ce qu'on veut dire ici est que tout en acceptant la seconde interpretation (*evam api*) on a toujours à faire avec des catégories (quoique entendues différemment), et leur nombre aussi ne change pas." '.

p. 205, line 13: for 'that is [among its] objects.' read 'that is its object.'.

p. 230: add to the end of footnote 210: 'Note that the text and translation of this passage (2:5.5–9 *mahāpralaya iva ... tad apy ākṣiptam atra*) are uncertain.'

p. 236, line 12: for '[Even] if that is so, there' read 'If that is so, [then the possibility may be considered that] there'.

p. 240, line 2: for 'corrollary' read 'corollary'.

p. 245, line 23: for 'proclaiming a [non-existent] fault,' read 'proclaiming a non-existent fault,'.

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p. 245: delete footnote 259.

p. 245: replace footnote 262 by: '[262] As Professor Torella has pointed out to me (letter of 23.v.98), the term *adoṣodbhāvana* is Dharmakīrti's, defined in two different ways in his *Vādanyāya* (*Dharmakīrtis Vādanyāyaḥ*, ed. and transl. Michael Torsten Much, Veröffentlichungen der Kommission für Sprachen und Kulturen Südasiens Nr. 25, Wien: Verlag der österreichischen Akademie der Wissenschaften, 1991, pp. 21 and 23).'

p. 255, line 18: for 'is not [a] separate [entity from *māyā*].' read 'is not separate [from the soul].'. (The fault to which the text refers is that expressed in 2:24c–26b.)

p. 259, line 20: for 'because he is' read 'because He is'.

p. 353, line 5: for '(*iha*) there' read '(*iha*), there'.

p. 395, line 17: for सहजस्यादित्याइ read सहजस्यादित्यादि.

p. 425: replace the erroneous entry for the *Mahābhārata* with the following:
'MAHĀBHĀRATA, ed. V. S. Sukthankar (1927–43) and S. K. Belvalkar (from 1943) with the co-operation of Shrimant Balasaheb Pant Pratinidhi, R. N. Dandekar, S. K. De, F. Edgerton, A. B. Gajendragadkar, P. V. Kane, R. D. Karmakar, V. G. Paranjpe, Raghu Vira, V. K. Rajavade, N. B. Utgikar, P. L. Vaidya, V. P. Vaidya, H. D. Velankar, M. Winternitz, R. Zimmerman and other scholars and illustrated by Shrimant Balasaheb Pant Pratinidhi. 19 Vols. Poona: Bhandarkar Oriental Research Institute, 1927–1959.

p. 435, line 3: for 'TOKUNAGA,' read 'TOKUNAGA, Muneo,'.

p. 457, column 2, line 15: for '(*tantāvatāraka*)' read '(*tantrāvatāraka*)'.

Addendum

The following is missing from the list of works consulted:

ŚIVAJÑĀNABODHOPANYĀSA of Nigamajñānadeśika, edition and translation being prepared by Mr. T. Ganesan of the French Institute of Pondicherry.

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